

ሐሰን

TraCES en

ḥasgwā subst. (title) ወተምዕዐት ፡ ላዕለ ፡ ውእቱ ፡ ጠንቋሊ ፡ ወአንበረቶ ፡ ውስተ ፡ ፈጸጋር ፡ ምድረ ፡ ሢመታ ፡ እስመ ፡ ሐሰን ፡ ይእቲ ፡ ሲሕ መንገሣ ፡ በውእቱ ፡ አዝማን ። ‘*So she became furious with the magician and detained him in Fäṣägar, the province her jurisdiction, because Sib Mängäsa was the ḥasg^{wā} at that time*’ Getatchew Haile 1991, 74 l. 3-5 (ed.), Getatchew Haile 1991, 59 l. 20-23 (tr.) (‘This was the title of the ruler of Fäṣägar, replaced by azzaṣ {አዛዥ ፡} by the emperor, Perruchon 1893, 15; see also Wendt 1963, 16.’ Getatchew Haile 1991, 59 n. 129)

a) ሐሰን ፡ ዲን ፡ ḥasgwā *din* (title) ወናየድዕ ፡ በዝየ ፡ ነገረ ፡ ማእከላዊ ፡ ዘኮነ ፡ ማእከለ ፡ ፋኑኤል ፡ ወማእከለ ፡ ኃዩላህሙ ፡ ለተንባላት ፡ ወማእከለ ፡ መልአከ ፡ ኃይሎሙ ፡ ሐሰንዲን ። ‘*Here, we will tell the story that occurred between Fanw’el and between Muslim leaders and between the chief of their army Ḥasgwa-din*’ Solomon Gebreyes Beyene 2019, 43 § 75 (ed.), Solomon Gebreyes Beyene 2019, 25 § 75 (tr.) (‘ሐሰን ፡ ዲን(Ḥasgwa-din) is a title coined from two words. ሐሰን is a title given for an official serving a Christian kingdom particularly in the northern frontiers at local level. Cf. ‘Ḥasg^w’, <i>EAe</i>, V (2014), 341a–341b (A. Bausi). In addition, the local ruler of Fäṣägar also used this title in the fifteenth century. ዲን is an Arabic word, which implies a religious obligation in Islam. Cf. ‘Dīn’, II (1965), 293–296 (L. Gardet). It is evident that the name ዲን was widely used as a suffix to the name of the kings of Ifat and Adal in the fourteenth and fifteenth centuries such as Haqqadin, Sabraddīn and Ġamāldīn. In addition, during the sixteenth century the word ዲን was a suffix to the titles of the rulers of Islamic states of Hārār and Hadiyya during Aḥmad administration like *Emir dīn* and *Garad dīn* respectively. Cf. Šihāb ad-Dīn Aḥmad bin ‘Abd al-Qāder bin Sālem bin ‘Uṭmān 2003, 33, 281.

Therefore, as it is implied in ‘Ḥasg^w’, <i>EAe</i>, V (2014), 341a–341b (A. Bausi), ሐሰን was the title of Fäṣägar under the Christian autonomy and later it was certainly changed to ሐሰን ፡ ዲን ፡ in the style of the title of the neighboring Muslim governors under the rule of Aḥmād. Thus, I contend that it must have been the title of the local ruler of Fäṣägar in the golden period of Aḥmād. See also Perruchon 1893 (the chronicle of Ba’ədä Maryam, r. 1494–1508), 112.’ Solomon Gebreyes Beyene 2019, 25 n. 119 (tr.)

Bibliography

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