

# Routes for the Military Campaign of Emperor Tākle Giorgis I Towards Wällo and Wəčāle from 1783-84 as Recounting in his Chronicle

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## Abstract

This paper attempts to show the routes selected to the military expeditions of Emperor Tākle Giorgis I (r.1779-1800) as recounted in his chronicle. The Emperor was one of the Zāmānā Māsafənt or the Era of Princess (1769-1855) Emperors, nicknamed as Fəṣṣāme Mangəst, 'End of the monarchy.' The chronicle was written in Gə'əz during his reign by chronicler, Alāqa Gäbru, who was very close to the king. The Muslim chiefs of Wällo, Yäggū, Wəčāle and Wärrä-Himāno are said to have embraced Islam only before the Zāmānā Māsafənt and since then more Oromo tribes had been converted to it as a measure against Christian domination.

This phenomenon paved the way for the germinations of frustration among the already deep rooted existence of the Christian populations. Therefore, this strong Islamic penetration aggravated the Christian King of Emperor Tāklä Giorgis I for military expeditions. Once the final decision had been taken, the Emperor made the military expedition. The responses of the Muslims to the military expedition were threefold. This article is expected to be significant in assessing the essence of these routes that the Emperor traveled or passed through and the subsequent historical events as well.

**Keywords:** Ethiopic (Gə'əz) language; Royal Chronicle; Routes selected to the military expeditions.

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## 1. Introduction

Studies demonstrate that the earliest evidences on the production of chronicles as historical genres of Ethiopian kings and the highest dignitaries were started in the fourteenth century [1]. Chronicles are one of the sources for Ethiopian history. The tradition has continued to exist from the fourteenth to the twentieth centuries with significant changes in the languages used and contents of the accounts in general [2]. Up to the reign of Emperor Tewodros (r.1855-1868), when Amharic was used, chronicles (both historical and ecclesiastical records) were kept in Gə'əz [3]. On the basis of the mainstreamed knowledge on the production and distribution of royal chronicles in Ethiopia, the period of Täklä Giyorgis I [4], or the era of princes had ushered a new chapter in Ethiopian history [5].

The Wällo, Wärrä-Himäno, Wəčāle and Yäğgu Oromo chiefs are said to have embraced Islam only before the Zämänä Mäsafənt and since then more Oromo had been converted to it as a counter balance against Christian domination [6]. An Oromo chief, *Ras* Ali the Great, seized state power in Bigemdər in about 1784 by smashing the supporters of Emperor Täklä Giyorgis I and made the Emperor captive [7]. *Ras* Ali then strengthened his authority in the entire areas of Bigemdər by assigning his brothers and loyal to the highest ranks [8]. The success of *Ras* Ali in the war with no doubt was with the wholeheartedly support of the Muslim chiefs of Wällo, Yäğgu, Wəčāle and Wärrä-Himäno on one hand, and the general unrest of the rulers of the Zämänä Mäsafənt on the other. Thus, notable Muslim rulers had therefore, joined the Muslim forces of the aforementioned localities against Bigemdər and declared themselves as Imams one after another [9]. The responses of the Wällo, Wärrä-Himäno and Wəčāle Muslims to the Emperor's military campaign were threefold. Some accepted Christianity nominally, while others openly refused to accept Christianity and opted to adhere their predecessors' religion i.e. Islam, and while others chose conversion to Christianity.

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<sup>1</sup> Solomon 2016, 5; Sergew 1972, 2; McCann 1979, 387; Hussein 1983,75.

<sup>2</sup> Pankhurst 1967, xiii-xiv);Chernestov 1991, 87-88

<sup>3</sup> Gə'əz (Etiopic/ Classical Ethiopic) (ግዕዝ) is the classical language of Ethiopia. Names used in European literature are "Classical Ethiopic", "old Ethiopic" or simply "Ethiopic". The position that Gə'əz holds in Ethiopia has often been compared to that of Latin in Europe. However, Gə'əz had ceased to be a spoken language since the Medieval period and nowadays it is restricted only to the compounds of the Ethiopian Orthodox Church.

<sup>4</sup> Emperor Täklä Giyorgis I was one of the Zämänä Mäsafənt or the Era of Princess (1769-1855) kings. The reign of the Emperor is interchangeably also known as Fəssāme Mangəst, 'End of the monarchy.' signifies the end of the Solomonic monarchy in Ethiopia. Emperor Täklä Giyorgis I was Ethiopia's only Solomonic monarch who enthroned and dethroned six times in eleven years (1789-1800), whose history is fairly well documented in his royal chronicle, written during his reign.

<sup>5</sup> Abbink 2007, 964; Chernestov 2007, 43; Kropp 1994, 94; Guidi, 251. *Ras* Mikael Səhul's chronicle might be assumed as an extension of the royal, if not official, writings of Ethiopian historiography.

<sup>6</sup> D'Abbadie 1868, 119, Trimingham 1952, 193.

<sup>7</sup> Blundell 1922, 365, see D. Crummey 1975, Čäčhäho and the Politics of..., pp.1-9.

<sup>8</sup> Ibid.

<sup>9</sup> D'Abbadie, Douze ans, p.150, E. Ficquet, art. 'Māmmadoč dynasty', *EAE*, V.3 (2007), 716a.

The main cause for Emperor Täklä Giyorgis's campaign towards the Wällo and Wəčāle Oromo Muslims in 1783-4 was that the Muslims had set up harsher policies against their neighbor Christians by destroying churches, imprisoned the followers, smashing down the *tabotat*. Thus, the Christians of Wällo and Wəčāle were forced to embrace Islam, were made captives, enslaved or restricted their freedom by their neighbor Muslims. Therefore, Emperor Täklä Giyorgis I's campaign and his subsequent coercive measures towards the Muslims was partly motivated by this immediate factor besides, for the reaffirmations of his overlord shipment in the Muslim dominated areas of Wällo and Wəčāle. Therefore, the Christians of Wällo and Wəčāle had appealed to the Emperor to convert the Muslims who had allegedly mistreated them.

## **2. Routes for the military campaign of emperor täkle giorgis i towards wällo and wəčāle as recounting in his chronicle**

After the final conclusion had been taken, the Emperor made every effort to conduct and ensure the eventual success of the expedition. Therefore, the march of the Emperor to Wəčāle and Wällo was started from Gondar on December 7, 1775 E.C/ 1783 CE and arrived at Tseda where the Emperor halted for one day. The campaign was commanded by the Emperor himself. In the march the Emperor was accompanied by his notable Generals as well as higher dignitaries. The case in point were Alaqa Gabru b[10], Bilatin Geta Goleja, the spokesperson Wassie, the commander i.e. Wälde Dawit etc. On December 8, 1783 CE the Emperor marched and stationed at Gorba. The next day Tärke Giorgis, with his followers moved his camp from Şada to Infranz [11] and stayed for one day. It was here that his notable men like judges (*Liq Gäbru*, *Liq Iyo'akes*), Aläqa Gäbru, the metropolitan, priests with the Kuer'āta Rēsu [12], the *tabotat* of the Holy Trinity and Abunä Tärke Haymanot, the picture of our Lord were come and joined the Emperor in the campaign, so that the force was gathered around the Emperor to the next journey.

From Infranz the Emperor started his journey and entered to Qaroda and from there to Amäd Bär. From Amed Bär Tärke Giorgis issued the proclamation to his people settled from Gondar to Wällo must receive the Emperor and his soldiers warmly on his way to Wällo and Wəčāle with the threat of persecution if not. This well-worded and modest proclamation of the Emperor was received by the priests as well as the commons. The next day short march was conducted from Amäd Bär to a place called Şägur. On 23, 1783 his Majesty preceded to a place named Wahir, where he made a feast to his men and entertained those in a large celebratory meal at a

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<sup>10</sup> Aläqa Gäbru was the writer of the chronicle and one of the right hand men of the Emperor.

<sup>11</sup> *EAE*, V.2 (2005), 301a-302b; Infranz is a district found in south-east of Gondart. It served as one portion of a north-south route down the east direction of Lake Tana. It also served as a short-term residence for the series of Medieval Ethiopian Emperors.

<sup>12</sup> It is a Gə'əz word which signifies Christ with the Crown of Thorn.

<sup>13</sup> Nefas Mäwucha (it means an area of windward) is a small town in southern Gondar and the last spring board towards the area of Wällo.

<sup>14</sup> Shepherd, Appendix X. This ravine is situated in between Wadla and Dälanta districts, which is 3,400 feet deep. The Emperor was forced to cross this immoderate, a near-vertical slope passage together with the hot temperature of the ravine and again forced to move up a slope with difficult southern ascent from Wadla to the plain of Dälanta in order to have a clear look of the places of Wəčāle and Wällo.

banqueting pavilion. Then, the Emperor's soldiers marched and countermarched to right and left to Kimer Dingay and to a place named Māshālāmiya and then to Nāfas Māwēča [13]. From Nāfas Māwucha the Emperor moved his camp and marched towards the steep slope areas of Dābrā Zābit, where most of the animals and his followers were hungered with shortage of food, the long and difficult journey, together with the cold highland air of Wadla.

On December 30, 1783, His Majesty broke up his camp at Chat Wuha to Anchim. The next day the army marched down the Žittac [14] ravine and up again on to the top of Dālanta plateau. Between Dālanta and Wadla the Emperor had faced and fought a certain warlike robber than a recognized power. From Anchim, the Emperor and the army travelled next morning to Yāja on the Wadla plateau. On January 6, 1783, the Emperor with his men went on to Bet Hor and stationed there for two days. On 12th of January, the Emperor issued an order at Bet Hor that announced the people of Wällo and Wəčāle should recognize two Däğğazmačs power i.e. Bāto [15] and Wäldä Mika'el as their governors and should follow the orders them.

After two weeks' of hot discussions and debate with the highest dignitaries at Bet Hor, they travelled, from one steep slope to another, down inclined gradines, and down the side of cliffs, which in some places were almost perpendicular, until they arrived at the bottom of the ravine. On the same day (January 26, 1783) they reached at Shoga in Dawunt district with their baggage. Men and animals had died by the long and difficult journey in the ravine. Further movement for few days was impossible due to the long, difficult march; the troops were showing signs of exhaustion. The delay was also made to some extent by a shortage of supplies sufficiently serious to make the Emperor at least consider the necessity for either a further reduction in the already remaining provisions or collecting from the nearby society along the route. On 27, 1783, the force of the Emperor moved to the northern edge of the Bäsəlo [16] River, from where Wällo was clearly visible. For the next two days the force camped on the banks of the Bäsəlo Ravine for the commemoration of the day of Mādhane Alām ('Savior of the World') on January 27, 1783). The next day the stay at the Bäsəlo River was come to an end and orders had been given to leave the River towards the land of the Amhara.

On the 1st of April the march was begin further to the locality named as Sādā Ambala, where the Emperor's

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<sup>15</sup> 'Māhammād Ali' *EAE*, V.3 (2007), 647b; see also Ahmed, 1985. Among the prominent converts of the time was Māmmād Ali's senior son, Bāto, a ruler of Wārrā-Himāno and was bestowed dāğğazmač of Wəčāle and Wällo as a reward to his conversion. Dāğğazmač Bāto calculated and wanted the agreement of conversion because it would relieve him to confront and fight the Emperor's mighty. However, it seems as if, Bāto become Christian for fear of persecution because Bāto knew from the very beginning that the pact with the Emperor had no lasting effect. Afterward in time (after three months) Bāto was jailed due to his rejection of Christianity and implementing the Emperor's policy of converting the Muslims to Christianity.

<sup>16</sup> It is known for its long, narrow and steep valley. Its tributaries include the Čäčāho and the Walano Rivers. The landscape from Shoga to Bäsəlo is a near-vertical had made the steep track slippery and the animals suffered accordingly. For Čäčāho see Donald Crummy, "Some Notes on Čäčāho; 1975, pp.1-9.

<sup>17</sup> 'Māhammād Ali' *EAE*, V.3 (2007), 647b. The prominent converts of this time was Māmmād Ali's senior son, Bāto, a ruler of Wārrā-Himāno and was bestowed dāğğazmač of Wəčāle and Wällo as a reward to his service and later conversion as well.

force come to clash with the locale people. It was in this area that a certain Däggazmač named Däggazmač Bätto [ 17] had brought excellent mead and a loaf of bread to the Emperor probably as a sign of homage. On the 2nd April in view of the dangerous situation from the local people the Emperor decided to leave Sede Ambala to the area of Kolo. In this place the well-known man of Wällo who came and surrender himself to the Emperor was Wäldä Abay Chufa even before the Emperor issued a proclamation stating that all the people of Amhara, Wällo and Wəčäle subordinated and ruled by Däggazmač Adigeh. The advance started on 5th April 1783 and garrisoned at Kurkur and at the same time prominent men of the king like Dārso, Ali and *Ras* Haylu, left the King and killed those who had an anti Amhara sentiment in and around Kurkur.

### 3. The Responses and reactions of the muslims of wəčäle and wällo

When the news for the advancement of the Emperor heard, a great anxiety was overwhelming among the Muslims of Wəčäle and Wällo. As a result, the Muslims of Wəčäle and Wällo and their senior officials sat to discuss what to do next. After a long and “open discussion” in a counsel known as “Counsel of the Men of Wällo”, it was decided that they should accept Emperor Täklä Giorgis I as their King with an act of kowtow. From those notable men of Wällo who came with his people and surrender himself to the Emperor was Mänašo. The Emperor asked the chief, “Do you wish to become a Christian?” Mänašo responded thus: “I do not wish to become a Christian, Oh king, but I will stay like my father”, but there were those that came to him and said, “We indeed desire to be Christians, for we began as Christians.” After hearing the Emperor replied “Who so desires, let him be a Christian. Who so desire not, let him remain as his father was.”<sup>[18]</sup> ይቤሎ ፡ ለማሾ ፡ ትፈቅድኑ ፡ ትኩን ፡ ክርስቲያናዊ ፡ ወኣውሥኣ ፡ ማሾ ፡ ወይቤ ፡ ዘንተሰ ፡ ኢይፈቅድ ፡ ኣንጉሥ ፡ ኣለ ፡ እነብር ፡ ክመ፡ ኣቡየ ፡ እለሰ ፡ ሙጽኡ ፡ ምስሌሁ ፡ ይቤሉ ፡ ንሕነሰ ፡ ንፈቅድ ፡ ከዊነ ፡ ክርስቲያን ፡ እስመ፡ ጥንተ ፡ ክርስቲያን ፡ ንሕነ ፡ ወሰማዊ ፡ ንጉሥ ፡ ይቤ ፡ ዘፈቀደ ፡ ይኩን ፡ ክርስቲያናዊ ፡ ወዘይኢፈቅደ ፡ ይነብር ፡ ክመ፡ ኣቡሁ።

Here the Emperor applied the flexibility and liberalism in the field of religious issues and gave the area of Därrāq Amba to Mänašo and his people to settle in. Besides this, the Emperor made a proclamation that anyone who kills an Oromo illegally would be punished too. Correspondingly, many known men of Wällo were converted to Christianity with their men.

On 8<sup>th</sup> of April the Emperor left Gadalas, a locality situated near Kurkur. At this place the Emperor gave baggage and other necessary equipment to Däggazmač Adäyam [19] as a reward to his service. In the same day, the force of the Emperor stationed at Worqe Masicha, a place not far from Gadalas. The Emperor was with Däggazmač Wolde Gebriel [ 20] on the 11<sup>th</sup> of April and marched towards Shoa. The chiefs of Wällo and

<sup>18</sup> Blundell 1922, Ibid. 281(trans.) =55&56 (text); Solomon Gebreyes 2019,809;MS Paris, BNF – d’Abbadie 118, fols 387r-417v (1842), p.200 (text),p.201.

<sup>19</sup> Däggazmač Adayam was a known figure in the area of Kurkur and the one who gave his unreserved support to the Emperor to his military campaign in the locality.

<sup>20</sup> Däggazmač Wäldä Gäbriel was one of the commanders of the Emperor and was the governor general of Lasta at a time with its political center in Lalibela.

<sup>21</sup> Shoa was/is the area where the current capital city of Ethiopia, Addis Ababa, is situated. The Emperor’s expedition to Shoa was not successful because the Oromo of the area interrupted his way. Thus, these tribes become the Emperor’s deadly foes.

Wəčāle joined the King with various gifts during his march to Shoa [21]. On 18th of April the Emperor ordered the people of Wällo to make an oath not to disturb the Christians of their neighbors and so as to live in peace and harmony. Side by side with this, another proclamation of the Emperor on 19th April was issued to notify his hand-picked appointees by which Däggazmač Dārso was appointed over Amhara and kántiba (Mayor) Kabte made governor of Mäqdäla.d[ 22 ] On 21th April with the order of the King, Däggazmač Dārso followed a mass conversion of notable men of various localities with their people [23]. Due to his happiness the King arranged a feast to the newly converted people, Däggazmačs, higher dignitaries etc. as a sign of his delightfulness. During this festivity time Aläqa Gäbru made a religious hymn to praise the Emperor in front of the audience.

On the morning of the 29th of April the King left Worqe Masicha to the nearby areas and engaged himself to the rebuilding of Churches and religious reestablishments which were demolished by the Muslims before. The next day the Emperor with his court retainers marched from AUSA to Wəčāle and stationed at Sengola, a locality not far from Wəčāle. Tekle Giorgis reached Chärcha on 1st March from Sengola and stationed there for a few days. The delay was forced on the Emperor due to the unfriendly act of the Oromo robbers who conducted looting, killing and plundering of the already exhausted followers of the Emperor. Next morning there was a useful meeting, discussion, brief etc. with the higher officials about the robbers and deserted soldiers of Təgray. In the same day followed the skirmish many people were died and wounded on the side of the local robbers. On the 4th March Tākle Giorgis left Chärcha with his bare foot to Däbre Zä Wəčāle, the area near to Chärcha.

From Chärcha onwards the troops of the Emperor was divided and organized in to four divisions. Two of them to move on the left flank, soldiers of Yāshalkoch (troops commanded by various Majors) and on its right flank, troops commanded by Däggazmač, Wälde Gabriel, to the area of Däbr. The third one composed mainly of retainers, to follow close behind the Emperor. The fourth one with different mäquanents (soldiers under higher dignitaries of the Emperor) was on the center. The line of command during the march was arranged also to guard the Emperor against the possible attack from the local Wəčāle robbers. Thus, it happened that the expected fighting-provoked in part by the people of Mämmäd Ali's [ 24] tactical mistakes with the burning of houses to ashes. The consequence had proved advantageous to the Emperor. The number of death toll or wounded on the side of the people of Mämmäd Ali was incalculable. From the emperor side there was no losses in prisoners or wounded during the fighting. Tākle Giorgis watched the fighting from a strategic place and saw his men were fighting bravely against the people of Mämmäd Ali. News then came through Däggazmač, Wälde Gabriel in that Tākle Giorgis had already won the fighting. The son of Mämmäd Ali, Adām [ 25] was caught

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<sup>22</sup> Rita Pankhurst, vol. XXXVI, part 1, 1973, p.223, see also Aläqa Wäldä Maryam, the chronicler of Emperor Tewodros II. It is a mountainous area in southern Wällo, which had been declared the seat of the royal treasury by Emperor Tewodros II during the last period of his reign.

<sup>23</sup> Among those who were converted to Christianity generally speaking were highly posted politicians. Since they sought to remain in office, they accepted Christianity.<sup>d</sup> For instance, Wäldä Abay Chufa of Wällo and Dära, Gälawdewos of Täloma and Däggazmač Lubo were converted to Christianity.

<sup>24</sup> Ahmed, 1985; 'Māmmadoč dynasty', *EAE*, V.3 (2007), 716a. Muhammad Ali (1771-85), was a ruler of Wärrä-Himäno, and the Māmmadoč dynasty' reached the zenith of its power under this able leader, resourceful politician, and fervent Muslim who also used Islam as a basis for consolidating his power

<sup>25</sup> Blundell 1922, 289 (trans.) = 61 (text), see 'Māhammäd Ali' *EAE*, V.3 (2007), 647b (E. Ficquet), see Zergaw Asfera, Some Aspects of Historical Development in Amhara/ Wällo (ca.1700-1815), B.A, 1973.

<sup>26</sup> To the northwest direction means towards the political capital of the Emperor i.e. Gondar from Wəčāle and Wällo via the highland of Wädlä Dälanta, which is situated north of the Bāšəlo ravine in between Gondar and Wällo.

and beheaded, and his head was taken to Täklä Giyorgis I as a war trophy. This was all on the 5th March, the day for the commemoration of Saint Abunä Gäbrä Mānfes Qidus. The stay at Däbr camp was strategically came to an end and on March 10th the Emperor left Legot, a nearby area from Däbr and stationed at Käst Ambula.

The Next few days were spent resting and reorganizing for the long return march across the Bäsəlo to the northwest direction [26]. On the 12th April the march back, started steadily from Käst Ambula towards the Bäsəlo River. However, the decision had been reached by the people of Wəčāle to burn Däbr Legot while the Emperor reached at the Bäsəlo ravine as a revenge. Then the houses, shelters, brans, hay and destroyed everything in the village as they could to the ground as retaliation. As a result a great pillar of black smoke rose over the village to signal its destruction for miles around. There was a short halt at Bäsəlo where the retainers were reorganized and some changes made in the order of march. As the Emperor started to walk the order march was heralded, and commenced their journey for Gondar. Between the plains of Dawunt, Dälanta and Wadla lay the Žita ravine. The immoderately steep descent and ascent and the great heat, were very serious danger for the troops heavily loaded. On the next day passing all these hazardous nature, they reached at a place called Gärgära in between Wadla and Lasta with much fatigue. At Gärgära the Emperor appointed Fitawrari Ayidagn as governor of Dāhana, a district in Lasta. On the same day the Emperor left Gärgära to a locality named Māwuqeria [27]. From Māwuqeria with a temporary halt they passed to Afärgemagn on the 20th of April, then; the next day to Kimer Dingay [28]. On the next two days the King, officers and the camp followers in general halting at Kimer Dingay and a relaxation of their whole bodily system began. On the 24th of April the Emperor left Kimer Dingay to a place named Aringo [29], where he established a temporary administrative center in southern Gondar. On the next day (on the 25th of April), after the Emperor and his force successfully accomplished their missions at Wəčāle and Wällo in 1784, the Emperor sent back most of the soldiers of Goğgam and Meča to their home land. On the 27th of April the Emperor sent back all the soldiers to their respective provinces with rewards of appointments.

#### **4. Research method**

This research has employed critical edition based on the Neo-Lachmannian method which helps to reconstruct the text close to the original text written by author of Emperor Täklä Giyorgis I as a component of the Ethiopic chronicle tradition. The chronicles which are housed from various European libraries have been gathered with the help of scholars and through the involvement of close reading and identifying the selected texts. These Mss which I collected and used are BnF Ethiopien d' Abbadie 118, Orient 821, MS or 38 Rüppel, MS Paris, BNF Eth.143 and MS or 39 Rüppel. In the course of this study both primary and secondary sources have been consulted. The primary manuscript used is d'Abbadie 118 has described the manuscript. The height of the letters is 2.5 mm and every column of it holds 28 lines. It was written in the 18<sup>th</sup> century. The main reason for the

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<sup>27</sup> It is a name of a locality in southern Gondar that showed the Emperor's came back to his political center, Gondar, triumphantly.

<sup>28</sup> It was in these southern Gondar localities that the clergy men of Bethlehem and Zur Amba were gathered in a church chanting with religious song as a sign of warm welcome to the King.

<sup>29</sup> EAe, V.1 (2003), 335ab It was a residential area 45 km east of Lake Tana and served as a palace for several Medieval monarchs until the town was neglect in the beginning of the 1860s.

selection and use of this manuscript is for its completeness, it is legible, and it has full pages and is well preserved than others. The secondary sources comprise various scholarly works of contemporary periods. With the involvement of this approach of critical editions that this paper has been done to examine the chronicle of Emperor Täklä Giyorgis I.

## **5. Conclusion**

The period of the Zämänä Mäsafənt is a period of history which roughly started with the death of King Iyoas in 1769 and lasted until 1855. It was a period characterized by the collapse of central authority and the growth of the power of the regional lords or Mäsafənts. The Wällo Wəčāle, Wärrä-Himāno and Yäggu Oromo chiefs are said to have embraced Islam only prior to the Zämänä Mäsafənt and since then more Oromo had been converted to it as a balance of power against Christian domination. The predominance of the Wällo, Yäggu, Wəčāle and Wärrä-Himāno, Muslims dynasty of Bigemdər relied highly on the political and coreligionist unity of the chiefs of the aforementioned areas. Thus, the religion Islam together with the political upper hand of the Wällo Muslims got a wide momentum for increasing in number and territorial scope in which they administered in Central Ethiopia and in Wällo in particular.

This phenomenon paved the way for the germinations of frustration among the already deep rooted existence of the Christian populations. Therefore, this strong Islamic penetration aggravated the Christian King of Emperor Täklä Giorgis I for military expeditions. It was so due to the fact that, no Christian Emperors wanted to see the existence of a strong Muslim community in the heart of their Empire i.e Wällo. In addition to this, the Muslims had set up harsher policies against their neighbor Christians by destroying churches, imprisoned the followers, smashing down the *tabotat*. Thus, the Christians of Wällo and Wəčāle were forced to embrace Islam, were made captives, enslaved or restricted their freedom by their neighbor Muslims.

Once the final decision had been taken, the Emperor made every effort to conduct and ensure the eventual success of the expedition. After a cautious examinations of the difficulties of the march, resting places were chose along their way towards Wällo and Wəčāle. Even more fascinating than a resting place, was the routes by which the Emperor, higher officers and the retainers had selected to accomplish their logical conclusions. The responses of the Muslims were threefold. Some accepted Christianity nominally, while others openly refused to accept Christianity and opted to adhere their predecessors' religion i.e. Islam, and even some chose conversion to Christianity. However, in a number of punitive expeditions, the Christian army crushed the Muslim people of Wəčāle and the son of Mämmäd Ali, Adām was caught and beheaded, and his head was taken to Täklä Giyorgis I as a war trophy. Finally, the Emperor was able to hit his goal during his regnal period. The force of the Emperor was ordered to re-cross the Bäsəlo River on its return to Gondar.

## **Acknowledgement**

I would like to express my heartfelt gratitude to my advisor Dr. Solomon Gebreyes for his constructive advice, for his patience and immense knowledge. His wholehearted guidance helped me all the way in writing this paper.



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