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#### Article

Pastophoria and Altars: Interaction in Ethiopian Liturgy and Church Architecture

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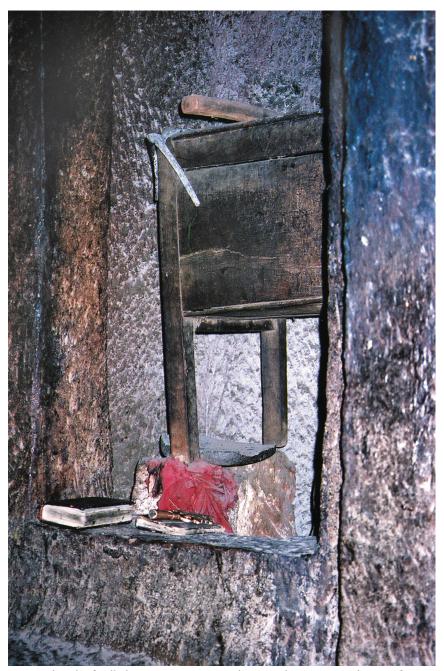


Fig. 1: Church of Bilbala Qirqos (Lasta). High-stepped entry to south *pastophorion* showing a wooden altar in secondary placement (Photo: L. Gerdmar)

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Fig. 2: Church of Gundäfru Śəllase, Aşbidära (Təgray). View through widened arch from north pastophorion towards central altar (Photo: M. Gervers)



Fig. 3: Church of Gännätä Maryam (Lasta). Mural of the *Maiestas Domini* on the east wall of the SE *pastophorion* (Photo: M. Gervers)

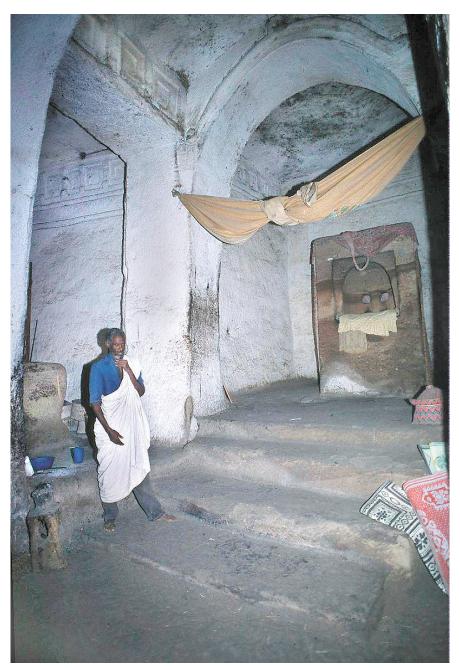


Fig. 4: Church of May Kado Giyorgis (Təgray). View of monolithic high-altar, with monolithic cubic altar in the *parekklesion* (behind the priest) (Photo: M. Gervers)

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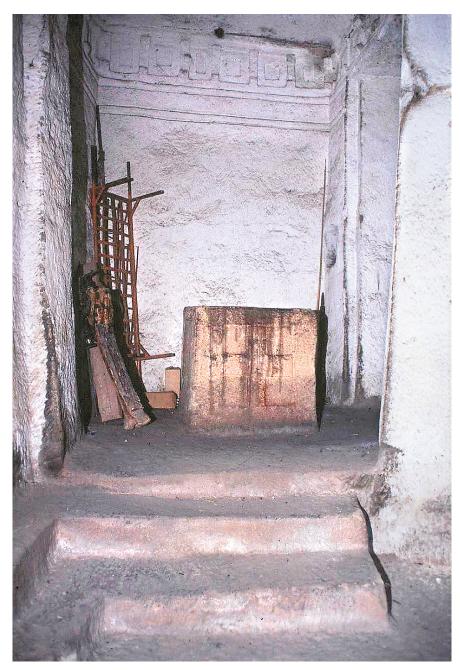


Fig. 5: Church of May Kado Giyorgis (Təgray). View of the monolithic cubic altar in the north, autonomous chapel or *parekklesion* (Photo: M. Gervers)

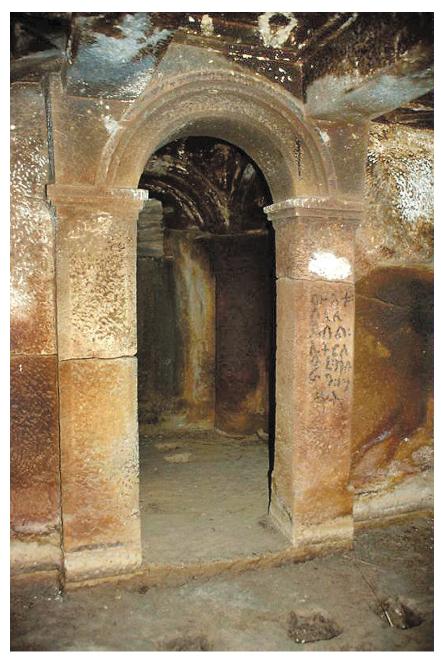


Fig. 6: Dəgum, north church, Gär<sup>c</sup>alta (Təgray). View through sanctuary arch showing post holes for supporting the altar and, in the foreground, the chancel screen (Photo: M. Gervers)

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Fig. 7: Church of Qirqos Agobo (Təgray). Portable wooden altar with round corner units, in S pastophorion (Photo: M. Gervers)

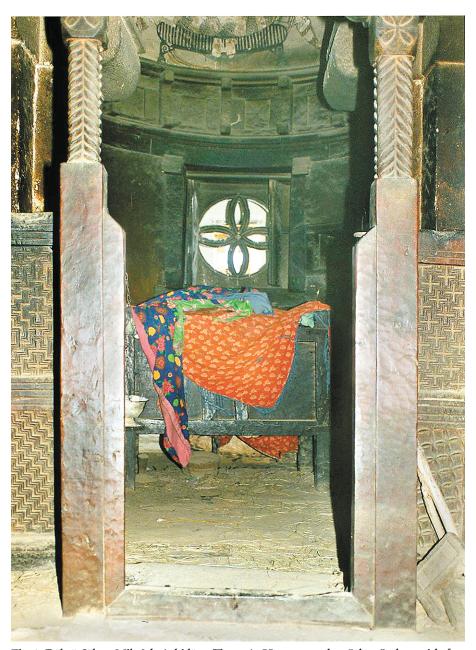


Fig. 8: Däbrä Sälam Mika°el, Aşbidära (Təgray). Heavy wooden "chest" altar with feet ensconced in rock floor (Photo: M. Gervers)



Fig. 9: Church of Betälehem, Gayent (Bägemder). Portable wooden altar decorated with archangels and painted (Photo: M. Gervers)



Fig. 10: Gospel book of Kəbran Gäbrə'el (Lake Ṭana). Presentation in the Temple, depicting a "portable" altar (fol. 13r) (Photo: M. Gervers)

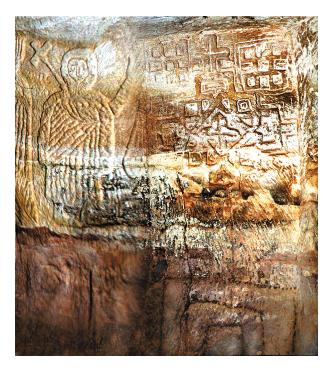


Fig. 11: Church of Däbrä Səyon, Gär<sup>c</sup>alta (Təgray). Relief in prayer room of Abunä Abrəham showing priest incensing a monumental high altar (Photo: M. Gervers)



Fig. 12: Church of Qirqos Agobo (Təgray). View towards NE, showing sanctuary arch with doorway to N pastophorion and, on the right, doorway from S aisle to S pastophorion (Photo: M. Gervers)



Fig. 13: Lalibäla, Śəllase Chapel (Lasta). Three monoliths fashioned after tall portable altars with chest and legs (Photo: M. Gervers)

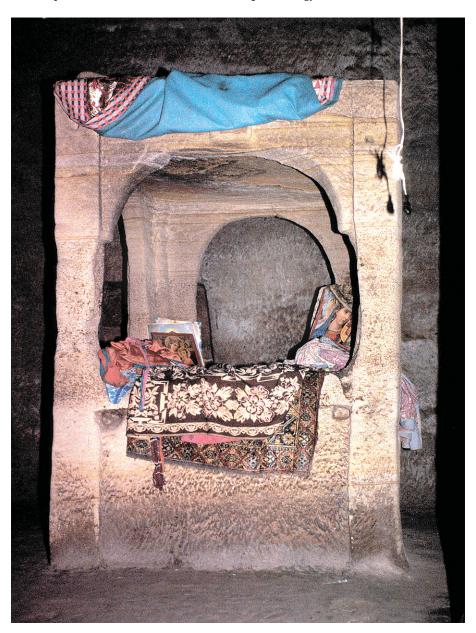


Fig. 14: Church of Maryam Wəqro (Amba Śännayti near Näbälät, Təgray). Monolithic high-altar of *ciborium* type (Photo: M. Gervers)

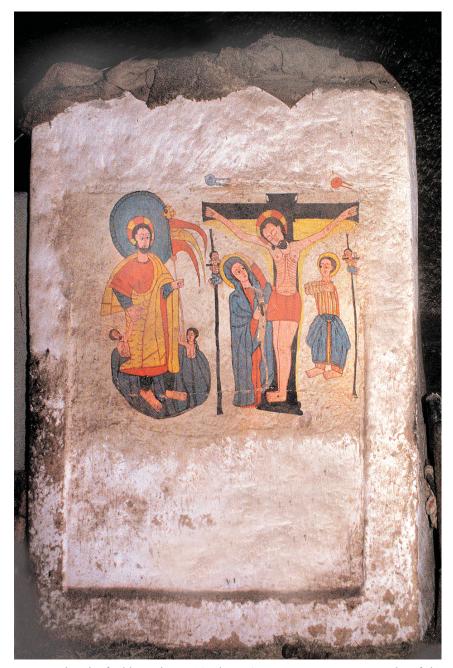


Fig. 15: Church of Abba Yoḥanni, Tämben (Təgray). Front view (west side) of the unfinished monolithic central altar (Photo: M. Gervers)



Fig. 16: Church of Maryam Dəngəlat, Haramat (Təgray). View towards sanctuary showing monolithic altar with wooden frame (Photo: M. Gervers)



Fig. 17: Maryam Wəqro (Amba Śännayti near Näbälät, Təgray). Monolithic cubic altar in NE sanctuary (Photo: M. Gervers)

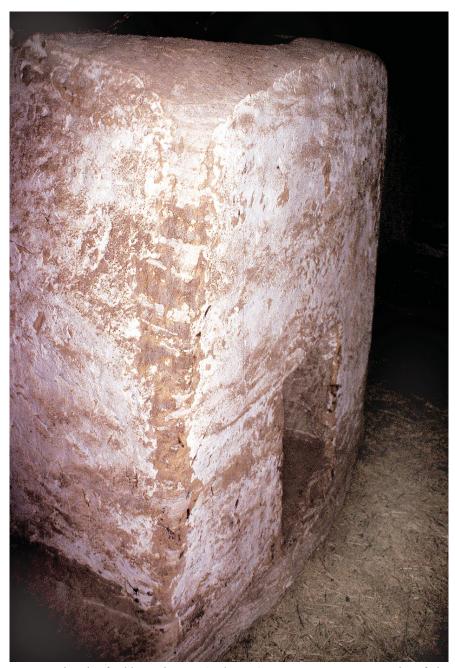


Fig. 18: Church of Abba Yoḥanni, Tämben (Təgray). Rear view (east side) of the unfinished monolithic central altar showing lower cavity (Photo: M. Gervers)

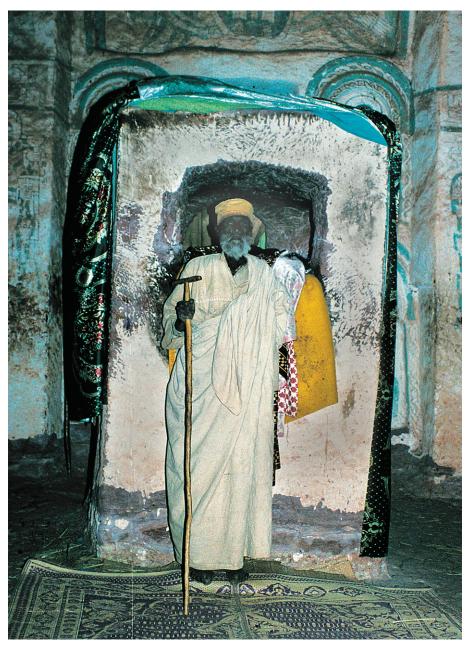


Fig. 19: Church of Däbrä Ṣəyon, Gär°alta (Təgray). Monolithic high-altar of *ciborium* type (Photo: M. Gervers)

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Fig. 20: Church of Däbrä Garzen at Gundä Gunde, <sup>e</sup>Agamä (Təgray). Ancient wooden high-altar surmounted by a framed cupola (Photo: M. Gervers)