

AAU

አዲስ አበባ ዩኒቨርሲቲ

Addis Ababa
University
(Since 1950)



**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
FACULTY OF HUMANITIES
PHILOLOGY PROGRAMME UNIT**

**HISTORICAL AND PHILOLOGICAL ANALYSIS OF TAYTU
BETUL'S BIOGRAPHY: MANUSCRIPT FOUND
IN NATIONAL ARCHIEVE**

**A Thesis Submitted to the School of Graduate Studies
Addis Ababa University, in Partial Fulfillment of the
Requirements for the Degree of Master of Arts
in Philology**

**BY
MULUGETA ASMARE MELES**

**February 2012
ADDIS ABABA**

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**February 2012
ADDIS ABABA**

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Date 14 March 2012

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Table of Contents

	Page
ACKNOWLEDGEMENTS	i
ABSTRACT	ii
ABBREVIATIONS AND ACRONYMS	iii
TRANSLITERATIONS	iv
GLOSSARY	v
CHAPTER ONE	
1.1 Introduction	1
1.2 Objectives of the Study	2
1.3 Statement of the problem.....	2
1.4 Significance of the Study	3
1.5 Limitations of the Study.....	4
1.6 Method of the Study	4
1.7 Review of Related Literature.....	4
CHAPTER TWO	
Philological and Historical Analysis.....	6
2.1 Philological Analysis	6
2.1.1 Description of the Text	6
2.1.2 Page Layout	14
2.1.3 Style of Writing.....	15
2.1.4 Philological Features	15
2.2 Historical Analysis	17
2.2.1 Brief Historical sketch of the period	17
2.2.2 Brief history of Taytu Betul.....	18
2.2.3 Analysis	24
CHAPTER THREE	
The Corpus and its Translation	31
3.1 The Corpus.....	31
3.2 English Translation	47
CHAPTER FOUR	
Summary, Conclusion and Recommendations.....	74
4.1 Summary and Conclusion	74
4.2 Recommendations	77
Index	78
Reference.....	79

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My appreciation as well goes to the following instructors: Dr. Amsalu, Prof. Orin Genesler and Ato Gidena Mesfin from the heart.

My old friend's Muluken Demessie and Fithatsdik Taddese you are always with me.

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I also would like to thanks w/r Menbre Mamo for your cooperation.

Finally, I would like to express my gratitude to my families for their encouragement and patience especially, my wife Aster Sisay, Kidist, Hermela and Aryam Mulugeta and Sisay family as a whole, I have no words...

ABSTRACT

The principal objective of the thesis is to show the historical and philological analysis on Taytu Betul's Biography. The analysis and translation is based on an unknown manuscript discovered at the National Archive and Library of Ethiopia. This study incorporates five chapters: chapter one is devoted to introduction where the objectives are set, methods explained and the significance of the paper are suggested, chapter two literature reviews, chapter three philological and historical analysis, chapter four texts and its translation, and chapter five summary, conclusion and recommendations.

ABBREVIATIONS AND ACRONYMS

- AAU = Addis Ababa University
A.D = Anno Domini refers to the Gregorian calendar
B.C = Before Christ
C = Century
Des = desinit' it ends'
E.C = Ethiopian Calendar
EOTC = Ethiopian Orthodox Tewahedo Church
f = folio
ff = folios
i.e = id est. (that is)
IES = Institute of Ethiopian Studies
Inc = Incipit
MSS = manuscripts
n.d = no date is given
NL = National Archive
p = page
P1 = Taddese Zewelde Biography of Taytu Betul (1974)
P2 = Taddese Zewelde Biography of Taytu Betul (1979)
P3 = Taddese Zewelde Biography of Taytu Betul (1980)
P4 = Taddese Zewelde Biography of Taytu Betul (1981)
R = recto
T1 = Mekonen Endalkachew Biography of Taytu Betul (1950)
T2 = Mekonen Endalkachew Biography of Taytu Betul (1950)
V = verso

TRANSLITERATION

There are variations in transliterating the fādāl as there is no standardized system of it. The researcher used EAE Garamond system of transliteration. (<http://www1.uni-hamburg.de/EAE/transf.html>)

a) The consonants													
h	h	š	s	č	č	ǰ	ǰ	d	d	š	š	k ^w	k ^w
l	l	š	š	ǰ	ǰ	w	w	ǰ	ǰ	š	š	g ^w	g ^w
h	h	q	q	n	n	°	°	g	g	f	f		
m	m	q	q	ñ	ñ	z	z	ǰ	ǰ	p	p		
ś	ś	b	b	°	°	ž	ž	č	č	q ^w	q ^w		
r	r	t	t	k	k	y	y	p	p	h ^w	h ^w		
b) The vowels													
1.	2.	3.	4.	5.	6.	7.							
ā	u	i	a	e	ə or no vowel	o							
ā = bā	u = bu	i = bi	a = ba	e = be	ə = b, bə	o = bo							

GLOSSARY

Bägäna	=	10 string lyre
Däbtära	=	chorister or scribe
Étege	=	Empress
Azmari	=	poetess, public singer or composer
Wäyzäro	=	the title of woman
Däjazmaó	=	commander of the gate
Galämota	=	ancient term for a woman of easy virtue
Ras	=	prince
Čqa Šum	=	village head man
Zar	=	demon sprit
Aie	=	the name of Emperor
Awaj	=	public edict
Elfěñ	=	royal apartments

CHAPTER ONE

1.1. Introduction

As it provides a new approach to political and social history,¹ some students of Ethiopian history used prosopography as a historical research method to study the secular and ecclesiastical history of the country.² Through the prosopographical approach they applied in their work, they tried to analyze personal relationships and contacts, get a better view of people behind the scenes, of the systems of networks and patronage and of mechanisms of protection.

This study, from the field of textual scholarship, aims to be considered as the continuation of the effort by analyzing historical and philological issues in the biographical account of one of the top figures of modern Ethiopian history – Taytu Bétul (1851-1918). The analysis is backed by the translation of the text with commentary.

The historical analysis of the text was shaped by the following key questions: What specific historical events were happening when the work was being composed? What historical events does the work deal with? In what ways did history affect the writer's outlook? In what ways did history affect the style, language, Content? In what ways and for what reasons, if any, did the writer alter (change) historical events?

The foundation of the work is built on the manuscript, which is discovered, from the National Archive and Library of Ethiopia. The published books of the biography of the Queen are also used for comparison; and different historical accounts pertinent to the Queen and her period have been intensively consulted to alleviate the historical analysis of the text.

¹ See Georg G. Iggers. 1997. *Historiography in the Twentieth Century: From Scientific Objectivity to the Postmodern Challenge*. Hannover and London, pp. 101-17.

The study consists of five chapters: the first chapter deals with the introductory part which consists of the introduction, background, objectives, significance, scope and method of the study. The second chapter is devoted to the review of related literature and the third chapter deals with the historical, textual and philological analysis of the text. The fourth chapter is given for the annotated translation of the text; and the final chapter gives summary, conclusion and recommendation.

1.2. Objectives of the Study

The major objective of the study is to analyze the historical and philological issues of the biography of Empress Taytu Betul. In line with this major objective, the study tries:

- to pinpoint the exact period where and when the biography has been recorded
- to analyze the contents and the contribution of Taytu's biography.
- to discuss some episodes and life of Taytu such as politics, economics and religion on her biography
- to present a philological comparison of the text and the published version of the biography of Taytu Betul
- to present the historical facts of Taytu Bétul as portrayed in the manuscript.

1.3. Statement of the Problem

Many scholars have been concerned with the Ethiopian history in general and some deal with the biography of the kings, Queens, Patriots etc. Besides, this study attempts to identify the following problems.

- The researcher attempts to discuss the history of Ethiopia and the queen is not well registered even the writers were in adequate participating in

politics, economics, religion and social life. They were not properly addressed and biasedly written.

- The Historian (Mekonnen Endalkachew) who had wrote the biography of Taytu Betul was ambiguous.
- The period that the history was not traced.
- The writer's prospect was not clear.

1.4. Significance of the Study

This study tries to give some information for historians and researchers. Unfortunately, the biography of Emperors and Queens of Ethiopia was not genuinely documented. This is due to the total loyalty of the scribes for the Emperors and Queens and the commitment to write all the positive aspect of their life even in its absence. Aiming at depicting the officials as mighty and perfect ones, scribes were even willing to distort facts which posed big challenge on historians to reconstruct the history of a regime and its practioners. Hence, knowing the true face of rulers of the past Ethiopia and give the real insight for the benefit of posterity was so difficult so far.

This study is intended to make a contribution to bridge this gap by discussing the life history of one of the Queens of Ethiopia - Taytu Bétul whose genuine biography has been discovered by the researcher. Historical and philological analysis of the text is conducted to look at the multi-dimensional features of the text. By presenting the full biographical account of the Queen whose biography has not been academically studied, this study will play a significant role to facilitate historical, political and cultural studies on the period.

1.5. Limitations of the Study

A text like this invites a researcher to look into it from different perspectives. But this study is limited only to the historical and philological analysis of the text. There are six Biographies, which are consulted for the content of Taytu's History. T₁ and T₂ Biographies of Taytu Bétul which are written by Mekonen Endalkachew P₁, P₂, P₃ and P₄ Biographies of Taytu Bétul which are written by Taddese Zewlde. Out of the six, the researcher based his translation only on P₁.

1.6. Method of the Study

The type of appropriate research method appropriate for a work like this is a qualitative research method because it involves the collection and analysis of qualitative data. Therefore qualitative research method has been employed in the course of the research. The study aims at the historical and philological analysis of Taytu Bétul's Biography. The main tool is a manuscript of Taytu Bétul's Biography, which is found in the National Archives and Library of Ethiopia and the Institute of Ethiopia Studies.

The researcher also interviewed different people who were believed to have much information about the Queen and her period.

1.7. Review of Related Literature

As one of the Queens of Ethiopia, much literature has not been produced on her life and contribution. But there are few literatures which discuss about her life and deeds. The first literature to the few list is Heran Sereke Berhan's dissertation titled, "Building Bridges, Drying bad Blood; Elite Marriages, Politics and Ethnicity In 19th and 20th Century Imperial Ethiopia". In her study Heran described Taytu as sample, but she didn't discover the manuscript which is subjected to this study so that incorporated it in her study. The other contribution on Taytu is Chris Prouty's *Empress Taytu and MenelikII: Ethiopia 1883-1910* (1983). As the only comprehensive account on Taytu and her

husband Emperor Menelik, Prouty gave a detailed life and deeds of the couple. Salbuchi's *Taitu: Empress of Ethiopia* (1961) is another significant contribution by an American Italophile of Italian origin who discussed in his work about the other face of Taytu's life. As it is described in the manuscript, which is taken as the base of the analysis carried out in this work, Salbuchi depicted the practice Taytu was engaged with some witchcraft being accompanied by Maku, her loyal servant. Salbuchi's contribution is significant because he unfolded the other face of the Queen's life which is usually taken as a taboo in the Imperial court.

Tadese Zeweldi(1981) ensures that posterity will know that Taytu Bétul's family was descended from a daughter of Emperor Susneyos (1607-32) thus of the Solomonic line and the equal, if not superior in genealogical specie to Menelik as the Genealogy shows .

Endalkachew mekonnen (1950) express Taytu as sacrificed not to commit adultery with Tewoderos II, she was strong and dedicated christian.

CHAPTER TWO

Philological and Historical Analysis

2.1 Philological Analysis

2.1.1. Description of the Text

There are six Biographies which are consulted for the content of Taytu's History.

1. T₁. (Biography of Taytu Bétul which is written by Mekonen Endalkachew (Unprinted))
2. T₂. (Biography of Taytu Bétul which is written by Mekonen Endalkachew)
3. P₁. (Biography of Taytu Bétul which is written by Taddese Zewlde)
4. P₂. (Biography of Taytu Bétul which is written by Taddese Zewlde)
5. P₃. (Biography of Taytu Bétul which is written by Taddese Zewlde)
6. P₄. (Biography of Taytu Bétul which is written by Taddese Zewlde)

1. T₁ is made up of paper. It is written only with black pen.

- Place - IES
- Date - 1950
- Scriber - Unknown
- Material - hand writers on paper
- Number of lines - 17
- Column - one
- Pages - 79
- Width - 18 cm
- Height - 12 cm
- Cover - card board
- Other remarks - the paper is standard and most of the pictures are identical with some other books

Inc: (p.1)

በ1832 ዓመተ ምሕረት መት የውብዳር የሚባሉ የሜጫ ባላባት
ከደጃዝማች ብጡል ከሰሜን ባላባት አንዲት ሴት ልጅ ወለዱ፡፡-

“In 1832 E.C a girl was born. Both her mother and father were
from the feudal family. Her mother, Wäyzäro Yewubdar and
father Däjjao Bétul were respected from Mecca and North part
of the country.”

Des (p.79)

ዕድሜያችን ከዕድላችን ጋር ጎን ለጎን ስለሚሄድ መልክምም
ቢሆን ክፉ ዕድላችን ስፍራ ይዞ ስለሚቆየን በግድ ያለውድ
በዚያው በኩል ማለፍ አንዳለብን ያስታውሰናል፡፡

“Our ages and chance goes side by side. However, our bad
chance is ahead of us, by any means, we have to pass by. This
reminds us how life is.”

2. T₂ is made up of paper. It is written only with black pen.

- Place National Archive
- Date 1950
- Scriber Mekonen Endalkachew
- Material paper
- Number of lines 18
- Column one
- Pages 79
- Width 12 cm
- Height 18 cm
- Cover card board

Inc: (p.1^a)

በ1832 ዓመተ ምሕረት መት የውብዳር የሚባሉ የሜጫ ባላባት
ከደጃዝማች ብጡል ከሰሜን ባላባት አንዲት ሴት ልጅ ወለዱ፡፡-

“In 1832 E.C a girl was born. Both her mother and father were from the feudal family. Her mother, W/ro Yewubdar and father Däjjaó Bétul were respected from Mecca and North part of the country.”

Des (p.190^b)

ዕድሜያችን ከዕድላችን ጋር ጎን ለጎን ስለሚሄድ መልካምም ቢሆን ክፉ ዕድላችን ስፍራ ይዞ ስለሚቆየን በግድ ያለውድ በዚያው በኩል ማለፍ አንዳለብን ያስታውሰናል።

“Our ages and chance goes side by side. However, our bad chance is ahead of us, by any means, we have to pass by. This reminds us how life is.”

3. P₁ is made up of paper. It is written only with black pen.

- Place IES
- Date 1974
- scriber Taddese Zewlde
- Material paper
- Number of lines 27
- Column one
- Pages 93
- Width 10 cm
- Height 16 cm
- Cover card board

Inc: (p.1)

ከትውልድ እስከ ትውልድ

አጼ ያዕቆብ ሠርጸ ደንግል የአጎታቸው ልጅ ከሆኑት አጼ ሱስንዮስ ፋሲል ጋር ለአልጋ ወራሽነት የነበረው አለመግባባት ባስከተለው ጦርነት ሳቢያ መሞታቸውን ታሪክ ያወሳል። አጼ ሱስንዮስም ሥልጣን ሰገድ በሚል የዙፋን ስም በ1595 የኢትዮጵያ ንጉሠ ነገሥት ሆነው ነገሡ።

“From generation to generation”

‘Aie Yaeqob Sertse Dengel with his uncle son ‘Aie Susenyos had misunderstood because the throne and thereby passed away. According to history reminded us ‘Aie Susenyos by the name Séltan Säggäd which is a throne name became king of kings in 1595.”

Des (p.101)

በስተወሌም በኩል በስተጉግሳም በኩል ሳሳብኝ ሌማቱ
በስተአመዴም በኩል ሳሳብኝ ሌማቱ
ጠፍታለች መሰለኝ እንጂራ ጣይቱ
በሸዋ በሰሜን ብትወጣ ጣይቱ
ላንድ ቦታ አይደለም ሞቀች ለፍጥረቱ።
ያማረኛ ቅኔ ብላቴን ጌታ ማህተመ ሥላሴ(1961:137)

“Beside Wole and Gugsä, the basket became thin it means the bread became thinner and thinner.

Beside Amede the basket became thin again maybe Taytu lost with all her kindness.

In Šäwa and Sämen Taytu might appear.”

4. P₂ is made up of paper. It is written only with black pen.

- Place IES
- Date 1979

- scribe Taddese Zewlde
 - Material paper
 - Number of lines 27
 - Column one
 - Pages 93
 - Width 10 cm
 - Height 16 cm
 - Cover card board
- Inc: (p.1)

ከትውልድ እስከ ትውልድ

አጼ ያዕቆብ ሠርጸ ድንግል የአጎታቸው ልጅ ከሆኑት አጼ ሱስንዮስ ፋሲል ጋር ለአልጋ ወራሽነት የነበረው አለመግባባት ባስከተለው ጦርነት ሳቢያ መሞቸውን ታሪክ ያወሳል። አጼ ሱስንዮስም ሥልጣን ሰገድ በሚል የዙፋን ስም በ1595 የኢትዮጵያ ንጉሠ ነገሥት ሆነው ነገሡ።

“From generation to generation”

Aie Yaeqob Sertse Dengel with his uncle son ‘Aie Susenyos had misunderstood because the throne and thereby passed away. According to history reminded us Aie Susenyos by the name Séltan Säggäd which is a throne name became king of kings in 1595.

Des (p.93)

በስተወሌም በኩል በስተጉግሳም በኩል ሳሳብኝ ሌማቱ
 በስተአመዴም በኩል ሳሳብኝ ሌማቱ
 ጠፍታለች መሰለኝ እንጀራ ጣይቱ
 በሸዋ በሰሜን ብትወጣ ጣይቱ
 ላንድ ቦታ አይደለም ሞቀች ለፍጥረቱ።

ያማረኛ ቅኔ ብላቴን ጌታ ማህተመ ሥላሴ(1961:137)

“Beside Wole and Gugsu the basket became thin it means the bread became thinner and thinner.

Beside Amede the basket became thin again maybe Taytu lost with all her kindness.

In Šäwa and Sämen Taytu might appear.”

5. P₃ is made up of paper. It is written only with black pen.

- Place IES
- Date 1980
- scribe Taddese Zewlde
- Material paper
- Number of lines 27
- Column one
- Pages 101
- Width 10 cm
- Height 16 cm
- Cover card board

Inc: (p.9)

ከትውልድ ስከ ትውልድ

አጼ ያዕቆብ ሠርጸ ድንግል የአጎታቸው ልጅ ከሆኑት አጼ ሱስንዮስ ፋሲል ጋር ለአልጋ ወራሽነት የነበረው አለመግባባት ባስከተለው ጦርነት ሳቢያ መሞታቸውን ታሪክ ያወሳል። አጼ ሱስንዮስም ሥልጣን ሰገድ በሚል የዙፋን ስም በ1595 የኢትዮጵያ ንጉሠ ነገሥት ሆነው ነገሡ።

“From generation to generation”

Aie Yaeqob Sertse Dengel with his uncle son 'Aie Susenyos had misunderstood because the throne and thereby passed away. According to history reminded us Aie Susenyos by the name Séltu Säggäd which is a throne name became king of kings in 1595.

Des (p.101)

በስተወሌም በኩል በስተጉግሳም በኩል ሳሳብኝ ሌማቱ
በስተአመዴም በኩል ሳሳብኝ ሌማቱ
ጠፍታለች መሰለኝ ንጆራ ጣይቱ
በሽዋ በሰሜን ብትወጣ ጣይቱ
ላንድ ቦታ አይደለም ሞቀች ለፍጥረቱ።
ያማረኛ ቅኔ ብላን ጌታ ማህሰተመ ሥላሴ(1961:137)

“Beside Wole and Gugsä, the basket became thin it means the bread became thinner and thinner. Beside Amede the basket became thin again maybe Taytu lost with all her kindness. In Šäwa and Sämen Taytu might appear.”

6. P₄ is made up of paper. It is written only with black pen.

- Place National Archive
- Date 1981
- scribe Taddese Zewlde
- Material paper
- Number of lines 27
- Column one
- Pages 59
- Width 10 cm

- Height 16 cm
- Cover card board

Inc: (p.1)

ከትውልድ እስከ ትውልድ

አፄ ያዕቆብ ሠርጸ ድንግል የአጎታቸው ልጅ ከሆኑት አፄ ሱስንዮስ ፋሲል ጋር ለአልጋ ወራሽነት የነበረው አለመግባባት ባስከተለው ጦርነት ሳቢያ መሞታቸውን ታሪክ ያወሳል። አጼ ሱስንዮስም ሥልጣን ሰገድ በሚል የዙፋን ስም በ1595 የኢትዮጵያ ንጉሠ ነገሥት ሆነው ነገሡ።

“From generation to generation”

‘Aie Yaeqob Sertse Dengel with his uncle son ‘Aie Susenyos had misunderstood because the throne and thereby passed away. According to history reminded us ‘Aie Susenyos by the name Séltan Säggäd which is a throne name became king of kings in 1595

Des (p.59)

በስተወሌም በኩል በስተጉግሳም በኩል ሳሳብኝ ሌማቱ

በስተአመዴም በኩል ሳሳብኝ ሌማቱ

ጠፍታለች መሰለኝ ንጀራ ጣይቱ

በሸዋ በሰሜን ብትወጣ ጣይቱ

ላንድ ቦታ አይደለም ሞቀች ለፍጥረቱ።

ያማረኛ ቅኔ ብላቴን ጌ ማህተመ ሥላሴ(1961:137)

“Beside Wole and Gugsa the basket became thin it means the bread became thinner and thinner.

Beside Amede the basket became thin again maybe Taytu lost with all her kindness.

In Šäwa and Sämen Taytu might appear.”

2.1.2. Page Layout

The content of T₁ and T₂ is similar however; T₁ has five additional pages and also illustrations at the beginning and in the middle (page 74-75) of the text. The pages of T₁, T₂ and P₃ are written in Ethiopic numerals whereas P₁, P₂, and P₄ are written in Arabic numerals. All texts have page numbers but P₄ has a unique character that is a family tree or Genealogy as listed in the index.

All texts described the birth place of Taytu Bétul except T₁ and T₂. P₂, P₃ and P₄ are printed in Négd Mattämya printing press whereas P₁ is published in 'Artistic printing press and it has Genological tree. On the contrary, both T₁ and T₂ are handwritten. Except T₂ all texts have colophons.

T₁ states about the Emperor Haile Sellassie I and the portrait of Ras Betwoded as follow: His Imperial Majesty Haile Sellassie I Emperor of Ethiopia and founder of the Haile Sellassie I University fully aware of the benefits which accrue from book. Put at the disposal of scholars and of searchers has graciously donated this volume. The Haile Sellassie I University Library on the 18th day of December 1962, thus providing the University with its first Library holdings. T₁ and T₂ recount the life oo Saints (acta sanctorum).

P₁, P₂ and P₃ are the same which state about Taddese Zewelde and his life history as follow: Qäê 'Azmaó Taddese Zewelde was born on 16th Meskerem 1895 (on 26th September 1902) in the province of Mänz and Géšän which is called Mäzäzo the district of Gafat Grar Amba. He had attended the modern school in Menelik II. After wards he left for Egypt with other 19 Ethiopians students in 1919 and he attended his study. His next move was to Paris and he attended training in telecommunication.

P₄ states about Taddese Zewelde and his works as follow: The short historyof Etege Taytu Bétul which is from 1835-1910 and the author is Qäê 'Azmaó Taddese Zewelde.

2.1.3. Style of Writing

The style of writing of the texts is readable and clear. P₁, P₂, P₃ and P₄ are written with normal size of letters. They used punctuation marks to divide words, separate phrases, conclude sentences and paragraphs. But T₁ and T₂ used four periods after a sentence sometimes used after words. They also indented new paragraphs.

2.1.4. Philological Features

All texts are written within the same period which means at the beginning of twentieth century. However, both T₁ and T₂ follow the style of the script of nineteenth and twentieth century as Uhlig (1990) states as the following:

A clear chronological sequence of development in Ethiopic script can be distinguished up to the seventeenth century. From that time onward, however, we find the development of parallel styles, a clear indication that the classical period of writing in Ethiopia had come to an end. (p. 12).

a) Loan words

In the text subjected for analysis, the authors extensively used loan words from Gé'éz which is a normal case in the Ethiopian textual tradition.³ The following words can be mentioned as examples':

Loan word	Transliteration	meaning
አረቦን	Ýaräbon	hostage
ብላቴና	Bélatena	young

³ Gé'éz used to load words from other languages like Greek, Hebrew, Arabic etc. and it in turn borrow words to Amharic, the vernacular which is (wrongly) called its offspring.

እርቃን	Érqan	nude
------	-------	------

b) Archaic Terms

As a type of texts which was composed dealing with the life and culture of Imperial Ethiopia, the text under discussion used a lot of archaic words which are no more in use in the current vernacular. This can initiate one to give a philological assumption that the work was composed when those archaic terms were used in the vernacular. The following can be listed as examples:

Archaic term	transliteration	meaning
በመዛናት	Bämāzanat	with ease
ስንኳን	sénk ^w an	Let alone
በተቀር	Bätäqär	except

c) Intertextuality

The text under study has a strong link with biblical stories and imageries. The author of the text significantly used quotations from the Holy Bible to explain their narratives about the queen. The following biblical quotations can be taken as examples which are used in different narrative episodes of the text:

Quotation	Translation	Quoted from
ወደሰው ሴት ያየ የተመኛትም ፈጽሞ አመነዘረ	anyone who looks at a woman lustfully has already committed adultery	Math. 5:28
እግዚአብሔር አንድ ያደረገውን ሰው ይለየው ዘንድ አይችልም	Therefore what God has joined together, let man not separate	Math. 19:6
የቀኝ ዓይንህ ብታስትህ አውጥተህ ካንተ ጣላት	If your right eyes causes to sin gouge it out	Math. 5:29
አንድ ባሪያ ለሁለት ጌታ ሊገዛ አይችልም	No one can serve two masters	Math. 6:24

2.2 Historical Analysis

Historical analysis seeks to find meaning in a text by considering the work within the framework of the prevailing ideas and assumptions of its historical era. New Historicists concern themselves with the political function of literature and with the concept of power, the intricate means by which cultures produce and reproduce themselves. Therefore, we begin our analysis by briefly sketching the history of the period when the story narrated in the text was happening. We make this to put our analysis in historical analysis. Once we establish the historical background where our analysis is grounded, we also sketch the brief biography of the main figure of the text, i.e. Queen Taytu Betul. Her biographical sketch will be based on the text subjected for analysis and other related readings pertinent to her life and deeds.

2.2.1. Brief Historical sketch of the period

In the time line of Ethiopian history, some decades during 19th century are characterized by a time of internal upheaval and great turmoil. During the period which is historically connoted as the period of the *Zāmānā Māsafént*,⁴ mostly translated as the “Era of Judges,” “Era of Princes,” “Age of Princes,” etc., Ethiopia’s political landscape was changed from the Emperors to the great lords. The country was rent by continuous conflicts between warlords while the Emperors were reduced to become figureheads of the country and were only confined to their domain.⁵ The political turmoil in the country spoiled not only the Imperial face of the country but also the cultural wealth which was successfully harvested during the Gondar period. Religious conflicts both

⁴ Traditionally, the beginning of this period is set to the date Ras Mikael Sehul deposed Emperor Iyoas (7 May 1769), and its end to Kassa's coronation as Emperor Tewodros II (11 February 1855), having defeated in battle all of his rivals. But some historians date the murder of Iyasu the Great (13 October 1706), and the resultant decline in the prestige of the dynasty, as the beginning of this period. Others date it to the beginning of Iyoas's reign (26 June 1755).

⁵ They were controlled by warlords like Ras Mikael Sehul of Tigray, Ras Wolde Selassie of Tigray, and by the Oromo Yejju dynasty, such as Ras Gugsa of Begemder, which later led to 17th century Oromo rule of Gondar, changing the language of the court from Amharic to Afaan Oromo.

within the EOTC⁶ and with Ethiopian Muslims⁷ were often used as the pretext for the powerful to battle each other.

The Zemene Mesafint came into its end with the rise of Kassa Hailu—better known by his later throne name of Tewdros II of Ethiopia. Originally little more than a bandit surviving in the Ethiopian marches against the Sudan, Kassa won his way to control of first one province of Ethiopia, Dembiya, then following a series of battles beginning with GurAmba (27 September 1852) and ending with Battle of Deresge (1855), came to control all of Ethiopia. With imperial power once again in the hands of a single man, the Zemene Mesafint is considered to have ended, and the history of Modern Ethiopia to have begun.

2.2.2. Brief history of Taytu Betul

Taytu was born on the twelve of August in 1832 E.C⁸ at Däbrä Tabor. She was baptized by the name of Wälättä Michael. She is believed to be descended from the geneology of Emperor Susenyos.⁹ Her mother was Wäyzäro Yewbdar and her father was Däjjaó Bétul in Mecca and Northern parts of the country. Both her mother and her father were Feudals. Unlike other sons and daughters of feudals, she wanders from school to school during her early years and studied different levels of the ecclesiastical education.

As a young girl, Taytu was described as a charming girl who was sociable and friendly with any one. Salbuchi (1961) who was one of the western scholars who documented the biography of Taytu witnessed that:

⁶ Bartnicki, A. & J. Mantel-Niecko. "The Role and Significance of Religious Conflicts and People's Movements in the Political Life of Ethiopia in the XVIIth and XVIIIth centuries" *Rassegna di Studi Etiopici* (24) pp. 5-39.

⁷ For the period's implication on Islam in the country, read, Mordechai Abir. 1968. *The Era of the Princes: the Challenge of Islam and the Re-unification of the Christian empire, 1769-1855*. London: Longmans.

⁸ This number was stated in her tomb. But her birth date is not clear; sources provide dates ranging from 17 August 1840 (Taddasa Zawalde 1986/87: 2; cp. also the date on the tomb which seems to be 1932 A.M., Prouty Rosenfeld 1986:27) to 1856 (GueCopMen 191 n. 6 and 207 n. 2); 1853 has been suggested as the most plausible one.

⁹ For the genealogical tree of the Queen, look annex 1.

"Taytu was a very good girl. She hardly cried but instead she seemed cheerful and had a smile on her face. The years passed by and Taytu grew up under her good mothers watchful eye. However she began to have a time of moodiness altered with periods of sentimental gaiety. Her ways were not like those of other people of East Africa. As her figure developed, she grew tall and well shaped. Like a sculptured form. She was strong and quick. She showed unusual intelligence and she learned quickly to read and write the Amharic as well as the other different dialects of Abyssinia". (p.15)

Taytu's keen interest was not only in visiting monasteries and traditional schools. Her burning interest used to take her to people who were believed to be fortune tellers. Salbuchi (1961) recorded one of her travels to certain man who was believed to have that gift.

Taytu had heard that a few miles away on the mountain lived an old man who could tell fortunes. One bright and sunny morning, the young Taytu summoned the giant Maku to follow her. They took some provisions with them and went toward that vicinity to see and talk to that wizard who was called Bako where they crossed the river, and riding their horses in silence, they entered into a mysterious forest. Taytu's thoughts were wondering but Maku knew they were in a hostile place. At one corner in the cave, sat an old woman with a mean aspect. Her face and forehead were full of wrinkles and she was without teeth, then the wizard Bako said to Taytu "with this position, the most important thing is that

you must take a lover to increase your womanly beauty by receiving his caresses.¹⁰ Try to dream for a man who will give his kisses- a man who would care for you and be willing to give what you need as well as make love to you". (pp. 21-23).

After having built herself with the traditional education of Christian Ethiopia, she was engaged to a son of another dignitary namely Däggazmač Wäldämaryam. Her engagement was initiated by her parents as the practice had it during the Imperial Ethiopia.

ከዕለታት አንድ ቀን አባትና እናትዋ ዘመዶቻቸው ሰብሰበው ይህች ወጣት ጉብል በቁመትም በእውቀትም አደገች ስለዚህ መልክ ቀና የሆነች ወጣት ልጅና በመንገድ አጠገብ የተዘራ ሸምብራ ማንም እንደሚቀጥፈው የታወቀ ስለሆነ ይህችን ወጣት ከፈተና ለማዳንና ከሚያያት ሰው ሁሉ ከመጣላት ይልቁንም አንድ ጊዜ የተበላሸች እንደሆነ ለመመለስ ችግር ስሚሆን ለአንድ የጨዋ ልጅ በንድራት መልካም ይመስለናል። እናንተስ ምን ታስባላችሁ ብለው ጠየቁዋቸው ዘመዶቻቸውም በጣም መልካ ሀሳብ ነው ብለው ተስማሙ። ከዚህ በኋላ ደጃዝማች ወልደማርያም ለሚባለው የጨዋ ልጅ ከፍ ባለ ሠርግ ተዳረች። (P1: 2)

“One fine day, her mother and father called all the family members and discussed about her whole being that she came to a stage of marriage. Here, there is a saying in Amharic [Qonjonnä Éšät Ayétäläfäm] meaning “one cannot dare ignore beauty and chickpea by the roadside”. This was their key (central point) being discussed in their meeting. According to tradition, they had to find her (Yäcäwa Ləj)¹¹ a good husband in a well to do family. All the family members agreed upon and marriage took place between her and Däjjao Wäldä Maréyam who was a highly respected feudal with a big wedding.”

¹⁰ Caresses: tough or stroke gently or lovingly

¹¹ “Yäcäwä Ləj (from a noble family)

But Taytu was not lucky enough to have a stable marriage life¹² and to have born children. After four failed marriages, she married Menelik II to be crowned as Empress Taytu in 1889 following his coronation as Emperor of Ethiopia. She is acknowledged to have wielded considerable political power leading the conservative faction at court that resisted the western form of modernism. She was suspicious of European intentions towards Ethiopia, she played a significant role in the conflict over the Treaty of Wuchale with Italy in which the Italian version made Ethiopia an Italian protectorate, while the Amharic version did not do so. When talks on the treaty broke down and Italy invaded the empire from its Eritrean colony, she galvanized the whole nation and marched north and commanded a force of cannons at the historic battle of Adowa which result a humiliating defeat for Fascist Italy in March, 1896.

Taytu played big role during the expansion policy of her husband. It was during that process that she influenced her husband to move the capital city from Entoto to the present capital city, Addis Ababa which is currently elevated to be the political capital of Africa.

Tadesse Zewelde (1981 E.C.) states:

በዘመናዊ የኢትዮጵያ ታሪክ ውስጥ ዓይነተኛ ሚና የተጫወተችው የአዲስ አበባ ከተማ መቆርቆር በአቴን ጣይቱ ከተጠናቀቁት የግንባታ ጉዳዮች አንዱ ነው። አዲስ ምኒሊክ ከአንጦጦ በነበሩበት ጊዜ አቴን ጣይቱ ጋር ሆነው የዛሬውን ፍልውሃ አካባቢ አረፍት ለመውሰድ ያዘወትሩ እንደነበር ታሪክ አዋቂዎች ይናገራሉ። አዲስ ምኒሊክ ሐረር ለመዘመት ዝግጅት ላይ እንዳሉ አብረዋቸው በመሆን ወደ ፍልውሃ አካባቢ ወርደው በሠፈሩ ጊዜ

¹² Rubiwonska (2010, EAE IV) summarizes her marriage life as follows: “In ca. 1866, she was briefly married to Walda Gabréyéel, a soldier of *ase* Tewodros II. Her husband was imprisoned by the Emperor and T.B. was forced to cook for Tewodros’s soldiers. She then married *daggazmaó* Takla Giyorgis and later *gantatar* Walde from Yaggu. When *ase* Yohannés IV ascended the throne, Walde was imprisoned and T.B. returned to her mother in Goggam. It was then, ca. 1876/77, during Ménilék’s visit to their house, that their decision to get engaged was taken. In 1878/79 T.B. paid a return visit to Ménilék’s residency in Dabra Bérhan. However, after a short visit to her brother, Alula Bétul, in Šawa, in 1882 T.B. got married to *qannazmaó* Zékargaóóaw (d. 1887), a brother of Ménilék’s first wife, Bafana. The fourth husband did not treat T.B. well, and she left him to live with her brother +Wale Bétul, in Yaggu.” (pp. 878 - 879).

ይህም ሆኖ ሳለ እቴጌ ጣይቱ ከአጼ ምኒልክ ጋር የደብዳቤ ግንኙነታቸውን ገምግሟል ፍር የብዙ ቋንቋዎች አዋቂ የነበሩትን አቶ ገብርኤል ጎበና የተባሉ የሊሙ ተወላጅ በማስጠራት ለወደፊቱ «ወደ አፄ ምኒልክ የምናስተላልፈውን ደብዳቤ ሁሉ ተጻፈ ከአዲስ አበባ እያልክ ጻፍ» ብው አዘዟቸው። አፄ ምኒልክም የሚደርሳቸው ደብዳቤ ሁሉ ተጻፈ፣ ተላክ ከአዲስ አበባ ሲል በአድናቆትና በመጠራጠር «እቴ ወዴት ሆና ነው» እያሉ ደብዳቤውን በማተኮር ይመለከቱ ነበር።

“[Atጅ] Menelik and Woizero Taytu had gone down to Filwaha to take the baths. It was then the Woizero Taytu, admiring the beauty of the country side from the door of her tent and noting the mildness of the climate, asked the king to give her a place to build a house in that area. The king replied ‘Begin by building the house; after that I will give you a piece of land!’ ‘Where shall I build my house?’ she asked, ‘Here is the place’, he continued, in this very spot king S’ahale Sellassie, like the Prophet Mikias (Micah), made the following prophecy. One day, sitting under that great tree not far from May Heywot, he was given a hornful of mead while he was playing chess when suddenly he said, “... the day will come when my grandson will build his house here and make of you a town!” It was a mill of God’. That very week woizero Taytu decided to construct her house there. Her steward received orders immediately to occupy the place, work started and, in a short time, a beautiful house was erected. It was in this way, around 1887, that there came into existence a new settlement to which Taytu gave the name of Addis Ababa (or New Flower)”. (p. 17-18).

When Menelik’s health began to decline around 1906, she began to pass political decisions on his behalf which was not welcomed by the nobilities. She was finally removed from state responsibility and was instructed to limit herself to the care of her stricken husband. By this she faded from the political scene. When Menelik was died, she was banished to the old palace at Entoto where she followed her husband in death. She was buried next to her husband at the Taeka Negest Beata Lemaryam Monastery in Addis Ababa.

2.2.3. Analysis

One issue which is a desideratum in the academic circle of Ethiopian studies is the investigation of the intellectual history of woman in the country. Attending schools for girls was accepted by neither the ecclesiastical system nor the culture of the Imperial Ethiopia. It was not usual for girls to freely go to the traditional school and sit in between boys to attend class. But the text under discussion reveals Taytu as one of the then girls who attended school by wondering from one monastery to the other.

ጣይቱ ብጡልም እውነተኛ ፀሐይ አበባ የመሰለች የተዋበች ቆንጆ ነበረች። ከዚህም በቀር፣ አዋቂ፣ አሳበ ጽኑ፣ መንፈሳዊት ስለሆነች በጎጃም፣ በበንምድር በሰሜንና በጣና ሐይቅ ውስጥ በሚገኙ ደሴቶችና ሴቶች ልጆች ለመግባት በሚፈቀድበት ገዳም እየተዛወረች ትምህርት ትማር ነበር። ይልቁንም ጥንታዊ የሆኑትን አሮጌዎች መጻሕፍትና ታሪክ ማንበብ ትወድ ነበር። ስለዚህ ጣይቱ ብጡል ከፍ ያለ ትምህርትና እውቀት ነበራት። (ፆ 2)

Indeed Taytu Bétul was beautiful like the living image of the “sun”. Above all; she was intelligent and strong in her spiritual life. To upgrade herself, she had been attending her schooling in places of Goggam, Bägemdär (Gondar) and those islands that are in Tana where ladies allowed entering. She was fond of reading ancient manuscripts and history. Because of this, she had adequate knowledge.

Taytu’s love for education was not limited to visiting monasteries and traditional schools. She even avoided visiting relatives and the Imperial palace to invest her time in studying scriptures. This was witnessed in the text:

ግርማዊ ሆይ ይችህ ወጣት መንፈስዋ ከፍ ያለ የተማረች አሳበ ጽኑ ስለሆነች ወደ ቤተ መንግሥቱ ከመምጣት በጎጃም በሰሜን በየገዳሙ እየዘረች ብዙ

ይልቅ ጥንታዊ የሆኑትን መጽሐፎች ከቤትዋ ውስጥ ሆና ማንበብን ትምርጣለች። ስለዚህ የጎንደርን ቤተ መንግሥት ለማየት ጊዜ የላትም።

Your Majesty, this girl is highly spiritualized, well-educated and strong enough to go to Monasteries and help (assist) nuns and monks rather than come to the palace. Above all, she had developed the habit of reading the earliest history and tradition, she didn't have any interest of visiting relatives more often she appreciated reading , that was why she had not any spare time to visit friends and close relatives like the queen Tirunesh, her aunt. Taytu Betul! Therefore, she did not have time to come to the palace of Gondar.

It is not possible to imagine that a furious King like Tewodros would have spare time to sit in the corridor of his palace idle and gossip about the people especially women who pass over his Imperial compound. From the high opinion we have for the Imperial court and an Emperor, we do not expect such an ordinary act from the Emperor. But in the text, we see Emperor Tewodros looking at a certain beautiful young lady and overwhelmed by her beauty:

አንድ ቀን ዓፄ ቴዎድሮስ ከባለምዋሎቻቸው ጋር በጎንደር ቤተ መንግሥት ውስጥ በመዛናት በጎንደር ከተማ ውስጥ ያሉትን ሴት ወይዘሮች እያነሡ የፍቅር ጨዋታ ሲጫወቱ አንዱ ባለምዋል ግርማዊ ሆይ እኔ የማውቃት አንዲት መልክ መልካም ወጣት ስንኳን በጎንደር ከተማ ውስጥና በዓለም ላይ እንደሰዋ ያለ ይገኝ አይመስለኝም። በጠቅላላው። እግዚአብሔር ከዚህ ስፍራ ቀራት እንዳትባል በጥበቡ አሳምሮ የሰራት ልጅ ናት። ቴዎድሮስ ቀና ብለው ተቀምጠው እባክህ ይህች ብላቴና የማን ወገን ናት። ባለምዋል።ንጉሥ ሆይ የትልቁ የራስ ገብሬ ወገን ናት። እናትዋም ከራስ ጉግሣ ልጅ ከወይዘሮ ሂሩት የተወለደች ናት። ጃን ሆይ አላወቅዋትም እንጂ የአቴጌ ጥሩነሽ ዘመድ ናት። ቴዎድሮስ እንደምንድነው ዝምድናዋ።

Once upon a time, [atṣe] “Emperor” Tewodros with his “confident” [balām^walochachew] in his palace, Gondar, while relaxing, they were discussing about love affairs, in the middle of the discussion, one of his “confident” s, your Majesty there is a young lady that I know she is so beautiful, leave alone Gondar, one cannot find her in the whole world. In general, she is God’s perfection. This time, Tewodros sat properly and requested of her where abuts gently. The “confident” began explaining ‘your’ Majesty she is from the Great Ras Gebre family and on her mother side, Ras Gugsa’s daughter W/ro Hirut, is her mother. Your Majesty, though you do not know her, she is her Majesty. Tirunesh’s relative. What is her relationship to Tirunesh? asked Tewodros.

No one can believe that beauty contest was practiced during the Imperial Ethiopia. In the Imperial Ethiopia when conservatism govern the national culture of the country, no one could believe that beautiful women were made to beautify themselves with the cosmetics in their maximum disposal and pass by in front of a big number of people including the King. The historical element found in the text adds to our knowledge of Imperial Ethiopia and its life:

ነገር ግን በማናቸውም ረገድ ሴት ወይዘሮች ሁሉ በማለዳ ተነሥተው በንግድም በንድንም ከንጉሥ ፊት ስንቀርብ ማማር ይገባናል፡ በማለት የመጨረሻ ጊጣቸውን አድርገው ሐር ቀሚሳቸውን ቀጭን ኩታቸውን ለብሰው ከተባለው ቦታ ሔደው ተሰልፈው ቆሙ።

ከዚህ በኋላ ዓፄ ቴዎድሮስ ከጥቂት ባለምዋሎቻቸው ጋር ከጎንደር ግንብ ወስጥ ወጥተው በፈረስ ሆነው እየጋለቡ እንገረብ ከሚባለው ስፍራ መጥተው በድንኳናቸው ውስጥ ከዙፋናቸው ላይ ተቀመጡ።

ባለምዋሎችም ግራና ቀኝ ቆመው። ነበር ቴዎድሮስም ረጅም መነጻራቸውን አውጥተው አንድ ዓይናቸውን ጨፍነው በሁለተኛው ዓይናቸው ራቅ ብለው የተሰለፉትን ሴት ወይዘሮች በመነጻፋት ይመለከቱ ነበር።

ቴዎድሮስ ወዲያው ዘወር ብለው ለባለምዋሎቻቸው እባካችሁ በጎንደር ከተማ ውስጥ ምን ያህሉ አበባዎች በቅለው ኖርዋል። ይልቁንም ጊዜ አጋጥሞቻቸው በመስከረም ወር ስለተሰበሰቡ ከመሬቱ ለምለምነት ጋር በተራራ ላይ የፈነዱ አደይ አበባዎች ከሴት ወይዘሮቹ። ውበት ጋር ሲፈካከሩ ይታያሉ። ሁለቱን አበባዎች ባንድነት ጊዜ አጋጥሞኝ ማየት እንደምን ያለ ደስ የሚያሰኝ ነገር ነው ብለው ይህንን አሳብ ላመለከተው ባለምዋል በብዙ አመስግነው ወዲያው መነጻራቸውን ሰጥተውት እስቲ ጣይቱ በጡል የምትባለውን ወጣት ከነሱ ጋር እንዳለች ተመልከትና መነጻፋትን ሰጠኝ አሉት።

Whatever the case maybe, for worse or better, the ladies had decided to dress them beautifully with elegant costumes and their ornaments (jewelleries) having beautified themselves left for the palace to see the king and thereby stood in front of him.

In the mean time, [atşe] Tewodros came being guarded by some of this private soldiers from the castle of Gondar by galloping to the place, called Angerb, it was where they had camped and sat on his crown being guarded by both left and right side. [Atşe] Tewodros had brought out the field glasses (binoculars) and stared at from a distance closing one eye with the other.

Immediately, Tewodros turn to his private Soldiers and suggested how many beautiful ladies are available in Gondar? They are indeed the living

image of flowers. No doubt that they look alike those flowers which shooting out on September (meskerem) are identical with those ladies by mere chance. To see such scenario within the single incidence made me the happiest of all-and then he thanked his private soldier that the one who proposed this idea Right away, he was given the binoculars to identify Taytu Bétul and thereby to hand, the binoculars back to his Majesty.

Throughout the history of Ethiopia, Church and State have been two faces of a same coin. Church officials were supposed to out voice what the Emperor or the regional lord declares for or against his people. But we find one significant historical element in the text under scrutiny which defies the above supposition. We see the Egyptian metropolitan excommunicated Emperor Tewodros when he looted the treasures of ancient churches and monasteries to finance his army. Of course, in the same episode, we see that the powerful Emperor forced the Bishop to withdraw his excommunication.

ከዚህ በኋላ አፄ ቴዎድሮስ አጥቂነታቸውና ጭካኔያቸው እየጨመረ ሔደ። የቀድሞውንም አገዛዝ ስለለወጡ የኢትዮጵያ መሳፍንቶችና መኳንንቶች ከድቀቸው ሀገር ሁሉ ጠላቸው። ስለዚህ ለጦራቸው ማስተዳደሪያ ገንዘብ ስለቸገራቸው አብያተ ክርስቲያናት ገና ስም ጥሩ የሆኑ ገዳሞችን ዘርፉ። ስለዚህ አቡነ ሰላማ ምክራቸውን ስለጣሱ ሕዝቡንም ሰላሠቃዩ ገዝተዋቸው። ቴዎድሮስም ሹጉጣቸውን አውጥተው ከጆሮ ግንዳቸው ላይ አድርገው አባቴ ይፍቱኝ አያሉ ስላስፈራረዋቸው አቡነ ሰላማም እየተንቀጠቀጡ ግዝታቸውን ፈቱ።

[Atşe] Tewodros' cruelty and powerfullness exceeded than usual. In addition, he had changed the previous regime; the span of his government

was very small as well. On top of this, all the princes (Mesafints) and higher officials betrayed him and were hated by all. Because of this, he had no means of paying to his soldiers and then began looting churches and famous monasteries. Due to this, the pope, Selama, according to Ethiopian tradition, for he refused his advice and for he brought misery upon people (subjects) the Pope excommunicated him. Tewodros took out his pistol and aimed at his ear and asked him to lift the sanction (Gizt) by frightening him, father do what I asked you to do! The pope, shivering, set him free.

In different historical books which have documented the last days of Emperor Tewodros, we do not find a detailed description of how Tewodros lost hope and started dialoguing with his enemies. The text subjected to this study details how Tewodros agreed to his enemy's proposal and set his hostages free. In the text we see an extensive dialogue in between the Emperor and his hostages and how he finally set them free.

The text introduces us with one key character in the historical episode of Imperial Ethiopia. She is a young girl who bought the full love and adoration of the Emperor even during his gloomy days. Her name is Alice. Her love and friendship gave her the courage to break the frightening horrible atmosphere and come back to her fatherly Emperor to say a final word of love before she left the area with her family. We see Tewodros moved by her love and talk to her like his daughter.

ከዚህም በኋላ አሥረኞቹ ምንም ሳይመልሱ እየተንቀጠቀጡ ተገንበሰው ወደ ኋላቸው ሲሉዱ ትንሽባ አሊስ ካዮ ለንጉሥ ረጅም ዕድሜ ይስጥልኝ እያለች ዘወር ብላ እያየች ታላቅስ ነበር። ቴዎድሮስ ዕንባቸው ባይናቸው ሞልቶ

ወደሰዋ ሔደው ሁለተኛ ብድግ አድርገው ታቅፈው ከሳምዋት በኋላ ጎዘናቸውና ዕንባቸው እንዳይታይባቸው እሰዋን ከመሬት ላይ አቁመው ፊታቸውን አዙረው እንደ አንበሳ በኩራት አርምጃ ሔዱ።

At last, the prisoners without answering but shivering bowing and retreating, Alice say, the small one, long live the king, turning her self and weeping, seeing him. Tewodros full of tears went to Alice for the second time and picked her up hugged, kissed and his sorrow and tears not to be seen; he made her stand and turned his face, like a lion he left with a big pride.

CHAPTER THREE

The Corpus and its Translation

3.1 The Corpus

በ፲፰፻፱ ዓመተ፡ ምሕረት፡፡ እመት፡ የውብዳር የሚባሉ የሜጫ፡ ባላባት ከደጃዝማች፡ ቡጡል ከሰሜን ባላባት፡ እንዲት፡ ሴት፡ ልጅ፡ ወለዱ፡፡ እናትዋ፡ እስዋን፡ ፀንሰው ሳሉ፡ በሕልማቸው፡ ከማጎፀኔ ፀሐይ ስትወጣ እየሁ በማለት ጣይቱ ብለው ሰየምዋት፡፡ ጣይቱ ቡጡልም፡ እውነተኛ፡ ፀሐይ፡ አበባ፡ የመሰለች የተዋበች ቆንጆ ነበረች፡፡

ከዚህም በተቀር አዋቂ አሳብ ጽኑ፡ መንፈሳዊት ስለሆነች፡ በጎጃም፡ በበጌምድር በሰሜንና በጣና ሐይቅ ውስጥ በሚገኙ ደሴቶችና ፡ሴቶች ልጆች ለመግባት በሚፈቀድበት ገዳም እየተዛወረች¹³ ትምህርት ትማር ነበር፡፡ ይልቁንም ጥንታዊ፡ የሆኑትን አሮጌዎች መጽሕፍትና ታሪክ ማንበብ ትወድ ነበር ፡፡

ስለዚህ ጣይቱ ብጡል ከፍ ያለ ትምህርትና ዕውቀት ነበራት፡፡ ከዕለታት አንድ ቀን አባትና እናትዋ ዘመዶቻቸውን ስብስብው ይህች ወጣት ጉብል በቁመትም በእውቀትም አደገች፡፡ ስለዚህ መልክ ቀና የሆነች ወጣት ልጅና በመንገድ አጠገብ የተዘራ ሸምብራ ማንም እንደሚቀጥፈው የታወቀ ስለሆነ ይህችን ወጣት ከፈተና ለማደግና ከሚያያት ሰው ሁሉ ከመጣሳት ይልቁንም አንድ ጊዜ የተበላሸች እንደሆነ ወደ መልካም መንገድ ለመመለስ ችግር ስለሚሆን ላንድ የጨዋ ልጅ ብንድራት መልካም ይመስለኛል እናንተስ ምን ታስባላችሁ ብለው ጠየቁባቸው፡፡ ዘመዶቻቸውም በጣም መልካም አሳብ ነው ብለው ተስማሙ፡፡ ከዚህ በኋላ ደጃዝማች ወልደ ማርያም ለሚባለው የጨዋ ልጅ ከፍ ባለ ሠርግ ተዳረች፡፡ ጣይቱ ቡጡልም ከብርዋን ጠብቃ በንጽሕና ስለቆየች ወዲያው አንድ ወንድ ልጅ ወለደች፡፡ ከዚህ በኋላ አንድ ዓመት ከሁለት ወር ከቆየች በኋላ ደግሞ አንድ ወንድ ልጅ ወለደች፡፡ ሁለቱም ልጆቿ በጣም የሚያምሩ ያንበሳ ግልገል የመሰሉ ነበሩ፡፡

ከዕለታት አንድ ቀን ዓፄ ቴዎድሮስ ከባለምዋሎቻቸው ጋር በጎንደር ቤተ መንግሥት ውስጥ በመዛናት በጎንደር ከተማ ውስጥ ያሉትን ሴት ወይዘሮች እያነሡ የፍቅር ጨዋታ ሲጫወቱ አንዱ ባለምዋል ግርማዊ ሆይ እኔ የማውቃት አንዲት መልክ መልካም ወጣት ስንኳን በጎንደር ከተማ ውስጥና በዓለም ላይ እንደሰዋ ያለ ይገኝ አይመስለኝም፡፡ በጠቅላላው፡፡ እግዚአብሔር ከዚህ ስፍራ ቀራት እንዳትባል በጥበቡ አሳምሮ የሰራት ልጅ ናት፡፡

ቴዎድሮስ ቀና ብለው ተቀምጠው እባክህ ይህች ብላቴና¹⁴ የማን ወገን ናት፡፡

ባለምዋል፡፡ንጉሥ ሆይ የትልቁ የራስ ገብሬ ወገን ናት፡፡ እናትዋም ከራስ ጉግሣ ልጅ ከወይዘሮ ሂሩት የተወለደች ናት፡፡ ጃን ሆይ አላወቅዋትም እንጂ የእቴጌ ጥሩነሽ ዘመድ ናት፡፡

¹³ To mean እየተዛወረች
¹⁴ The name of girl which is unmarried and beautiful

ቢቆይና ቢረሳሳ የተሻለ ይመስለኛል። ቴዎድሮስ። በወዳጅነትህ ስለመከርከኝ በጣም አመሰግንሃለሁ። ነገር ግን ካቅሜ በላይ የሆነ ፍቅር ስለገጠመኝ ልታገስ አልቻልኩም። ስለዚህ ቅድም እንዳዘዘኩህ ልክ በ በገገ ሰዓት ይዘሃት ከጽሕፈት ቤቱ ድረስ እንድትመጣ። ባለምዋል። እጅ ነሥቶ እኔ ታዛዥ ባሪያዎ ለማምጣት የተዘጋጀሁ ነኝ። ከዚህ በኋላ ባለምዋሉ በ በገገ ሰዓት ጣይቱ ቡጡልን ይዘዋት መጣ።

ቴዎድሮስ። ከቤተ መንግሥቱ ውስጥ ከልዩ ጽሕፈት ቤታቸው ተቀምጠው ሲጠብቁ ባለምዋሉ ጣይቱ ቡጡልን ይዘዋት ገባ። ጣይቱ ቡጡል። ዝቅ ብላ እጅ ነሣች። ቴዎድሮስ። ጣይቱ ቡጡል ሆይ እስኪ ቀረብ በይ ጣይቱ ቡጡል። በመፍራትን በመጨነቅ ጥቂት ቀረብ አለች። ባለምዋል። በሩን ዘጋውና ከውጪ ቆመ። ቴዎድሮስ። ወዳጄ ሆይ ከብዙ ሴቶች መካከል በፍቅር ጦር ልቤን የወጋሺው አንቺ ስለሆንሽ ወዳጅ እንድትሆኑኝ እፈቅዳለሁ። ጣይቱ ቡጡል። ጃን ሆይ እኔ ትንሽ አገልጋይዎ ወዳጅዎ ልሆን አይገባኝም። ምክንያቱም ሚስት አልሆንዎ የእኑቴ የእቴጌ ጥሩነሽ ባል ነዎት ቁባት እንዳልሆንዎ እበዛብዎታለሁ። ከዚህም ይልቅ ባሌን በጣም ስለምወደው ከሱም ሁለት ልጆች ስለወለድሁ ቤቴንና የቃልኪዳን ባሌን እንደ ሃይማኖቱ ስለምቆጥራቸው ልክዳቸው አልቻልኩም። ቴዎድሮስ። ሰማሽ ወዳጄ እኔ ከባልም ከቃል ኪዳንም ከሕግም በላይ መሆኔን አታውቁምን፤ እኔ ሕግ ነው ያልኩት ሁሉ ሕግ ነው። ጣይቱ ቡጡል። ጃን ሆይ በክርስቲያን ሃይማኖት መሠረት ዘውድ ሲጭኑ ለሕግ እንዲገዙ በጳጳሱ ፊት አልማሉምን። ሕግ የበላይ ዳኛ ካልሆነ ሰው ዘወትር ሰው በመሆኑ ይሳሳታል ይለወጣል በማለት አይደለምን ሕግምን የበላይ ዳኛ እንዲሆን በእግዚአብሔር ፊት ምለው ለሕዝብዎ ከሰጡ በኋላ እንደምን ቃልዎን ለወጠው እኔ ሕግ ይሁን ያልኩት ሕግ ይሆናል ይላሉ። ንጉሥ ሆይ በክርስቲያን ሃይማኖት ሲነግሡ ሕግዎ በ ቱ ቃላተ አሪትና በ ቱ ቃላተ ወንጌል ላይ የተመሠረተ አይደለምን።

ቴዎድሮስ። ወዳጄ ሆይ እንደዚህ ያለ ጥልቅ አስተያየትና ትምህርት ስላለሽ በጣም አመሰግንሃለሁ። ነገር ግን ሕዝቤን በሕግ ልጠብቅ ብምልም ሕገ መንግሥቱን በክርስቶስ መሠረት ላይ ብመሠርት ፍቅር የበላይ ገዢ ስለሆነ ላሸንፈው አልቻልኩም። ፍቅር ከንጉሥነትና ከዓቅም ሁሉ በላይ ስለሆነ ድል አድርጎ ማርከኛል። እንግዲህ የኔ ፍቅር አሁን ምርኮኛ ስለሆኩ ንጉሥ አይደለሁም። ወዳጄ ሆይ ከዚህ ባርነት ቀንበር ያላንቺ የሚያወጣኝ የለምና አደራሺን አታሳዝኜኝ። ጣይቱ ቡጡል። ጃን ሆይ እርስዎን እንዳላሳዘን ኃጢአት ሥሪ ብለው ይለምኑኛል። ነገር ግን የዓለም ፈጣሪ ወደ ሰው ሴት ያየ የተመኛትም ፈጽሞ አመነዘረ ይላል ደግሞ የቀኝ ዓይንህ ብታስትህ አውጥተህ ካንተ ጣላት ይላል።

ንጉሥ ሆይ የባልንና የሚስትን ቃል ኪዳን አከብሮ በማየትና በማሰብ ከሰሕተት ላይ ከመውደቅ የቀኝ ዓይኑን አውጥቶ መጣል ይሻላል ሲል ግርማዊነትዎን ደስ ለማሰኝት ሕግን አፍርሼ እግዚአብሔርን ማስቀየም ይገባልን። እባክዎ ይህንን ሰይጣናዊ አሳብ ከልብዎ ውስጥ አውጥተው ይጣሉት እያለች ከመሬት ላይ ወድቃ ትለምናቸው ጀመር። ቴዎድሮስ። ወዳጄ ሆይ ተነሺ ብለው አስነሰዋትና ምነው ሲናገሩሽ አትሰሚ ያንቺ ፍቅር ካቅሜ በላይ ስለሆነ ልገዛው አልቻልኩም አላልኩሽምን። ጣይቱ ቡጡል። ንጉሥ ሆይ መሳፍንቶችን ሁሉ ድል መትተው ኢትዮጵያን አንድ አድርገው መግዛት ሲችሉ አንደምን ልብዎን ለመግዛት አይችሉም። ግርማዊ ሆይ የውነተኛ አርበኛና ባለስልጣን ንጉሥ ማለት ራሱን መግዛት የሚችል ብቻ ነው። ንጉሥ ሆይ ስለዚህ እኔም በቃል ኪዳን

ላለው ልጅሽ እዘኝ ለኔና እናትሽም አስቢ፤ምን ቸገረሽ ክርስቶስን ባፍሽ ካጅው፤ በልብሽ እመኘው እያለ ከእግርዎ ላይ ወድቆ ቢለምናት ልጅቱ አባቴ ሆይ አፌን የፈጠረ ልቤንም የፈጠረ እሱ ስለሆነ ባፌም በልቤም ክርስቶስን አምነዋለሁ። ምንም ቢሆን አልከደውም ብላ እምቢ ስላለች ከአንበሶች ጉድጓድ ተጥላ ከዚያው ውስጥ ወልዳ አስዋም ልጆቻቸውንም አንበሶች በሏቸው ይባላል። ጣይቱ ቡጡል። ጃን ሆይ ስለዚህ እኔም የእግዚአብሔርንና የንጉሤን ሕግ አልተላለፍም በማለት አንበሳ ቢያስበሉኝ የማይቀረውን ሞቴን በታሪክ አስጌጠዋለሁ።

ቴዎድሮስ። ብዙ ተከዘው ከቆዩ በኋላ አንቺ ጋለሞታ ቅሬ እንዳልሳም ሞት ላንቺ ክብር ነው። ነገር ግን ነገ ጠዋት በዚህ በኩራሽበት ሰውነት ላይ የሚደርስብሽን ነገር ታይዋለሽ ብለው አሸከር ጠርተው ይህችን ጋለሞታ ባልዋንና ልጆቻቸውን ከወህኒ ቤት በጥብቅ ታስረው ነገ ጠዋት በሕዝብ ፊት እንዲቀርቡ አዘዙ። ወዲያው የዘበኛው አለቃ ከወህኒ ቤት ወስዶ ከጨለማ ቤት ውስጥ ቆለፈባቸው።

፩ ምዕራፍ።

ጣይቱ ቡጡል ለባልዋ ወዳጄ ሆይ የመልኬ ማማር ለጥፋቴ ምክንያት ሆኖ እንደምን ያለ መከራ ወደቀብኝ። አሁን ሲነጋ በእንደምን ያለ ሥቃይ እሞት ይሆን።

ደጃዝማች ወልደ ማርያም የኔ ወዳጅ እንቺስ አትሞቸውም። ባይሆን ከፍ ያለ ውርደት ይደርስብሽ ይሆናል። ነገር ግን የምገደል እኔ ነኝ። ምክንያቱም ዓፄ ቴዎድሮስ ከተጣሉት በኋላ ገድለውት ካላረፉ በመጠርጠርና በመፍራት ምክንያት ምንም እንቅልፍ አይወስዳቸውም። ጣይቱ ቡጡል። እያለቀሰች ይህንን ለኔ ያድርገው ወዳጄ ሆይ የኔ ከፋ ዕድል ባንተ ላይ ደርሶ አስጨነቅሁ። የኔ ፍቅር አትስጋ ምንም ቢከፋ በእግዚአብሔር መልክ የተፈጠሩ ክርስቲያን ስለሆን የግፍ ግፍ ሚስትህን ካልወሰድሁ ልግደልህ ይሉ አይመስለኝም እያለች ታለቅስ ጀመር። ደጃዝማች ወልደ ማርያም። የኔ ወዳጅ አታልቅሽ እኔ የቴዎድሮስን ጭካኔ ስለማውቀው መሰለኝ እንጂ እንደምትይው እንደዚህ ያለ የግፍ ግፍ ይሰሩ አይመስለኝም። ጣይቱ ቡጡል። እግዚአብሔር አያድርገው። ቢሆንም እኔን ካንተና ከልጆቼ ፊት ያስቀድመኝ ብላ ሁለቱን ልጆቻቸው አቅፋ እየሳመች ልጆቹ ሆይ በእንደዚህ ያለ ቀን ለምን ተፈጠራችሁ ልጆቼ ወዴት ልደብቃችሁ ከማኅፀኔ መልሼ ለማግባት አልችል እያለች የመረረ ለቅሶ ስታለቅስ መሰንበቻዋን ብዙ ሥቃይ ስታይ ደከምዋት ነበርና እንደ ሰመመን ያለ እንቅልፍ ሸለብ አደረጋት። ልክ በ፲፪ ሰዓት ማለዳ መለከት እየተነፋ በጎንደር ከተማ ውስጥ ያላችሁ ወንድም ሴትም ዓቅመ አዳም የደረሰ ሁሉ ከፋሲል ግምብ አጠገብ እንድትሰበሰቡ ሳይመጣ የቀረ ሰው ሰአይቀጡ ቅጣት ይቀጣል እያለ ለፋፊ ሲለፍ ጣይቱ ቡጡል ከእንቅልፍዋ ባና ትንቀጠቀጥ ጀመር። አሰዋም ቀስ ብላ ባልዋን በጣትዋ እየነካች በሹከሹከታ ወዳጄ ይህንን ጉድ ትሰማለህን አለችው።

ደጃዝማች ወልደ ማርያም። የኔ ፍቅር እሰማለሁ። ይህ ነገር ከፍ ያለ መከራ ሳይሆን አይቀርም። እንግዲህ ልብሳችንን ለብሰን ሞታችንን እንጠባበቅ ብሎ ሳማትና ሁለቱን ልጆቻቸው ከእቅልፋቸው አስነሥታ ልብሳቸውን አልብሳ ሁሉም እየተንቀጠቀጡ ሞታቸውን ይጠባበቁ ነበር። ልክ በ፪ ሰዓት ተኩል ሕዝቡ ሁሉ ከተሰበሰበ በኋላ አንድ ሻንብል መቶ ወታደር አስከትሎ ከወህኒ ቤት መጥቶ ለጣይቱ ቡጡል ከጃንሆይ የተፈረደባትን የትእዛዝ

ብዙ ደካሜ ነው የተመርኩት። ቴዎድሮስ። ምንም ቢሆን አንቺ እንደዚህ ደፍረሽ ለመናገር አትችይም ነበር። ባልሽ ነው። ያስጠናሽ ፤ ስለዚህ እሱ ነው እንጂ የሰደበኝ አንቺ አይደለሽም። ጣይቱ ቡጡል። ጃን ሆይ ባሌ ምንም አላስጠናኝም ምንም ክፉ ነገር አልነገረኝም። እባክዎ ስለተሰቀለው አምላክ ብለው ይማሩን ብላ የመረረ ለቅሶ አለቀሰች። ቴዎድሮስ። ብልጥ ዓይን አስቀድሞ ያለቅሳል ተብሏል። ግድ የለም ያንቺን እንተወውና እንተ ወልደ ማርያም እባክህ ሚስትህን እንደዚህ ያለ ትምህርት ያስተማርካት እኔን እንድታዋርድልህ ነው ?

ደጃዝማች ወልደ ማርያም። ንጉሥ ሆይ እኔ ለሚስቴ ምንም ክፉ ነገር ያስተማርኳት የለም። እስከ አስቀድማ ብዙ የመንፈሳዊ ትምህርት ያጠናች ናት። ቴዎድሮስ። እንግዲያ ከባሌ በቀር ገዢ የለኝም ለንጉሥም አልታዘዝም የምትለው ከማን ተምራ ነው። ደጃዝማች ወልደማርያም። ግርማዊ ሆይ እስከ ጃን ሆይ ገዢዬም አይደሉ አላላችም። ነገር ግን በፍቅር ረገድ ከባሌ በተቀር ሌላ ሰው አላውቅም ብላ ይሆናል። ይኸውም በምግባር ላይ የተመሠረተውን ንጉሣዊ ሕግም ለማክበር ነው። ቴዎድሮስ። ከት ብለው ስቀው ይህ ደፋር እኔን በሱ ሚስት ላይ ዘማዊ ማድረግ ነው፤ ካሳጪ ማራኪ ይሻላል፤ እንደተባለው ባለሰብኩት ነገር በሕዝቤ ፊት ማዋረድ የሚገርም ነው ብለው ተቆጥተው ወዲያው የዘበኛውን አለቃ ጠርተው ይህንን ቀጣፊ አንገቱን ቆርጠህ ከሚስቴ ፊት ጣልላት ሲሉ ደንበኞቹ ጡንቻቸውን አሳብጠው ከደረታቸው በላይ ራቁታቸውን ሆነው ሰፊ ሰይፋቸውን መዘው አንገቱን ቆርጠው ከሚስቴ ፊት ጣሉት።

ጣይቱ ቡጡል። አለምሮዋ ጠፍቶ ኡ ኡ ኡ ብላ ጩሃ ከመሬት ላይ ወድቃ አንገትዋን ቀና አድርጋ ንጉሡን እያየች ራስዋ ዞሮ እንደ ዕብድ እየጮኸች አንተ ከሐዲ አረመኔ ፊሪ የሰንት ሰው ሚስት ቀምተህ ባሎቻቸውን በመፍራት ምክንያት ገድልህ አቤቱ የፍርድ ያለህ አቤቱ የውነት ያለህ እያለች ትጮህ ጀመር።

ቴዎድሮስ። ተቆጥተው ከዙፋናቸው ላይ ብድግ ብለው ሁለቱንም ልጆችዋን ወስዳችሁ ግደሉ ብለው ሲያዙ ሕዝቡ በጎዘን ልቡ ተመትቶ¹⁹ ሆ። ሆ። ሆ። ብሎ አንድነት በኃይል ጮሆ ብድግ ብሎ ሲቆም የዘበኛው አለቃ የጦር መለከት በነፋ ጊዜ የንጉሡ የክብር ዘበኞች በፍጥነት መጥተው በሕዝቡ ፊት ለፊት ተሰለፉ። ቴዎድሮስ ተነሥተው ወደ ቤተ መንግሥታቸው ገቡ። ሕዝቡም እየተገረመ ግማሹም እያለቀሰ ሌሎቹም እንደዚህ ያለ ግፍ በዓለም ላይ ይደረግ አይመስልም እያሉ ወደ የቤታቸው ተበታተኑ።

ጣይቱ ብጡልም በጎዘንና በድንጋጤ ራስዋ ዞሮ ምንም ሰውነትዋን አታውቀውም ነበር። ስለዚህ አንትዋ ራስ ተድላ፤ ካሄ ቴዎድሮስ አስፈቅደው ሊያስታምምዋት ወደ ቤታቸው ወሰድዋት። ደጃዝማች ወልደ ማርያም ገና ልጆችዋን የጣይቱ ብጡልና የደጃዝማች ወልደማርያም ዘመዶች አስፈቅደው ወስደው ቀበርዋቸው። ጣይቱ ብጡል ግን በደረሰባት መከራና ሥቃይ ድንጋጤ አለምሮዋን አጥታ ብዙ ቀን ታመመች።

¹⁹ To mean ተመቶ

ለሰው አለመንበርከክ ነው። ምክንያቱም በኔ ፍራት አገሬን እንዳላዋርድ ለማንም ሰው ክንዴን አልሰጥም ለራሴ ራሴ ገዥዎም ሕይወትዎም ሞትዎም እኔ ነኝ ለወዳጆችሁ ለእንግሊዙ ሹም የኢትዮጵያ ልጅ ስለ ሀገሩ ኩራት እንደምን ባለ ሞት እንደሚሞት ነገ ታየዋለህ ብላችሁ ንገሩት አልዋቸው። ከዚህም በኋላ እሥረኞቹ ምንም ሳይመልሱ እየተንቀጠቀጡ ተገንበሰው ወደ ኋላቸው ሲሔዱ ትንሸዋ አሊስ ካዮ ለንጉሥ ረጅም ዕድሜ ይስጥልኝ እያለች ዘወር ብላ እያየች ታለቅስ ነበር። ቴዎድሮስ ዕንባቸው ባይናቸው ሞልቶ ወደሰዋ ሔደው ሁለተኛ ብድግ አድርገው ታቅፈው ከሳምዋት በኋላ ኅዘናቸውና ዕንባቸው እንዳይታይባቸው እስከዛን ከመሬት ላይ አቁመው ፊታቸውን አዙረው እንደ አንበሳ በኩራት እርምጃ ሔዱ። ነገር ግን ሲር ሮቢር ናፒ ምንም እሥረኞች ለእንግሊዝ መንግሥት ቢሰጡ ራሱ ቴዎድሮስ ከጦሩ ሰፈር መጥቶ ይቅርታ መጠየቅ ያስፈልጋል ብሎ ስለላከ ቴዎድሮስ ለሲር ሮቢር ናፒ ምንም ቢሆን ወዳንተ አልመጣም። አንተ ስትመጣ ከዚህ አንድ የኢትዮጵያ መሪ ማድረግ የሚገባውን ነገር ታየዋለህ ብለው መለሱለት በኋላ ሮቢር ናፒ ጦሩን አስከትቶ ወደ መቅደላ ተጓዘ። በዚያን ጊዜ ቴዎድሮስ ሰዋቸውና ጦራቸው ስለ ከዱ ባለቤታቸው እቴጌ ጥሩነሽና ልጆቻቸው ልጅ ዓለማየሁ ሌሎችም ሴቶች ብቻ ስለ ቀሩ የጁኔራል ሮቢርና ጦር ምንም ተቃዋሚ ሳይኖረው መቅደላ ካፋሩ ላይ ወጣ። በዚያን ጊዜ ቴዎድሮስ በታላቅ ቃል ጮኸው ያገሬ የኢትዮጵያ ሕዝብ በኔ ክፉት አገርህን አጋልጠህ ለጠላት ብትሰጥም እኔ ከሚስቴና ከልጄ ይልቁንም እሥረኛ አድርጌ ካመጣኋት ከጣይቱ ብጡል ፊት እጄን ለጠላት አልሰጥም እኔው ራሴን በራሴ እቀባበታለሁ። ክንዴን ሳልንተራስ ጠላት አገሬን አይወስዳትም ብለው ሹጉጣቸውን አውጥተው ወዲያና ወዲህ ከተንገራደዱ በኋላ እጄን ለጠላት ከመስጠት የሚበልጥ ሞት የለም አይዘኝ ኢትዮጵያ አላሳፍርሽም ብለው ሽጉጣቸውን ወዳፋቸው አግብተው ቃታውን ሳቡት። በዚያን ጊዜ ብዙ ጦር የማይመለከት ጠላት የማይደፍረውን አርበኛ ባንዲት ጥይት የአውቀቱን አንገራል እሱ ራሱ በታተነው። ወዲያው አምስት ደቂቃ ስንኳን ሳይቆይ የጁኔራል ሮቢር ናፒ ጦር ሁለተኛውን ቅጥር ቢገባ ቴዎድሮስ ከሽጉጡ ጋር ጎን ለጎን ወድቆ ከንዱን ለጠላት አልሰጥም ብሎ የሚጮር አርበኛ መስሎ ጡንቻውን ሲያሳይ ጁኔራሉ መጥቶ ካጠገቡ ቆሞ በማድነቅ ሲመለከት ቴዎድሮስ ለጁኔራል ናፒ የመለሰለት ታሪካዊ ቃል ስለ ታሰበው ጥልቅ በሆነ ኃዘን ጥቂት ጊዜ ከተመለከተ በኋላ በጡሩንባ ንፍ ለአርበኝነቱ የሚገባ ሰላምታ ሰጥቶ ልጁን ዓለማየሁን ይዞ ሔደ።

እቴጌ ጥሩነሽም ከባላቸው እግር ላይ ወድቀው ያለቅሱ ጀመር። ወዲያው የመቅደላ ከተማ ጭቃ ሹም ንጉሥ ነገሥታችን ቴዎድሮስ ሞተዋልና ሁላችሁም ተሰብስባችሁ በክብር እንቅበራቸው እያለ ሲለፍ ጣይቱ ብጡል ሰምታ እግዚአብሔር የባልዋንና የልጆችዋን የግፍ ሞት ስለተበቀለላት ደስ ብልዋት እየሮጠች ብትሔድ ቴዎድሮስ ከሽጉጡ ጋር ተጋድሞ ያፋ ደም ከደረቱ ላይ ፊሶ ያ ብርቱ ኃይለኛው አንገሱ ተበታትኖ ስታይ ደንግጣ ቆማ ይህ አሟሟት እንደምንድን ነው ብላ ብትጠይቅ አንዱ ሰው ጁኔራል ናፒ ከሰፈሬ ድረስ መጥተህ ይቅርታ ጠይቅ ብሎ በቴዎድሮስ ቢልከበት እኔ አልመጣም አንተ ከዚህ መጥተህ አንድ የኢትዮጵያ መሪ ማድረግ የሚገባውን ነገር ታየዋለህ ብሎ መልሶ ራሱን በራሱ ገድሎ ይኸውልሽ ጡንቻውን በክብር እያሳየ ከወዳጁ ከሽጉጡ ጋር ጎን ለጎን ተኝቶ አይዘኝ ኢትዮጵያ አላሳፍርሽም ራሴን በራሴ ገድዬ እቀባበታለሁ እያለ ይጮራል አላት።

በዚያን ጊዜ ጣይቱ ብጡል የግል በደልዋንና ቂምዋን ትታ ካጠገቡ ቆማ ከፍ ባለ ቃል አንተ አሸናፊ የይሁዳ አንበሳ እጅህን ለጠላት ሰጥተህ እናትህን ኢትዮጵያን ከማሳፈር ራሱህን በራሱህ ገድለህ ስትጮር ትታያለህ ስለ ሀገርህ ፍቅር የፈጸምከውን ከፍ ያለ ሥራ የሞት ጥላ አላስደነገጠንም። ቴዎድሮስ ሆይ ለኔ እኔ ነኝ ሕይወቴም ሞቴም ብለው ራሱህን በራሱህ በመግደልህ የኩራትን ሞት ለጠላትህ አሳየህ ካፍህ የፈሰሰው ደም በደረትህ ላይ ሲታይ ላገርህ

መሞትህን በደምህ ተጽፎ ይመስከራል። አርበኛው ቴዎድሮስ በእውነት ይቅርታ አድርጌልሃለሁ ነፍሱህን ከሰማዕታት ጋራ በመንግሥተ ሰማያት ያኑራት ብላ ከእግራቸው ላይ ወድቃ ከእነትዋ ከእቴጌ ጥሩነሽ ጋራ ታለቅስ ነበር።

ከዚህ በኋላ እቴጌ ጥሩነሽና ጣይቱ ብጡል ያዬ ቴዎድሮስን አስከሬን በማዕረግ አስፈትተው መቅደላ መድኃኔ ዓለም ቀበርዋቸው። ወዲያው እቴጌ ጥሩነሽ የልጃቸውን ያለማየሁን ቁርጥ ለማወቅ ሲጓዙ ዳባርዋ ከሚባል አገር ላይ ሞቱ። ጣይቱ ብጡል ግን ወደ አባቶቿ አገር ሰሜን ሔዳ ተቀመጠች። ከጥቂት ዘመን በኋላ ወንድምዋን ለማየት ሸዋ ሔዳ ሳለ እመቤታችን በራዕይ እንደገለጠችላትና እቴጌ ጥሩነሽም እኅቴ ሕግን ምግባርንና ሃይማኖትን በመጠበቅ በሕዝብ ፊት ምስክር ለመሆን በሰው ላይ የሚደርስ የሥጋ መከራ የነፍሱንና የሥጋን ደስታ የሚያስከት ስለሆነ አትዘኛ ብለው የመጽናኛ ደብዳቤ እንደጻፉላት፡ ከዘርአ ያዕቆብ አብራክ ከሚገኘው ወጣት ከዳግማዊ ምኒልክ ጋር ተጋብታ ብርሃን በወጣበት ወርቅ በዘነበበት በደብረ ብርሃን ከተማ መከራን የዘራ ደስታን ያጭዳል እንደተባለው በትንቢት ከተገኘው ባልዋ ጋር ብዙ እንቅፋቶችን ሁሉ አልፋ ደስ ብልዋት ኖረች።

በ፲፰፻፹፪ ዓመተ ምሕረት ጥቅምት ፩፫፡ቀን ዓፄ ምኒልክ እንጦጦ ከመቤታችን ቤተክርስቲያን ንጉሠ ነገሥት ሲባሉ እቴጌ ጣይቱም ብርሃን ዘኢትዮጵያ ተብለው ከባላቸው ጋር ቅብዓ መንግሥት ተቀብተው ኢትዮጵያን በሰላም በፍቅር ዝዙ። ከዚህ በኋላ እመቤታችን በራዕይ አንቺ ከፍ ያለ ታሪክ ከልጅ የሚበልጥ ትወልጃለሽ ብላ እንደነገረችት በ፲፰፻፹፰ ዓመተ ምሕረት በውጫሌ ውል ምክንያት ከኢጣሊያን መንግሥት ጋር በተደረገው ታሪካዊ ጦርነት እቴጌ ጣይቱ በምክርም በፖለቲካም በአርበኝነትም ከጦርሜዳ ላይ በመገኘት ከፍ ያለ ታሪክን ስለ ወለዱ ስማቸው በዓለም ታሪክ ውስጥ የመጀመሪያውን ገጽ ይዞ ይገኛል ይህ ጣይቱ ብጡል ተብሎ የተሰየመ መጽሐፍ አምስት ታላላቅ ምግባሮች ይዞ ይገኛል።

አንደኛውም ሰዉ መከራና ሥቃይ ቢበዛበት የእግዚአብሔርን ሕግና የቤተ ዘመድን መልካም ኑሮን መተወና ነጩን ጥቁር ጥቁሩን ነጭ ማለት እዳይገባ ያስተምረናል።

ሁለተኛ በፈረዳችሁበት ፍርድ ይፈረድባችኋል እንደተባለው በሰው ልጆች ላይ የሚያፈራርድ መለኮታዊ ፍርድ እንዳለብን ያሳስበናል።

ሦስተኛ ማንም ሰው የግል ጠላቱም ቢሆን ለሀገሩ ከፍ ያለ ሥራ ቢሰራ የግልን ጠብ ወደ ጎን አድርጎ ስለ ሀገሩ ጠላቱን መውደድ እንደሚገባ ያሳያል።

አራተኛ መከራ የደስታ አረቦን ስለሆነ በትዕግሥት መቀበል ይገባል። ለምሳሌ ብርቱ ዝናምና ሞገድ በመጣ ጊዜ ልብን እንደሚያሸብርና እንደሚያስጨንቅ እንደዚሁም ባለፈ ጊዜ የምሥራቅ ፀሐይ ወጥቶ ደስ ደስ የሚል የሕይወት ነፋስ ሲነፍስና አረንጓዴ ቅጠሎችና አበቦች ሲታዩ ነፍሱን ሥጋን እንደሚያረኩ እንደዚሁም ጨለማና ብርሃን በመፈራረቃቸው የብርሃንን ጠቃሚነት በጨለማ ከባድነት እንደምናውቀው ደስታንም ከመከራ በኋላ እንደምናገኝ ያስረዳናል።

አምስተኛ ዕድል የእግዚአብሔር ኘሮግራም ስለሆነ ዕድሜያችን ከዕድላችን ጋር ጎን ለጎን ስለሚሔድ መልካምም ቢሆን ከፉ ዕድላችን ስፍራ ይዞ ስለሚቆየን በግድ ያለውድ በዚያው በኩል ማለፍ እንዳለብን ያስታውሰናል።

3.1 English Translation

Chapter one

In 1832 E.C a girl was born. Both her mother and father were from the feudal family. Her mother, W/ro Yewubdar and father Dejjach Betul were respected from Mecha and North part of the country.

According to tradition, there was a strong Prophecy like St.-Mary was herald by St. Gabriel, the girl also named before she was born 'Taytu' Meaning she was just like the sun glittering, this had happened in her mother's womb there was a prophecy.

Indeed, she was the living image of the 'Sun'. She was beyond words to express her beauty. Better to say she simply beautiful.

Above all, she was intelligent and strong in her spiritual life. To upgrade herself, she had been attending her schooling²¹ in places of Gajjam, Begemier (Gondar) and those islands that are in Tana where ladies allowed entering.

She was fond of manuscripts and history, most of all. Because of this, she had adequate knowledge. One fine day, her mother and father called all the family members and discussed about her whole being that she came to a stage of marriage. Here, there is a saying in Amharic [*qonḡonnä əšhet aytälläfam*] meaning "one cannot dare ignoring" beauty and chickpea by the roadside". This was their key (central point) being discussed in their meeting. According to tradition, they had to find her a good husband in a well to do family. All the family members agreed upon and marriage took place between her and Dejjach Wolde Mariam who was a highly respected feudal, with a big wedding.

Taytu after being deflowered, she gave a birth to a boy. After a year, also another boy was born. Both of them were attractive and given a lion image of springs.

²¹ It is important to begin the women's scholarship culture because nobody does not attempt to learn it.

Once upon a time, [atşe] “Emperor” Tewodros with his “confident” [baläm^walochachew] in his palace, Gondar, while relaxing, they were discussing about love affairs,²² in the middle of the discussion, one of his “ confident” s, your Majesty there is a young lady that I know she is so beautiful, leave alone Gondar, one cannot find her in the whole world. In general, she is God’s perfection. This time, Tewodros sat properly and requested of her where abuts gently. The “ confident” began explaining ‘your’ Majesty she is from the Great Ras Gebre family and on her mother side, Ras Gugsa’s daughter W/ro Hirut, is her mother. Your Majesty, though you do not know her, she is her Majesty. Tirunesh’s relative. What is her relationship to Tirunesh? Asked Tewodros

“Confident”: Your Majesty, Dejjach Wube and Dejjach Betul are brothers of Taytu Betul. Dejjach Wube is her Majesty Tirunesh’s father. In addition, Dejjach Betul is the father of this girl.

Tewodros: This is not a kind of relationship. They are sisters. I have never seen her. Why this young lady didn’t come to the palace to visit her sister?

“Confident”: Your Majesty, her name is Taytu Betul. For there was a prophecy, she was named in her mother wumb: Her mother dreamt while the sun rising in her wumb she had seen her daughter Taytu glittering like that of the sun. Even Taytu herself strongly believed her mother’s dream and knew that she would be a queen one day. This was her strong belief that she would be called a queen.

Tewodros: All right, do you think that she would be a queen in this city, Gondar? Being here, she does not, even know the palace and thereby she does not come to visit her aunt, the queen, I wonder.

²² It indicates love stories in the Imperial court.

"Confident": Your Majesty, this girl is highly spiritualized, well-educated and strong enough to go to Monasteries and help (assist) nuns and monks rather than come to the palace. Above all, she had developed the habit of reading the earliest history and tradition, she didn't have any interest of visiting relatives more often she appreciated reading, that was why she had not any spare time to visit friends and close relatives like the queen Tirunesh, her aunt. Taytu Betull! Therefore, she did not have time to come to the palace of Gondar.

Tewodros: Please! How could I see this young lady? Could you please call her tomorrow morning and I would be delighted to see her.

"Confident" : Your Majesty, this girl is the sister of the queen, Tirunesh and more than this, she had been married to Dejjazmach Woldemariam who was in a noble family and gave birth to a couple of boys. Having this in mind, to invite the known and the most beautiful girl to the palace might bring quite a big problem and even you may quarrel with your beloved wife, the queen Tirunesh. Moreover, the rumor might be spread in no time. This was a known fact, please, be aware of the consequence, other wise, your name might be spoiled and be the talk of the town and there by the country.

Tewodros: Oh, may friend, do you know that backbiting and having advantage could not go together, even to express this notion, does not know that there is a proverb. This offspring (Blatena) had already stolen my heart while you were mentioning her name. Leave everything aside; be it for good or so, I just could not control my feeling, you simply try to find a means to bring her.

"Confident": His private soldier was disturbed and took several times to wind up the case. Immediately, he suggested an idea that was, all respected ladies married or not had to pass in front of the palace by saluting the king his

Majesty by uncovering their veil²³ so that the king could identify Taytu Bétul by the help of his private soldier. This was done to avoid unnecessary risk by calling the queen's sister privately to the palace because of the repercussion that could be heard throughout the country.

Tewodros: Because of your sincere advice, I am more than happy to express my better after, whole-heartedly thanks. Here after, there would not be any other better reason so you should act with the mayor, right today and let every single woman (Mrs.) be present, plug the proclamation had to be strong not to be absent. A single one decides where they could aggregate and it should be comfortable.

Chapter two

Afterwards, the mayor and the private Soldier wrote the content of the proclamation and passed it to the different vicinities appointees. The proclamation phrase:

Those who are residing in Gondar, be it a married woman or not, all of you, tomorrow at 10 a m are allowed to come to a palace called Angereb and there by to salute the king, Tweodros. If any one failed to do so, there would be a severe punishment. This was announced within all vicinities. At this time, all ladies (Mrs.) with in Gondar were highly disturbed and some of them were hypothesizing (guessing) that the king might not be in good terms with the queen so that he might have a good opportunity to take one of us in marriage. Having this in mind, they were beautifying themselves.

On the other hand, others were guessing that among the Gondarian ladies in case, some of us might have been back-biting his Majesty, Tewodros. Probably, after identifying the backbiters we might be arrested, it had been puzzling.

²³ It shows entertainment culture

They had been disturbed the whole night and had no chance to sleep. Whatever the case maybe, for worse or better, the ladies had decided to dress them beautifully with elegant costumes and their ornaments (jewelleries) having beautified themselves left for the palace to see the king and thereby stood in front of him.

In the mean time, [atşe] Tewodros came being guarded by some of this private soldiers from the castle of Gondar by galloping to the place, called Angerb, it was where they had camped and sat on his crown being guarded by both left and right side.

[Atşe] Tewodros had brought out the field glasses (binoculars) and stared at from a distance closing one eye with the other. Immediately, Tewodros turn to his private Soldiers and suggested how many beautiful ladies are available in Gondar? They are indeed the living image of flowers. No doubt that they look alike those flowers which shooting out on September (meskerem) are identical with those ladies by mere chance. To see such scenario within the single incidence made me the happiest of all-and then he thanked his private soldier that the one who proposed this idea Right away, he was given the binoculars to identify Taytu Bétul and thereby to hand, the binoculars back to his Majesty.

The Knight (soldier) appreciated the king's remark about him and thereby saluted. By taking the binoculars, the Knight had to watch for so long but due to the crud of ladies he was unable to identify her. Therefore, the Knight said, your Majesty, for there are a number of beautiful ladies, I Just could not differentiate her. Your respected Majesty if it would be your will let them not be in the sun because the sun is burning so let them pass in front of you one by one by uncovering the veil, meanwhile I would be closer to you to show Taytu Betul.

Tewodros: By giving an instruction to the coordinator, those who had gathered, should pass by turn-by-turn, uncovering and saluting.

Knight: After saluting, he rushed to the ladies to inform them to pass by and give due respect to the king.

Now all the respected ladies began to pass one by one by uncovering their veil. First, one respected lady saluted and passed by Tewodros to his Knight.

Tewodros: Where is she from? Her height is a bit shorter but all her structure and posture is indeed beautiful.

Knight: Your Majesty, she is an indigenous to Begemidir (Gondar).
Second, a respected lady uncovering and saluting was passed by. After this, several of them did the same, one at a time.

Third, one of them did the same.

Tewodros: Such the most beautiful one, where is she from?

Knight: Your Majesty, she (Taytu Betul) is an indigenous to Yejju.

Tewodros: Indeed, she is the living image of her country.

Fourth, one respected lady, uncovering and saluting, passed by Tewodros.

Tewodros: Having such a beautiful structure, where is she from?

Knight: Your Majesty, she is a daughter to a noble in Gojjam.

Tewodros: The Gojjamas are known for their good looking, and beautiful ladies are found as well.

Fifth, a respected lady, uncovering and saluting was passed by.

Tewodros: This beautiful one, where is she from?

Knight: Your Majesty she came recently being married to a noble man landlord from Begemidir, and she is from Wollo had been born from well to do family (noble).

Tewodros: Wollo! It is known for beauty and a galloping horse she is indeed beautiful.

Sixth: Many of them passed one after the other uncovering their veil and saluting as usual while one of them passing by [atše] Tewodros paused a question, where is he from this one?

Knight: Your Majesty, this beautiful lady came from Showa and she is from a noble family.

Tewodros: In fact, that she is from Shoa certain indications are reflected. She is beautiful, above all, her affricative ness, her facial expression is beyond words except that she is a little bit bulky, and there is not any other defect.

Last of all, one beautiful young lady, uncovered her face, bowed and saluted. Tewodros: Lifted up himself from the armchair asked a question: Oh! Creature look like a flower who is she? Her grace is frightening rather than her beauty and attractiveness, she is truly like a grape, beautiful! Where is she from?

Knight: Your Majesty, she is from Simen (North) and she is related to the Gojjames as well. Your Excellency (Majesty) I had informed you that leave alone in Gondar, one could not find such a beauty in the whole world. This is the one whom I told you.

Tewodros: Okay (all right) please bring her back, one cannot be named without a reason (meaning), truly she is the sun (Taytu). She was brought back and stood in front of [atše] Tewodros.

Tewodros addressed to his Knights, look! Such a creature with no default might be hidden due to the veil. In addition, she is the victim of this scenario. He gave an order to one of the Knights to bring her, immediately, cultural clothe [yəh är äynərgəb] "cultural clothes" and an umbrella which is green. The Knight did what he had been ordered and handed her in their agregation²⁴.

²⁴ It realize that the early tradition of gift.

Taytu Betul, having her umbrella among the ladies left for her home, however, they were angry with her and stared at her thoroughly because of jealousy.

Chapter three

[Atşe] Tewodros and his Knights galloped to the palace of Gondar. As usual, he ate his lunch with her Majesty Tirunesh and immediately, left for his office and summoned his Knight.

Tewodros: I am very grateful to you that you introduced me such a beautiful one. Now, you have to bring her at 6 p.m right today.

Knight: Your Majesty, even for the gift you did for the girl you are suspected by the people. Now what do you think when she came alone to the palace and went out from the palace what would be the repercussion, your Majesty? As you are the father of law, you are not supposed to take illegally the wife of somebody being as outlaw, you might be cursed and the rumor might be carried away, immediately, your name would be spoiled. To avoid this, let the case be forgotten for sometimes, I hope, it would be nice.

Tewodros: I appreciate your friendly advice, even though I could not stand, it is beyond my ability I am in deed in love. Therefore, do as I had already ordered you; just bring her at 6 p.m to my office. *Knight:* Yes sir, I am at your Service. The Knight brought her at 6 p.m.

Tewodros: While he was waiting in his special office at the palace, the Knight brought Taytu Bétul and entered. Lowering herself, she saluted.

Tewodros: Your Excellency, Taytu Betul, please come nearer.

Taytu Betul, shivering and being disturbed came a little bit nearer.

Knight: Closing the door, went out and stood from outside.

Tewodros: My dear friend, among a number of ladies, you are the only one who has stolen my heart; therefore, I have chosen you to be my friend.

Taytu Betul: Your Majesty, I could not be your friend, I am a child, still need a lot of experience and on top of this I could not be your wife, you have already married to my sister, her Majesty, Tirunesh, to be a concubine, it would be too much. Above all, I love my husband and we have two sons I have a great respect for my family, particularly to my marriage bond and there by my religion should not be betrayed by any means.

Tewodros: Listen my dear, don't you know that I am above the law, your husband and your marriage and what ever I said could be a law.

Taytu Betul: Your Majesty, according to the christens religion, when you came to power, haven't you promised to respect the law in front of the pope? If a person is not under law, he may commit many mistakes that are why you promised to respect the law by resting your hand on the bible to be good to your people. How could you change your word now? Your Majesty, according to the Christian code of conduct you came to the throne to respect the 10th commandments, the old testaments and the 7th couple (New Testament).

Tewodros: My dear, I have a great respect for you, provided that if you have such a deep knowledge, for sighted thinking and thank you very much. One thing is sure, let my people be governed according to the law, let the constitution be done according to the Christian code of conduct, ie love is above everything. I just could not win love by any means. Love is above my kingship and ability, I am indeed surrendered, I am enslaved by love I am not a king now. My dear, you are the only one who could set me free from the problem I am in, for heaven sake, please do not disappoint me.

Taytu Betul: Your Majesty, not to disappoint you, is you asking me to sin against God. Is that what you are begging me? However, one of the Ten Commandments says one who tries to commit adultery with somebody's wife is

sinning against God even to see her is a crime. If you had committed the mistake due to your right eye that should be cast, so we have to live according to His word. Your Majesty, you have already noticed what the word of God says, should I betray my family and above all my almighty God? Please avoid this evil spirit from your self and come to reality, by saying this she let herself on the ground and started begging him bowing.

Tewodros: My dear, stand up, after she stood up, what happened to you? Do not you listen to me? Your love is beyond my control. I could not over rule it, and didn't I tell you this before?

Taytu Betul: Your Majesty, you had defeated all the princes [mesafintoch] "nobles "and united Ethiopia under one banner. Moreover, how on earth, you are unable to control yourself. Your Majesty, a true patriot, an authority and thereby king meant one who could control oneself, this is the only legacy of a king. Your Majesty, I am also enslaved by my husband love. He is my everything. I could not betray him for any thing whatever.

Tewodros: Why should you care? If you love both of us, please do not disappoint me.

Taytu Betul: Your Majesty, a slave could not serve two lords, this is written in the Gospel, plus, a wife and bus band one and the same according to the Bible. Your Majesty, what God made one, no one could separate them, this is the word of God. For heaven sake, for something trifle or adultery, please do not spoil my sincere respect for my family. Please do not forget that you are chosen to guard us against any lawlessness and to ensure our securely. Uttering the above mentioned she was weeping.

Tewodros being with his lions, he summoned Taytu Bétul for the second time. You widow who has not deep knowledge you had been quoted a number of heresies. Are all those quotations for me? Ok! Let them be! Being quarreled

with me, we shall see, your love for your husband, the love of your children and your marriage, at large. The consequence of my hatred might be seen later, anyways....

He summoned his Knight and gave him an order to push the widow out.

Here after Taytu Bétul being pushed and weeping, went back home. She began explaining in detail what had happened to her. Her husband, Dejjach Wolde Mariam said, out of sight out of mind might be a remedy, therefore, for sometimes we might be out of Gondar and move to Debre tabor Taytu Betul, said good idea, and began traveling having the two children. [atşe] Tewodros heard their escaping and he sent his cavalry and brought back to be a house arrest.

Chapter four

After five days, [atşe] Tewodros having four lions, two of them on the right side the other two on the left the fifth one himself he at the back his shield and spear were hanged and being sat on his throne, Taytu Bétul was summoned.

Taytu Bétul saluted and stood from a distance, being frightened by the lions and she stared at them, shivering.

Tewodros: My dear, didn't you change your mind?

Taytu Betul: Your Majesty, my intention is to respect the word of God and the law of my country, and then how could I change my mind and for what purpose? Had it been evil thought, I could have been changed. Your Majesty, please do not give me a hard time, bowing down to the ground, she began weeping, tears were all over her face.

Tewodros: God allowed me to govern the country and yet you refused to respect my order and even you aspired to be a governor upon me, this is indeed sad,

this is deliberate, anyway... Do not you know that the reality of the broad mass is lesser than the wrongdoing I commit?

Taytu Betul: Your Majesty, what is wrong is wrong and what is right is right. Therefore, I could not change the black for white and vice versa. My only choice is to die for legality and moral value. Whatever, your Majesty, suggested could not be accepted, at all.

Tewodros lifted up himself and offered you bold widow, I could have done it by force but it has no meaning. Friendship without love is just hugging a corpse and of course, I don't want to spend the night with a corpse. Wait and see me; your flesh would be given to these lions, saying this, he roared with a high pitch. This time the Lions were opening their mouths and wagging their tails.

The determined, Taytu Betul, once again confirmed her death is inevitable, she reminded, your Majesty, she remembered what had she read saints life history during the time of Diyokltayanos that women were sacrificed for their belief and even some of them were being east to the lion faith den. If I am not wrong, a conceived Lady was about to be cast and her father was begging her for the sake of the child in her wumb to betray verbally, but she refused to do so by saying my whole being is created by God, be it my mouth or my heart all belongs to me. Having said this, for her refusal, she was thrown to the deer and she gave birth, then and, the lions ate her and her children. There is a heresy.

Taytu Betul: Your Majesty, I also would like to sacrifice for the sake of the divine power and the rule of my country. For my refusal, I might be cast to the deer that would be my real history, and that would give me the greatest pleasure for death is mandatory.

Tewodros thinking for some times, you uncivilized widow, as you had already said, death for you is indeed an honor. To avoid this, with what you had been proud of should be seen to morrow, he called his Knight and gave an order to

be brought to the palace the next morning, and they should be kept strictly. Immediately, the head guard put them in a dark room and locked them.

Chapter five

Taytu Bétul informed her husband Dejjazmach Wolde Mariam, my love because of my beauty danger is on the way. Tomorrow, I do not know in what kind of agony I should pass away.

Dejjazmach Wolde Mariam: My dear, you would not die. However, a great shame might be done upon you tomorrow; I am the one to be killed. The reason is that [atşe] Tewodros unless killed the one he had been quarreled he would not sleep due to suspicion and fear.

Taytu Betul: weeping let this be mine, dear. All of us are practicing my bad luck, I am sorry I disturbed you.

Dejjazmach Wolde Mariam: My love does not worry, even if he is cruel, he will not dare to kill the one who is created by the name of God. I do not think so. However, she was weeping.

Dejjazmach Wolde Mariam: My dear, do not weep, I well know Tewodros cruelty. As you said, he might not do such a cruelty. I do not think so.

Taytu Betul: Let God avoid such a misery! If it happened so, let it be for me in front of you and my children. Hugging and kissing her children, why you have been created in such a time, where could I hide you? I could not take you back to my wumb.

She had been crying continuously during that week, she was entirely tired, and she had a kind of snap. Exactly, at six am the flute was blown out through out the city inviting young, old all who are capable come to the meeting to the castle of Fasil. If any body is absent, he/she will be punished seriously.

While the meeting was announced, Taytu Bétul woke up from her sound sleep, started shivering, touched her husband with her fingers slowly, and spoke to him with low voice.

Dejjazmach Wolde Mariam replied to his wife that my dear, I am listening. This could be a big problem. Anyways, let us dress up ourselves and await our death. In the true sense, death awaits all men.

Saying this he gave her a kiss and she woks the children up and dressed them. Exactly at half past ten, all people have gathered and an inspector having hundred soldiers came to Taytu Bétul and handed her an official letter from his Majesty was read, during this time, Taytu Betul, her husband and her children were shocked, shivered and stood to receive the order. The inspector announced that the letter came from the great and powerful king of ours, Tewodros and he began reading. Here is the content:

You did not respect my word and underestimated my honor for all these; you should walk (roam) naked having you husband and the two children behind you. You had been proud of your posture. [Atşe] Tewodros passed this decision.

During this time, Taytu Bétul did not know where she had been, whether it was on the sky or underground, she was completely confused. She fell down on the ground and rolled, shouting to whom could be told? Where could we find the real decision? She stretched her hands to wards the sky and she was drowned by the inspector and left naked being followed by her husband and children came to the crowd.

[Atşe] Tewodros being in a big tent, he was watching the dignitaries according to their rank once to the left and other time the right inspecting what was going on. The crowd worried and waited while being disturbed, Taytu Bétul appeared naked being followed by her husband and children, in the front, the inspector were leading her. During this time, her body structure and her natural beauty

seemed that it had been done by a famous artist had done it and she looked like a marble statue and glittered like the sun while passing through the crowd. The crowd was disturbed and shocked by the incidence. Some of them were admiring such a creature with no defect how one made her go naked. It is indeed sad. The majority were crying covering themselves in case of safety. Taytu Betul, not to see the crowd because of shyness she covered her face with her hair, her tears were coming down like the flood and stood in front of the throne.

Ras Tedla, Taytu's uncle and Tewodros's real friend, stood up. He took off his Ethiopian shemma and dressed Taytu and he turned towards the king and said, your Majesty once you gave me the rank of Ras and you respected me by giving a prize but now one part of my body is naked in front of the crowd. For me, better to die than to be seen this way. When I saw this young of my blood being naked, I took it for myself. Bearing in mind that except your mercy I did wrong even I myself, you could curse me.

Tewodros: My dear, Tedla, I well know that she is your relative and it is said that a little relation (blood) hurt (pierced) like a needle. The Amharic version says [tənəšh səgä ənda mərafe təwegä] "a little relation (blood) heart like a needle". That is why you forget that I had been ashamed of, it is a pity, any ways, I don't consider it a crime. And even for your sake, let her be dressed- After a while, he paused a question, aren't you ashamed of yourself that you are not respecting my order?

Taytu Betul: I am not ashamed of myself. Leave alone that I am no body, our Almighty God being naked and hanged for our sinning. Is there something new for me?

Tewodros: He burst into laugh and continued, how dare you compare yourself with the creator of the world? This inferred from your remarks that you despised my order.

Taytu Betul: Indeed, He became an example to save the world and to those who are victimized. He is our father.

Tewodros: Oh, who taught you to insult me like this? You are not the one. Your husband insulted me.

Taytu Betul: My husband has never taught me such a thing. Before our marriage, I myself had been wandering (roaming) to Gajjam and Begemidir and thereby attended my schooling. I have paid a lot of sacrifice for my schooling.

Tewodros: How much bold enough you are, you would not talk to me like this, and I know that your husband made it to be so. Therefore, he is responsible for my being insulted.

Taytu Betul: Your Majesty, my husband has never taught anything and has not told me anything bad. Please for haven sake, have your mercy on me and she cried bitterly.

Tewodros: One who is witty would cry in advance is already said. Just leave alone yours, I know who did this. What kind of morale education did you give to your wife, Wolde Mariam? Please let me know, is it meant to insult me?

Dejjazmach Wolde Mariam: Your Majesty, I have never taught anything bad to my wife. She herself had already about spiritual lesson religious she has studied a lot.

Tewodros: Well, she had no ruler except her husband and she would not obey to the king. Where had she been taught such a manner?

Dejjazmach Wolde Mariam: Your Majesty, she had never said that his Majesty was not my lord, ruler and king. Most probably, she might have said that in the case of love I do not know any body else except her husband. This could be to honor your kingly rule in practice.

Tewodros: He Burst into laugh and said, shame on you, you had considered me as an adulterer to your wife, and this is indeed 'out of the frying-pan into the fire. For anything I have never thought, I am being underestimated before my subjects, said I wonder, being annoyed him summoned the head guard and gave an order: Cut off this liar in front of his wife and immediately the body guards appeared being half naked took out their sword and cut him off and dropped him before her.

Taytu Betul: She was out of her mind, with a very loud voice she screamed and rolled on the ground and lifted her neck watching the king being insane began shouting and at the same time insulting: you devil! Coward! How many married women had been taken by force? You timid, because of fear, you had killed them. Oh! Where can I appeal? For the sake of Justice and reality and she was shouting madly.

Tewodros: Being mad, he stood up from his throne and ordered them even to kill the two children this time all the subjects unanimously stood up and murmured with a tremendous sound. This time the head guard blew out the flute, immediately, the body guards appeared and stood before the subjects being in a parade. Tewodros left for his palace. Subjects were surprised and half of them were crying, others, we have never seen such a catastrophe in the whole world and have never been done. Having the agony in mined, they dispersed.

Taytu Betul, with a bitter sorrow and an expected accident, was unconscious because of this her uncle, Ras Tedla asking permission to treat her at home from Tewodros, took her to his house. Dejjazmach Wolde Mariam, and his relatives having permitted, buried the two children of Taytu Betul. She, due to the harsh problem that she had faced was out of control and was sick for a number of days.

Chapter six

After she recovered a little bit her cousin, her Majesty Tirunesh Wube, had written her a condolence letter for her husband and children being murdered without mercy and there by her being naked before people. The phrase says:

*Sent from her Majesty Tirunesh Wube
Addressed to Taytu Betul*

How have you been? Here, great thanks! I have already learnt what had happened to you. I am extremely sorry. I could not send you a condolence letter so far, for you had been terribly sick.

My dear sister, for the truth and the whole truth, you had been sacrificed before the crowd what had been done by you was a curse for all of as worldly agony is simply for the time being. Do not be discouraged, she is only done here, the reparation of all the fore said simply brings happiness; there fore, forget everything what had happened to you and your family, at large. They have no power to kill their soul, please be happy bearing in mind that they are well and safe with their Heavenly father.

My dear sister, because of your determination and strong personality, your determination and strong personality, you have done your share heroically and yet we are not in good terms and fight almost every day for the fear, that I might have been heard.

Apart from this, there is a rumor of war that would come from outside. Because of this, he is suspicious of every body even his shadow, he is almost like a wild animal. Leave alone this, he has been crying for those who had been massacred and your husband and children before you mercilessly; he woke up in the middle of the night and stood up: shivering and weeping by covering his face. In addition, suffered they come to kill me above all he cursed his being and repented. My subjects might have been thought that I am well off and sleep well, the vice versa is the truth.

When I see his agony during the night, I feel very sad for him and entertain him as much as possible.

However, when that night passed, a way, (towards) the dawn he would forget every thing, and goes back to his Cruelty:

My dear sister, had you been in my shoes, you would not have desired to be some one. The reason is that shoes wrong doers are being criticized and cursed and of course, their consciousness would not permit them to be peaceful like others. When they are being seen during broad day, light they pretended happy and yet their misery is beyond words and you hate to see such a condition at all costs. Having all these in mind, think of your citizens and at large your country-Leave the rest and even do not recall what had happened to you. My beloved sister, we ourselves are about to move to Mekdela very soon for purpose ambushing Mekdela had been suggested strategic. I think, you and the white prisoners might have been taken to that place. One thing is true, because of your love; he became crazy and unable to shoulder the responsibility of running the country and following up high matters (cases). For instance, yesterday morning, standing with his lions, he had been taken away by deep thought and he was drowsy, did not know what to do. Even he arrested the son of the envoy's wife, Muse Walton who had been sent by the Queen of England. Being knelt down, she was begging her son to be released. For getting everything, he began asking: What is this lady doing here? Why did she come? He kicked the ground and shouted like thunder and all of us retreated.

My dear sister, I could not even give a piece of advice to my own husband for our home land, Ethiopia we are only exposed to death, no one dares to give us a piece of advice, we had already numbered to wild animals. My eyes are filled with tears. My bed is wet and I pray earnestly to God.

My dearest sister, please read this letter and then burn it, do not forget by any means, please. I would try to send you another letter, through this person whom I trust though after sometimes.

*Your loving sister,
Tirunesh Wube*

Chapter seven

[Atşe] Tewodros' cruelty and power fullness exceeded than usual. In addition, he had changed the previous regime; the span of his government was very small as well. On top of this, all the princes (Mesafints) and higher officials betrayed him and were hated by all. Because of this, he had no means of paying to his soldiers and then began looting churches and famous monasteries. Due to this, the pope, Selama, according to Ethiopian tradition, for he refused his advice and for he brought misery upon people (subjects) the pop put sanction upon him (Gezituachew). Tewodros took out his pistol and aimed at his ear and asked him to lift the sanction (Gizt) by frightening him, father do what I asked you to do! The pope, shivering, set him free according to culture (Gaztachewrn Fetu). Even now Tewodros massacring and brutality exceedingly came to the last stage. A number of bandits who were under his control and those who were against him were burnt down. The rest were taken to Mekdela. Among the prisoners, Taytu Bétul was the one. After they reached the picke of the hill, i.e. Mekdela, Tewodros gave an order to the white prisoners that they should be equipped with a nice house next to them Taytu should be handed one room privately and she was given dinner and locked her and then left.

Taytu Betul, before she goes to bed, kneeling down, she was praying wholeheartedly while tears were flooding all over her face. Mother of God, my Holy Mother! What would be my end? My husband and children had been murdered mercilessly. If I hanged myself, it would be forbidden because of my religion and I would be numbered to the list of the murderers. The Almighty is a Mother that I am a widow; do I have to indulge adultery? Mother of all, I, the one who had been misled and did not know what to do and where to go? I, your servant, request you to show me the way for I had no one to fall upon.

After her whole-heartedly pray, she went to bed. As time went on, a lady who is terribly beautiful and who looks like a sun being followed by angels, stepping

on the moon was seen descending in her dream. She has been watching her kneeling again and by coming nearer said:

Your pray has been accepted and I came to give you relief, my dear, about your husband, do not worry. He is now a saint and your children like those who had been murdered by Herods yours as well, are asking revenge being by His grace. Though you do not know your fate, you will have a highly respected marriage in Showa. You are not any more a widow who would commit adultery; you are not meant for that. Rather one who is related to Zera Yakob and young with whom you would be married and live in the town of Zera Yakob, within that city, your history would be herald throughout the world.

Taytu Betul: My Holy Mother, Instead of my husband I might have another one. How about my Children? The Holy Mother replied that:

You would not have any child any more, because you were depressed and disappointed when your children had been cut off their necks. Due to sorrow and that, you had been shocked, so that your wumb had no chance of having a baby. However, you would have a greater history that is more than your children are. Because of your highest performance, you would be called torch of Ethiopia. Not only this Showa, Tigre, Gojjam, Begemidir, and Wollo would be united. Moreover, your husband would be courageous enough to overcome any war and no enemy could stand before him.

Taytu Betul: Our Mother, how long do I live with my husband? Again, the Holy Mother replied that:

Being her Majesty, you would live with him solid forty years

Taytu Betul: My Holy Mother, what would be the chance of Ethiopia after us? The Holy Mother replied that:

My dear, Ethiopia stretches her hands to the Almighty God and praises Him, from the line of Yakob; lion of Judah who is above all would be replaced. In his era, Ethiopia would prosper in the field of education and it would be called the enlightenment of kind. This young king would bring a miracle that had never been done by his forefathers. Territories what had been taken away during his fore fathers were brought back. He was a man of grace and would not easily be defeated he uttered that God. Is at his disposal; therefore, he would not be afraid of any body. He is religions, too.

Taytu Betul: My Holy Mother, when would it be that day? Could I reach? The Holy Mother answered:

Yes, you could. However, when you become matured enough, you would not admire anything for you do not feel happy.

Taytu Betul: Please let me know my husband's name.

While Taytu Bétul is asking, she heard shooting and shouting in the town and she woke up. She stood at the window and look out at an old man, passing by to hide himself, she called and let him in, what happened, what is this chaos? The old man continued: oh! My daughter, his Excellency (Leji) Minilik had escaped and Tewodros became mad. Since he left, Tewodros has been very angry.

Taytu Betul: Do you think, is he going to throw him on the hillside of Mekdela cliff? She wept by holding her head, and then she asked what was the shooting?

The old man continued: People are being thrown from the cliff of Mekdela. Some individuals are trying to escape, those who are under the cliff shoot them and threw them on the ditch. On the mountain of Mekdela, corpses are heaped up almost to the top of the cliff. Therefore, the probability of dying was rare this time those who were armed were shooting them. The old man said that my

daughter, the soldiers might come to look for you, where shall we go? For me no problem, I am old enough. I had seen all the good life on earth. You are young and still to do a lot. Why should these mad soldiers kill you? While he was uttering this, he was weeping and Taytu also.

Chapter eight

All had betrayed him including the soldiers. There was a big silence.

Therefore, among the white prisoners, Musie Pardon and Dr. Flad with Tewodros' brother in law were sent to Sir Robert Napier to reconcile and make agreement. Sir Robert Napier agreed to the proposal. Yet he gave a condition that was, the citizen of Britain and others should be released and be taken to the place where the government of Great Britain controlled.

Tewodros discussed and thought, over the matters for a couple days and replied. To release the prisoners is unthinkable because you are putting a condition that under estimates my pride. During that, time all the prisoners had been thrown and almost all was against him. Because of this, he decided to release these white prisoners to go to a place where Britain controlled. However, certain officials advised and agreed that these dangerous foreigners should be slaughtered here or before the army.

The European heard the case before the decision passed. Rather than be caught by this cruel man, we better escaped and join our people or else die on the way, while going during the night they were caught by the guards. Immediately, in the morning, they were brought to Tewodros. They were disturbing and shivering to face Tewodros. After words, Muse Kaye said to Muse Walto, my dear, whether I am going to die or not, his friend, Alice, my daughter, should go first and then I do. But her mother disagreed not to be killed by the cruel king for he was angry, if possible first let me die then she will saying this she was weeping .But her mother.

[Atşe] Tewodros's had been treated by foreigners. The doctor who treated Tewodros decided to go to him; does not worry when he saw her he would become cool. She would save all of us. He went to Tewodros Alice was before him.

Immediately, those Europeans who gathered, being frightened and shivered, long live king of king and repeated the slogan louder. Alice came to Tewodros before them. However, Tewodros did not treat her as usual. The cur opens, what had been said about was being analyzed that it was sarcasm had been already noticed, that was why being angry and having his colt in his hand and watching them seriously.

Even Alice had not been treated with the usual smile and she was afraid of him. She was looking down.

Tewodros: My friend Alice, you are the one who came first with the prisoners who had been trying to escape to cool me down.

Alice: Your Majesty, my relatives and I were about to go allow us. For you are always my friend I came to say Good-bye Tewodros!

Having seen Alice's innocent and decent friendship Tewodros felt deep sorrow his tears were flooding all over his face and touching Alice's hair his tears were beyond control, with a confused word, I am cruel, though this sincere child, that she is firm, she did not let me down.

Tewodros: My dear friend, are you going with your family?

Alice: your Majesty, if you allow me, I am thinking to go.

Tewodros: My friend all disked me and my subjects deferred me as well. Yet, you my friend do not for get me wherever you go and he lifted her up by the arm and kissed her.

The prisoners were talking with a low voice; the danger passed away, what they had been shocked came to normal.

Tewodros come one-step forward and addressed them with sorrow and pride and said them, you foreigners goes to your country and good-bye. Tell your officials that I do not surrender myself to an enemy and do not like bowing and this is my sole character. Because of my fear, I do not like my country feel ashamed of me and I do not give up. I am a governor of life, death, and myself. For you fried, the British officials in form him that the son of Ethiopia, for the pride of his country, what kind of sacrifice he would take, that would be seen tomorrow.

At last, the prisoners without answering but shivering bowing and retreating, Alice say, the small one, long live the king, turning herself and weeping, seeing him.

Tewodros full of tears went to Alice for the second time and picked her up hugged, kissed and his sorrow and tears not to be seen; he made her stand and turned his face, like a lion he left with a big pride. Sir Robert Napier whether the prisoners were given to the government of Great Brittan or not, Tewodros should come to the war front and should ask an apology. This is necessary. By any means, I do not come, sir robber Napier. When you come, you will see what an Ethiopian leader should do. After he was answered, Robert Napier, having his army traveled to Mekdela.

During this time, all except his wife had betrayed Tewodros her Majesty Tirunesh and his Children, prince Alemayehu [*Ləǧ*] others were girls; therefore, General Robert Napier and his army occupied Mekdela with no problem.

Tewodros with a louder voice uttered, my Ethiopian Citizens, because of my cruelty, if you happened to surrender yourself, I would not do it in front of my family particularly before Taytu who is my prisoner. I do not want to be killed by an enemy rather I would kill myself. Unless I died, my country should not be defeated. At last, he took out his pistol [colt] "pistol" and shot himself.

Adieus, with a single bullet the one who had been the greatest patriot of all time, particularly, before his enemy.

Immediately before five minutes, General Robert Napier and his army reached the top of the mountain; Tewodros found lying on the ground next to his colt. When General Robert Napier saw the incident, he stood before the corpse and really admired him stood before the corpse and really admired him, what had been answered so historically, found it being practical so his sorrow was deep. However, he did what was supposed to be done for a patriot and took away his son, Alemayehu.

Her Majesty Tirunesh was weeping by lying on the corpse. Soon after one of the officers of Mekdela [čəqa šum] "village head man" announced that king of kings, Tewodros has passed away, so he suggested coming to the funeral, while he was announcing. Taytu Bétul heard and became happy by recalling what had been done to her family.

Taytu Bétul became to the place where the incidence and happened. There, Tewodros lying with his Pistols, blood on his chest, that powerful Tewodros was sis mantled, when she saw this situation, she was shocked and asked what had happened and heard the details. After hearing everything she changed her mind and forgot what had happened to her, standing nearer to him she uttered loudest: winner, lion of Judah, you did a noble job, what you had done for the love of your country would remain forever.

Your Excellency Tewodros your decision that had been noble shall be written with your blood and remain a witness for generation to come. The patriot, Tewodros, I have excused your, let your soul test there in heaven. Lying on the corpse, she began weeping being with her sister, her Majesty Tirunesh.

Her Majesty Tirunesh and Taytu Bétul according to the culture, burial ceremony took place and he was buried at Mekdela Medahnealem Church.

Soon, her majesty Tirunesh wanted to know her son Alemayehu's where about, while traveling, on the way, in a place called Debrwa, she passed a way.

On the other hand, Taytu Bétul went to her homeland where before father country, semen. There she settled. As time went on, she came to Showa to visit her brother and in mean time what our holy Mother in her dream, told her and her sister her Majesty Tirunesh reminded her in the letter what hands been addressed to her, came to her mind.

This book, which has been named Taytu Betul, has five noble advises. The first: any body who has all kinds of agony should face the reality as it is. The second: if you judged unto them you would be judged, too. The third: any body who has an enemy of his/own, her if one does something great for his country, the other leave aside for his country sake all the hatred he/she had. The fourth: patience is a virtue and should be understood. Moreover, those seasons exchange for rain and sun, in both incidences we see some thing good for life, the same thing is true fore day and night. Sadness and happiness goes side by side, too. And finally the fifth: opportunity knocks at the door but at once God programs chance. No one could change it. Our ages and chance goes side by side. However, our bad chance is ahead of us, by any means, we have to pass by. This reminds us how life is.

CHAPTER FOUR

SUMMARY, CONCLUSION AND RECOMMENDATIONS

4.1 Summary and Conclusion

Many scholars have been concerned with the Ethiopian history in general and some deal with the biography of the kings, Queens, Patriots and others etc. but this study attempts to identify the biography of Taytu Betul.

Taytu was born on the twelve of August in 1832 E.C at Däbrä Tabor. Both her mother and father were feudal. Her mother W/ro Yewebdar and her father Dejjach Betul were respected in Mecha and Northern parts of the country. She was baptized by the name of Wälätä Michael according to different scholars and Taddese 1981:5.

Taytu was a very good and lovely young lady. As her figure developed, she was strong and quick. She showed unusual intelligence and she learned quickly to read and write the Amharic as well as the other different dialects of Abyssinia. She was full of happiness, brought up by her mothers' supervision, full of anxiety and excitement. Her outlook was not like the people in East Africa she had good physical structures and she was apt to language not only to Amharic but also to others dialects of Abyssinia Salbuch 1961:25.

There are six Biographies which are consulted for the content of Tayetu's History: T₁ Biography of Taytu Bétul (Unprinted) and T₂. Biography of Taytu Bétul which are written by Mekonen Endalkachew and P₁, P₂, P₃ and P₄ Biography of Taytu Bétul which are written by Taddese Zewlde.

The study is mainly based on Biography of Taytu Bétul which is believed to give up crucial information in various aspects of historical and philological analysis. The content of T₁ and T₂ is similar however; T₁ has five additional pages and also illustrations at the beginning and in the middle (page 74-75) of the text. The pages of T₁, T₂ and P₃ are written in Ethiopic numerals whereas P₁, P₂, and

P₄ are written in Arabic numerals. All texts have page numbers but P₄ has a unique character that is a family tree. All texts described the birth place of Taytu Bétul except T₁. T₂, P₂, P₃ and P₄ are printed in Neged Matemia printing press whereas P₁ is published in Artistic printing press. On the contrary, both T₁ and T₂ are handwritten. Except T₂ all texts have colophons.

In light of the above views, Biography of Taytu explores philological and historical analysis. It also has various significances; for the study of religious, political, economical, social, cultural, historical documents and content analysis. Therefore, on a mere general level, it can be concluded that:

- a. The history is narrative because this can be seen in the child→ pre child→ adolescent→ adult reading patterns and interesting parallel in literature. The Biography may be regarded as “historical Romance fiction”.
- b. It offers exciting, often exemplary stories which are precisely what are sought by most readers of the history.
- c. It is abstract to belief as the content of Biography. The researcher also argued such fabrications or real narrations of tales and story had a very important role in medieval history of Ethiopia to depose the officials from power as well as to bring some groups or individuals to power.
- d. With the assumption the Biography of Taytu Bitul, the prospect of the scribe was purposive writer and close to Taytu Bitul. Because the aspect of King Tewodros is drawn into undermind and exaggerated his awful whereas the aspect of Taytu Bitul is overstated.
- e. The type of values described in the various texts of Biography of Taytu Bétul varied in its contents and forms.
- f. All texts are written within the same period, which means at the beginning of twentieth century
- g. The authors extensively used loan words from Gé'éz which is a normal case in the Ethiopian textual tradition

- h. The Biography of P4 is exceptional it only has a genealogical tree at the beginning of the text.
 - i. The text under discussion reveals Taytu as one of the then girls who attended school by wondering from one monastery to the other.
 - j. The text, we see Emperor Tewodros looking at a certain beautiful young lady and overwhelmed by her beauty:
 - k.** Attending schools for girls was accepted by neither the ecclesiastical system nor the culture of the Imperial Ethiopia. It was not usual for girls to freely go to the traditional school and sit in between boys to attend class. However, the text under discussion reveals Taytu as one of the then girls who attended school by wondering from one monastery to the other.
- 1** The text under study has a strong link with biblical stories and imageries.

4.2 Recommendations

Based on the findings of the research the following recommendations are drawn.

- The study is based on the six Biographies. They have neither been studied and nor edited so far, having this in mind; future researchers should do more studies as much as possible.
- The concerned bodies have to play a great role in the preservation of documents and the roles of Taytu Betul. They should also encourage the entire social, cultural and historical activities to modern centers. To sustain the unique Christian heritage, and the traditional political system of the country. Furthermore, they convey it to future generations and it also secured remarkable continuity.
- Ancient documents in Churches, Monasteries and other places must be copied, catalogued, and placed in IES library for research purposes, and tourism consumption. The concerned bodies should encourage Taytu Betul's Biography in Ethiopian.
- As Biography of Taytu Bétul is believed to transmit crucial information in various areas of studies, preserving it is the prime consideration to be made for easy access conducting any analysis desirable. To this end concerned organizations such as the governments and the Regional Offices need to take desired responsibility in handling this text cap.
- There are some important legacies of Taytu Betul's Biography ,that could support the historians and philologists who should investigate history and philology for further study.
- As this study has its own limitations and there can be more facts and findings, it is recommended that profound and further studies be made to come up with comprehensive and make reliable findings.

Genealogy of empress Taytu

SEMEN LINE

Helos, governor of semen, m. daughter of emperor susneyos, c. 1615

Kirillos

Erakis m. semata (daughter of king?)

Tesfu (d.1771)

Maritu m. welde Rafael

Gebre m. ashlitu kefle Iyasus

Hayle maryam m. november 1812

(from Mintaye he had)

Wube m. 4(?) times

merso m.?

yewub-dar m. sebagades (d.1812)

Terunesh wabe of Semen line

And from? Had

Yessemabet m. ? other welde giyorgis

Hirut m. Ras Ali terunesh m. Emperor tewodros, 1860

Of Oromo line

Alemavehu

Qataro m. germane: Bavenetch m. kitaju

Then a noble of Qwara

Gessesch m. Biru

Ayeitu

Admasu

Women said to be related to Taytu but unable to be placed on char:

Dinginesh mercha: altash tedla azalech: "zandietu," Yetemegnu wels

sister named askala who may be

the mother of teruwerq lale

OROMO LINE

omar sheik settled in Yeju, 1529

His great grandson, Abba seru Gangul m. Gelebu Fares, c. 1735

Ali kefey m. merso Barentu

Gugsa m. amata selasse, Daughter of emperor Tekle Giyorgis (dehorned 1800)

Hirut Alula m. menen leben Amede (who later m. empero Yohannes III)

Ras ali m. Menen Leben Amede (who later m. emperor Yohannes III)

Betul M. Yewub-dar.

Tewabech (d. 1858) m. emperor tewodros (who later m.

sesta f. welde Hanna taytu wele m. 4 (?) times alula (d.c. 1882) m.?

Gessesse

Aselefet m. Demissew:

Gugsa m. zetoditu Menilek

kefey m. nadew abba wello:

mentewab m. mekonnen:

then Yilma from whom had

Yesheahewet m.?

then Mtekonnen Edalkatchew

then Mengesha yohannes from whom had

Almaz

Aster

then kebede mengesha Alikem

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ብላቴን ጌታ ማኅተመ ሥላሴ ወልደመስወልድ። 1961። አማርኛ ቅኔ ከነመፍቻው። አዲስ አበባ ኩራዝ አሳታሚ

ተከለፃድቅ መኩሪያ። 1936 ዓ.ም። ከአፄ ቴዎድሮስ እስከ ቀዳማዊ ኃይለስላሴ 9ኛ ዕትም።
አዲስ አበባ፡ ብርሃንና ሰላም ማተሚያ ቤት።

ጸሐፊ ትዕዛዝ ገብረ ሥላሴ። 1954 ዓ.ም። ታሪክ ዘመን ዘዳግማዊ ምኒሊክ ንጉሰ ነገሥት
ዘኢትዮጵያ። አዲስ አበባ

ታደሰ ዘወልዴ። 1981 ዓ.ም። የእቴጌ ጣይቱ ብጡል አጭር የሕይወት ታሪክ። አዲስ አበባ ኩራዝ አሳታሚ ድርጅት።

ጳውሎስ ኞኞ። 1984 ዓ.ም። አጤ ምኒሊክ። አዲስ አበባ ቦሌ ማተሚያ ድርጅት።

የኢትዮጵያ ቋንቋዎችና ጥናት ምርምር ማዕከል። (1994 ዓ.ም)። ክብረነገሥት። አዲስ አበባ
ብርሃንና ሰላም ማተሚያ ቤት።

መርሰዔ ኃዘን ወልደቂርቆስ። (1994 ዓ.ም)። የዘመን ታሪክ ትዝታዬ በዳግማዊ ምኒሊክ ዘመን
መንግሥት። አዲስ አበባ አዲስ አበባ ዩኒቨርሲቲ ማተሚያ ቤት።

ታደሰ ገድሌ። (1997 ዓ.ም)። የነገሥታት ገድሎችና የፍቅር ታሪኮች። አዲስ አበባ በት.መ.ማ.ማ.ድ።