Introduction

Bəstəwros, one of the famous abbots of Dəbərə Ḥaqq ʾAṣṭifanos (lived from the end of the 17th A.D. to the beginning of the 18th A.D.), is the monastic name given to the saint by abba Zəwəldə Krəstos, his senior and ‘aqqaṭe sä’at of Dəbərə Ḥaqq monastery¹. From his Gädl (f. 29r)², it can be assumed that the name Bəstəwros is a derivation of the Greek word staurós ‘cross’, through Coptic pestawros, pe being the article, in turn through Arabic, where a foreign p becomes b³.

Our knowledge about Bəstəwros is based on his Gädl, which is microfilmed as ms. EMML no. 28124. Getatchew Haile (1983:159f.) has described

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¹ The monastery is called Dəbərə Ḥaqq St. Stephen Abunə Iyəsus Mo’a communal monastery. It is located on the island of Lake Ḥaqq, in the Amhara region (Ambassəl), South Wəllo Diocese. The monastery is 433.75 km. far from Addis Abəba and about 33.75 km. from Dəse town, which in turn is 3.75 km. far from the town named Ḥaqq (cp. DERAT 2005:24–25).

² Please note the following abbreviations in this paper: AAU = Addis Ababa University; A.D. = Anno Domini (“Year of the Lord”); ca. = circa; cp. = compare; Cor. = Corinthians; d. = died; des. = desinit (“it ends”); Deut. = Deuteronomy; E.C. = [year in] Ethiopian Calendar (“Aməta Məhərät”); Ephes. = Ephesus; EML = Ethiopian Manuscript Microfilm Library; Ex. = Exodus; f. (ff.) = folio(s); G = gädl; Gen. = Genesis; H.G. = His Grace; i.e. = id est (“that is [to say]”); inc. = incipit (“it begins”); Isa. = Isaiah; Jn. = John; km. = kilometer(s); Lk. = Luke; MS(M) = Manuscript(s); Mt. = Matthew; n.d. = no date is given; om. = omittit (“it omits”); Ps. = Psalm; r = recto; Rev. = Revelation; Rom. = Romans; Rut. = Ruth; S = Sənkəssər; [sic] in brackets to indicate that the preceding word, statement, etc., is correctly quoted, even though it may be a mistake; Sir. = Book of Sirach (Ethiopic); St. = Saint; v. = verso; vv. = verses; viz. = namely.


⁴ The MS (Gädlä Bəstəwros) is currently in the possession of the heirs of abba Ḥaylä Maryam, the ex-abbot of Dəbərə Ḥaqq monastery.
the MS. It is written on a parchment of 60 folios with two columns of 13 lines each and measures 17.5 x 12 cm. It was written in 1894 A.D. Other copies of the MS were not found by the researcher. The Sankassar that was copied by Bəstəwros has 246 folios (ff. 3ra–244vc, Sankassar; ff. 245va–246ra biography⁵ of Bəstəwros), in three columns. It measures 36 x 32 cm.

An attempt will be done here to edit the text and to show the variants of the Gādl (MS) against the biography of Bəstəwros from the Sankassar (S). An annotated translation follows.

⁵ This biography of Bəstəwros is written by his followers after his death.
The signs are used to show the variant readings or suggestions of the editor. The original writing begins S. The pages of the MS (r and v) are indicated at the beginning of every recto and verso. The signs ⃏ are applied for the missed or corrupted readings in the MS; while ⃑ and ⃒ are used to show the variant readings or suggestions of the editor. The original writing of the laryngeals and sibilants is maintained.

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Amsalu Tefera

\[ \text{(letter symbols and text)} \]

f. 18v – 'አማርኛ' MS | f. 19v – 'አማርኛ' MS.

f. 20v – 'አማርኛ' MS.
Amsalu Tefera

\[ f. 29v \times 1 \times \text{Aethiopica 13 (2010) 14} \]
Gädlä Bostawros

f. 31r – ḫ. This is illegible.
f. 32v – ʾf. MS.
f. 33r – ʾaṭṭ MS.
f. 34r – ʾh. MS.
f. 34v – ʾp. MS.

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Amsalu Tefera

f. 35r
1

f. 35v

f. 38r

f. 38v

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 Gdağıa Bostawros

\[
\begin{align*}
\lambda \omega & \gamma : \eta \iota : \phi \alpha : \omega \lambda \rho \mu & \gamma : \omega \lambda \rho \mu \nu : \eta \iota : \phi \theta : \omega \rho \mu \nu \gamma : \eta \rho \alpha \theta : \omega \rho \alpha \theta \nu : \eta \iota : (f. 40v) \quad \text{by}\quad \phi \alpha & : \omega \lambda \rho \mu \nu : \eta \iota : \phi \theta : \omega \rho \mu \nu \gamma : \eta \rho \alpha \theta : \omega \rho \alpha \theta \nu : \eta \iota : (f. 41r) \\
\lambda & \omega \gamma : \eta \iota : \phi \alpha : \omega \lambda \rho \mu & \gamma : \omega \lambda \rho \mu \nu : \eta \iota : \phi \theta : \omega \rho \mu \nu \gamma : \eta \rho \alpha \theta : \omega \rho \alpha \theta \nu : \eta \iota : (f. 40v) \quad \text{by}\quad \phi \alpha & : \omega \lambda \rho \mu \nu : \eta \iota : \phi \theta : \omega \rho \mu \nu \gamma : \eta \rho \alpha \theta : \omega \rho \alpha \theta \nu : \eta \iota : (f. 41r) \\
\lambda & \omega \gamma : \eta \iota : \phi \alpha : \omega \lambda \rho \mu & \gamma : \omega \lambda \rho \mu \nu : \eta \iota : \phi \theta : \omega \rho \mu \nu \gamma : \eta \rho \alpha \theta : \omega \rho \alpha \theta \nu : \eta \iota : (f. 40v) \quad \text{by}\quad \phi \alpha & : \omega \lambda \rho \mu \nu : \eta \iota : \phi \theta : \omega \rho \mu \nu \gamma : \eta \rho \alpha \theta : \omega \rho \alpha \theta \nu : \eta \iota : (f. 41r)
\end{align*}
\]

\[f. 42r \quad \text{by}\quad \phi \alpha & \gamma : \omega \lambda \rho \mu \nu : \eta \iota : \phi \theta : \omega \rho \mu \nu \gamma : \eta \rho \alpha \theta : \omega \rho \alpha \theta \nu : \eta \iota : (f. 40v) \quad \text{by}\quad \phi \alpha & : \omega \lambda \rho \mu \nu : \eta \iota : \phi \theta : \omega \rho \mu \nu \gamma : \eta \rho \alpha \theta : \omega \rho \alpha \theta \nu : \eta \iota : (f. 41r) \]

\[f. 40v, 41r, 42r \quad \text{by}\quad \phi \alpha & \gamma : \omega \lambda \rho \mu \nu : \eta \iota : \phi \theta : \omega \rho \mu \nu \gamma : \eta \rho \alpha \theta : \omega \rho \alpha \theta \nu : \eta \iota : (f. 40v) \quad \text{by}\quad \phi \alpha & : \omega \lambda \rho \mu \nu : \eta \iota : \phi \theta : \omega \rho \mu \nu \gamma : \eta \rho \alpha \theta : \omega \rho \alpha \theta \nu : \eta \iota : (f. 41r) \]

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Gâdli Bostäwros

"}}} f. 49v} f. 50r

f. 49v] Later insertion in the MS.
f. 50r - 1 στιχο: της κατασκευαστή κατηγορούμενος θυσίας.

f. 51r - 1 μετάφραση: MS.

f. 51v - 1 μετάφραση: MS.

f. 52v - 1 μετάφραση: MS... 52r] om. S. μετάφραση: MS... 52v] om. S. μετάφραση: MS... 52r] adds S. The following two miracles are not mentioned in the S.

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Amsalu Tefera

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1 f. 56v

[MS.]

1 f. 55v

[MS.]

1 f. 54v

[MS.]

1 f. 53v

[MS.]

1 f. 52v

[MS.]

1 f. 51v

[MS.]

1 f. 50v

[MS.]

1 f. 49v

[MS.]

1 f. 48v

[MS.]

1 f. 47v

[MS.]

1 f. 46v

[MS.]

1 f. 45v

[MS.]

1 f. 44v

[MS.]

1 f. 43v

[MS.]

1 f. 42v

[MS.]

1 f. 41v

[MS.]

1 f. 40v

[MS.]

1 f. 39v

[MS.]

1 f. 38v

[MS.]

1 f. 37v

[MS.]

1 f. 36v

[MS.]

1 f. 35v

[MS.]

1 f. 34v

[MS.]

1 f. 33v

[MS.]

1 f. 32v

[MS.]

1 f. 31v

[MS.]

1 f. 30v

[MS.]

1 f. 29v

[MS.]

1 f. 28v

[MS.]

1 f. 27v

[MS.]

1 f. 26v

[MS.]

1 f. 25v

[MS.]

1 f. 24v

[MS.]

1 f. 23v

[MS.]

1 f. 22v

[MS.]

1 f. 21v

[MS.]

1 f. 20v

[MS.]

1 f. 19v

[MS.]

1 f. 18v

[MS.]

1 f. 17v

[MS.]

1 f. 16v

[MS.]

1 f. 15v

[MS.]

1 f. 14v

[MS.]

1 f. 13v

[MS.]

1 f. 12v

[MS.]

1 f. 11v

[MS.]

1 f. 10v

[MS.]

1 f. 9v

[MS.]

1 f. 8v

[MS.]

1 f. 7v

[MS.]

1 f. 6v

[MS.]

1 f. 5v

[MS.]

1 f. 4v

[MS.]

1 f. 3v

[MS.]

1 f. 2v

[MS.]

1 f. 1v

[MS.]

f. 53r – 1 [sic] MS.

f. 53v – 1 ‘MS, ‘[sic] MS.

f. 54v – 1 ‘MS, ‘MS.
In the name of the Father and of the Son and of the Holy Spirit One God, Head of wisdom and knowledge; bearer of all with His authority, and there is nobody who is able to bear Him; the depth of His essence cannot be examined by intellect, and it is impossible to expound; the angels of heaven are not able to find His path; but they offer Him canticles as much as they are able. Glory to Him for ever and ever. And I would like to tell you, my brothers, a little story about the combat and righteousness, strength and steadfastness of our father Gàdlà B/g444s/g1598awros, teacher of Ḥayq, and ‘Aqqabe Sà’aṭ’, about the right faith of the Apostles, our fathers (f. 6r). Moreover, I beseech you to listen to me with eagerness. As David said in

6 Daniel Seyfe Michael gave the photo copy of the MS EMML no. 2812 to the editor, what facilitated the work. The researcher would like to express his deep gratitude to Daniel. On the other hand, he would like to emphasize to the readers of this edition that the researcher himself or another fellow, who could get other copies of the Vita in the future, may conduct comparative analysis for further discovery. The title Gàdlà Bostawros is not clearly read in the text.

7 The researcher has used the terms ‘God’ for ℞God� and ‘Lord’ for ℞Lord� in this paper.

8 Different writers give different translations for the title ‘aqqabe sà’at’. HYATT (1928:51) says “keeper of the watch (time)”. HUNTINGFORD (1965:104) uses the term “The guardian of the hours”. But BRUCE (1805:19) applies the term “Lik [sic] Diakonat, or chief of the deacons”, and states that this priest “in later times, was called the Acab [sic] Saat, or keeper of the hour”. It is not precisely mentioned when this title started to be used. SERGEW HABLE-SILLASE (1990:108f.) mentions that “we have written documents about this office after the 13th century A.D. ‘Aqqabe sà’at was a church dignitary given to the abbots of Dàbrà Màṭa’a and monastery of Eritrea”.

On the other hand, Kaplan is unclear about the date but gives his opinion after quoting the following sources: “Although it is impossible to date precisely the origin of this office, among the earliest references are documents from Dàbrà Libanos of Smáznà (CONTI ROSSINI 1901:197). Hagiographical traditions, probably of the 15th century (Kur 1965:23–26), claim that the title was given to abba Íyasus Mo’a and the abbots of Dàbrà Ḥayq Īṣṭifanos by aṣe Yekunno Amlak in return for the monks’ help in gaining the throne” (KAPLAN 2003:292). TADDESSE TAMRAT (1972:272f.) also writes similarly by referring the hagiographical traditions, “the title was given to Íyasus Mo’a’s descendants by Yekunno Amlak himself in return for the monk’s spiritual help in the dynastic struggle of 1270”. Taddesse adds that “the political significance of the title emerged with ‘aqqabe sà’at Sàràqà Barhan (d. 1404), an intimate friend of King Dawit. The famous scholar, the prolific writer and the Ethiopian saint Giorgis Zà-Gasočça was educated at Dàbrà Ḥayq, during the time of Sàràqà Barhan”.

21 Aethiopica 13 (2010)
the Psalms “hear, o my people, my law; incline your ears to the words of my mouth, I will open my mouth in a parable; I will utter examples of ancient times, all of which we have heard and seen, and our fathers have told us. And they did not hide this from their children (f. 6v) and future generations. And they spoke praising the Lord, His strength and His wonder that He has done. For He established a testimony for Jacob, and enacted the Law for Israel, which He commanded our fathers, that they should tell their children and that the following generations might know”. Like this, the origin of his lineage is from the locality of Māqdāla. His father’s name is Fattā Dāngal (f. 7r); and his mother’s name is Šayon Mogāsā. Both of them were fearful of the Lord. The inhabitants of the village praised them. They endured in fasting and praying so that the Lord would give them a good fruit10. And the Lord gave them the good fruit Bawros, our father and teacher, whose reputation, righteousness, and faith reached all parts of the world. And they have fostered him good upbringing in the fear of the Lord. And they taught him commentaries of Scriptures and ordinances of the Apostles11. He abided in all discipline and in the fear of the Lord. When he was a young man, his father Fattā Dāngal, died in the name of Christ [falling] in a precipice12, while he fled from heretics (f. 8r). And the man of the Lord, our father Bawros, was extremely sorrowful with deep sadness. And he cried aloud, shedding tears, and his heart was tormented for his father Fattā Dāngal died [falling] in a precipice. And after carrying the body of his father, our father Bawros, man of the Lord, together with his mother Šayon Mogāsā went to Lasta, where he buried (f. 8v) the remains of his father in the church of Our Lady [St.] Mary, Mother of the Lord named

9 Ps. 78:1–5.
10 They spent many years without child. Parallelism of sterility is common in various saintly couples. But after vigilance and unceasing prayers, they bear god-fearing daughters and sons [cp. parents of St. Mary – Joachim and Anna (cp. Miracle of Mary, by BUDGE 1900:2); parents of John the Baptist – Zachariah and Elisabeth (cp. Lk. 1:5ff); parents of Gābrā Māfnāqs Quddus – Sam’on and Aqlesya (cp. MARRASSINI 2003, Text pp. 3–4, translation, pp. 1–2) and parents of Tāklā Haymanot (the former Fassāha Šayon) – Šagga Zā’ab and Ḥigzi’ Ḥarāya (cp. BUDGE 1906:xxxviii)]. For the general situation of sterility in Christian couples, cp. MARRASSINI (1981:lxxxvii–xc).
11 According to the tradition of the Ethiopian Orthodox Tawahado Church, there are five types of church schools. These are: nobab bet (‘House of reading’), qaddase bet (‘Liturgy house’), zema bet (‘School of chanting’), qone bet (‘School of poetry’) and mayḥaf bet (‘School of exegesis’); cp. CHERNETSOV 2005:228–230.
12 We accept here the reading of a S. is clearly a lectio difficilior.
Gađlā Boṣṭawros

Ŝimādo13. He waited there until faith was restored14. After faith has restored, our father Boṣṭawros, man of the Lord, having moved the remains of his father came back to his village in joy and peace. And he buried him in the tomb (f. 9r) of his fathers; for the scripture says “good is the burial of a man in his hereditery land”15. And our father, man of the Lord, Boṣṭawros performed the word of the Law which says “Honor your father and your mother”16, and also the word of the prophet which says “O My son, protect your father’s old age. The curse of a father will wither the bones and curse of a mother (f. 9v) will abolish the foundations”17. He accomplished this

13 Ŝimādo is a province found in North Wállo zone and currently in Qobbo district, (formerly [before 1991] Gadan district). The church is bordered by Wásān Maryam (towards North-West), Wadloč Šallase (West), Wakat Mika’el (East), Giyorgiso (North); (interview with māmh Girma Mogās, a church servant in the Wag Ḥomra diocese, dated 27/03/2006). This Church now is named ḠAw Ṣimādo. Formerly it was named ḠAw Ṣimāda. The tradition says that ‘There was a certain lady whose name was Zāmāda, and she was living at the cave around the area. She had cattle. Once upon a time, two holy men named Yoḥann and Bārtālēmewos came with the Tabot of St. Mary and asked her to leave the cave. But she refused and spent the night. In that mid night, the lady with all her cattle was found miraculously out of the cave and exposed on the grassland. She recognized the chill later on. Then she said ‘How severe the cold? It is like Siol. And gradually, the name of that grassland became Siol meda ‘Plain of Hades’. But in order to remember the lady, the place was named ‘Dābrā Zāmāda’, after her name. The monastery is also named ‘Monastery of Abba Bārtālēmewos’, to commemorate its founder; (interview: māmh Dawit Barhanu, instructor at Holy Trinity Theological College, dated 10/02/2006, and māmh Fqrā Yoḥannas, the current abbot of Dābrā Hayq, dated 26/03/2006).

14 Due to the conversion of Susānyos and the activities of the Jesuit missionaries, religious conflicts arose in Ethiopia around 1610. Starting from the middle of 1612, many public debates were held in the court between the new converts and the Orthodox clergy. Churches were closed; clergies, monks, priests and deacons were re-educated, re-baptized and allowed to keep their churches opened and the rest closed (cp. Merid Wolde Aregay 1996:49 and Lule Melaku 1997:117). Quoting the “Liber Axumae” Merid Wolde Aregay (1996:49) also says that “the Tabot smashing movement” was launched either towards the end of 1618 or the middle of 1620. Most of the churches were hiding the altars and the costly chalices. Lule Melaku (1997:117; 2010:121–126) adds that Alfonzo Mendez took severe measures against the Orthodox faith to accept the edict. Thousands of Orthodox Christians opposed to the edict and were martyred zealously (cp. Merid Wolde Aregay 1996:47ff.). The restoration of the Orthodox faith was declared by King Fasilādās in 1632.

15 The direct verse is not found, but similar idea in Rut. 1:16–17.

16 Cp. Ex. 20:12.

17 Cp. Sir. 3:9–12.
and similar deeds; and afterwards his mother ordered and compelled him to marry a lady within legal marriage. And he performed what his mother ordered him, but this woman died due to the disease of maternity because it was the will of our Lord — glory to Him — that he became a monk and a father for many monks. Once upon a time, our father, man of the Lord, Bosta workshop, met a certain monk in a market place, where he went to sell the property of the monastery. Then, our father man of the Lord, Bosta workshop, saw a thief who was in the act of robbing that monk. He stood up in his favor, and he saved him from the robber. He accomplished this good deed before he became a monk, for he knew the word of the holy Gospel which says “Blessed are the peace makers, for they shall be called the children of the Lord”.

Furthermore, our father, man of the Lord, Bosta workshop, recalled the word of the Gospel which says “I was a stranger, and ye took me not in.” And because of this, our father, man of the Lord, Bosta workshop, took that monk to his house and he caused him to spend the night there. He brought him bread to eat and a cup of wine to quench his thirst. That monk rejoiced, ate and was satiated. In that same night the monk had many visions. And in the following day the monk called our father, man of the Lord, Bosta workshop and said to him “Let the Lord bless you; let the blessings of your fathers Abraham, Isaac and Jacob dwell upon you. But rather if you, my son, wish the monkhood, come to my monastery, the place of our father and our mother Iyasus Maria abundant in virtues, and who did not sleep on his side for fifty years, whose name is Hayq. The monk beseeched him and returned to his place. Upon hearing this, our father, man of the Lord, Bosta workshop rejoiced in his heart.

18 How many years after his father’s death it happened is not clear. But we can assume that he had to spend some years around Lasta, as a refugee, due to the religious controversy and came back home later with his mother.

19 He got married, but his wife’s name is not mentioned in the MS. Moreover, for how long did they live together, is not clear.

20 Probably due to abortion or other related problems with child delivery.

21 Cp. Mr. 5:9.

22 Cp. Mt. 25:43.

23 But the Vita of Iyasus Maria states that he lived at Dabra Hayq for 44 years ... And Iyasus Maria entered into his monastery and he lived there 44 years’ (cp. KUR 1965:31, translation mine). Similarly, Taddeusse Tamrat calculated that Iyasus Maria lived there for 44 years (1248-1292 A.D.), and he died at the age of 81 (cp. TAMRAH TAMRATH 1970:90).

24 The founder of this Dabra Hayq and Dabra Ageziabher (equally important with Dabra Hayq), located on the mountain top overlooking Lake Hayq in the north-east, is the legendary King Dslna’ad with an Egyptian bishop, Abuna Sam this chapter.

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He prayed and said “Lord, you have had mercy upon your land. And you have sent back the captives of Jacob. You have forgiven the sin of your people, and hidden all their sins. (f. 12v) You have taken away your wrath entirely and have made the whip of your wrath deflect. Our God and Savior turn us [towards you], and let you turn aside of your anger from us, and let you be not angry with us forever. And let you be not lengthening your anger from generation to generation. Our God, let you come back to us and save us, so that your people will rejoice in you; o God, show us your clemency. O our God, give us your salvation (f. 13r). I will hear what the Lord my God will prophesy me; for He will speak peace unto His people; unto His righteous and to those who direct their heart unto Him. Surely His Salvation is near those who fear Him, so that His grace may dwell in our land. Mercy and truth are met together; righteousness and peace have embraced each other. As for truth (f. 13v), it sprang out of the earth, while righteousness descended from heaven. And the Lord shall give His mercy, and also the earth shall yield its fruit, and righteousness shall go before Him, and He shall leave His steps in the way.”25. After saying this, our father, man of the Lord, Bǝstawros, despised the property of this temporal world, and went into hermitage of Hayq (f. 14r). And by the will of the Lord, he met that monk, who beseeched and adjured him. And the monk rejoiced and took our father, man of the Lord, Bǝstawros, to abba Zǝwǝldǝ Krǝstos,26 abbot of Hayq and administrator of the community. When abba Zǝwǝldǝ (f. 14v) Krǝstos, abbot and administrator of the community, saw our father, man of the Lord, Bǝstawros, his heart was rejoiced and his face was shone. [He] kissed and adored [lit. loved] him for the grace of the Lord was dwelling upon him. And he asked him saying: “For what reason did you come to me?” And our father, man of the Lord, Bǝstawros told him all what had happened to him from the beginning till the (f. 15r) end. Then abba Zǝwǝldǝ Krǝstos, the abbot and administrator of the community asked him “Do you want to become a monk, for you are layman?” And our father, man of the Lord, Bǝstawros, replied to him: “But this world is passerby”. Abba Zǝwǝldǝ Krǝstos then answered him and said: “Do not think (f. 15v) that the matter of monasticism is simple, for many came to us and failed to have patience”. Then our father, man of the Lord, Bǝstawros, replied him: “Let you test and see my deeds”. And abba Zǝwǝldǝ Krǝstos, abbot and administrator of the community, replied and said to him: “O my son, be tolerant a little for the book says: ‘When you go (f. 16r) to serve the Lord make ready your soul for passion; as gold is tested by fire, [a] righteous

26 Abba Zǝwǝldǝ Krǝstos was predecessor of Bǝstawros, as abbot and ‘aqqabe sä:it. But he is not mentioned in the list of the Abbots of Dǝbrǝ Ḥayq in EMML no. 703.
man is by suffering and misery.”27 After hearing this, our father, man of the Lord, Bástawros, rendered service to the Lord in fasting, prayer, prostration and vigilance. And he passed a year in these deeds (f. 16v). After the end of a year, abba Záwáldá Krastos, abbot and administrator of the community, dressed him with monastic garb, and gave him askema28 of the angels, which is a sign of purity. And blessed him saying: “Let the blessings of our fathers, the Apostles and of the 318 Orthodox fathers; the blessings of our fathers Antony29 (f. 17r) and Macharius30; the blessings of our father Iyásus Mo’a31 and of our father Tákłá Haymanot32, dwell upon you”. After he blessed him, he gave him the name Bástawros, and he became for him a faithful son; not a son from a perishable seed, but from a seed which cannot be destroyed. I thought to tell more and narrate the combat (f. 17v) of our father, man of the Lord, Bástawros. How can I be able? For I am feeble and poor-minded whereas the [whole] world couldn’t embrace it. Which heart, and which tongue and which lip could be able to reach to the portal of his spiritual combat and to finish the extent of his patience and his toil; as David said in Psalms: “Many are the afflictions of the righteous”33. When his (f. 18r) mother heard that he

29 Antony (250/1–356 A.D.) the Egyptian regarded as the founder of anchorite monasticism. He lost his parents when he was about 20 and gave himself over to prayer, and on hearing the gospel message in church, he divided his property. His vita (Vita Antonyi) was written by St. Athanasius one year after his death and influenced the whole Christian world (cp. MEYER 1967:594f.).
30 Macharius (300–389), the hermit renowned for his miracles and spiritual counsel; born in Upper Egypt, ca. 300 A.D. He is called the ‘Elder’ or the ‘Great’, one of the Desert Fathers described in the history of the monks of Egypt. He met St. Anthony of Egypt at least once, and his sayings are recorded in the Apophthegmata of the Desert Fathers (cp. STEPHENSON 1967:3).
31 Iyásus Mo’a (1214–1293); hagiographical traditions about his life indicate that he had his early monastic training under Abba Yohanni, abbot of Dábrá Damo with whom he stayed seven years. Then he left Dábrá Damo and settled at Dábrá Häyq in about 1248. Before his arrival there, it is apparent that the island only had a small secular church with no established educational and monastic institutions. But he opened a monastic school soon after his arrival and he taught many such as abba Ḩirutá Amlak, abba Bágó’u, abunä Tákłá Haymanot and many others. He also taught king Yukunno Amlak during his childhood (cp. TADDESSE TAMRAT 1970:88–91, KUR 1965, KUR – KAPLAN – NOSNITSIN 2007:257–59).
32 St. Tákłá Haymanot (1215–1313), the founder of ‘Dábrá Asbo’, the later ‘Dábrá Libanos’, one of the famous Ethiopian saints (TADDESSE TAMRAT 1972:160–205). His relics was translated on Gábót 12 (= May 20), cp. NOSNITSIN 2003:139.
33 Cp. Ps. 34:19.
had worn the monastic garb, she wept bitterly, and threw ash on her head,
and tore her garment. And also the people of that place became deeply sad.
Then his mother rose and went weeping to the monastery of Hayq, and
reached the shores of the lake. Then she sent him a message saying: “O, my
son remember (f. 18v) [that] I carried you in my womb for nine months and
five days, and I fed you with my breast; do not despise me because of my sin.
O my son, I beseeched you by the Lord your God, which chose you for His
legacy, show me your face and let me hear your voice”. When our father, man
of the Lord, Bastaawros, heard this message, he disappeared from his place
(f. 19r). And abba Zawildà Krastos, abbot and administrator of the community,
rose to find him. After many efforts, he found him and said to him: “O my
son, go quickly to your mother, for she came from a distant land”. And our
father, man of the Lord, Bastaawros, replied to him: “Have not you heard, o
my father, (f. 19v) what Our God said in the Gospel: ‘Behold your mother
and brothers are standing outside’? And God Jesus Christ replied and said to
them: ‘Who are my mother and my brothers, if not those who perform the
will of my Father who is on heaven?’ Therefore, I can not go to my mother”.
And again his father asked him by force and with much effort, and said: “Re-
nember (f. 20r) that your mother received much drain and feebleness due to
the distance of the road”. And then our father, man of the Lord, Bastaawros,
went quickly to his mother as his father had said to him, and met her. And he
said to her: “For what reason did you come to me?” She replied to him and
said: “I came to see your face and to become like (f. 20v) you”. And our father,
man of the Lord, Bastaawros, rejoiced and he dressed her with the monastic
garb, and she became a nun. And then he left her with the nuns who were at
the side of the lake. And our father, man of the Lord, Bastaawros, returned to

35 In order to perform this order (to consecrate someone as a monk or a nun), one has to
be first a senior monk and has a title of a-Tîn (qomos; an archimandrite, prior church
administratorship). But at this stage, whether Bastaawros had this title or not is not clear from the Gãdl.
36 According to the tradition, at the beginning there were churches called, St. Stephen
and St. George, where both men and women (laities) were commonly residing around
Lake Hayq. But later, after 400 years, abuna Iyasus Mo’a (1214–1293), the founder
of the monastery, asked king Yakunno Amlak (1270–1283) to expel the laities and to es-
ablish a monastery restricted only for the monks there. And the king permitted him.
Then the laities were taken to another place. St. Stephen church became a monastery
(strictly for the monks) and St. George church was allowed for the laities who were
residing around the lake. But some women refused to leave Lake Hayq and they
started living around the lake and established there a nunnery (by the consent and
blessings of abuna Iyasus Mo’a). Hence, the mother of Bastaawros, Şyon Mogása, be-
came a nun there by the hand of her son, Bastaawros. H.G. abuna Atnatewos says that
his place praising (f. 21r) the Lord; and continued to help his father abba Zäwäldä Krästos, abbot and administrator of the community, in all spiritual services. He passed the day reading Psalms and holy Canticles; for Saint Paul said in his epistle: “[Let you] recite Psalms and holy canticles”\(^{37}\). And in the night he used to stay (f. 21v) in the depth of the lake and pray a prayer of midnight; and when he commenced his prayer, the sky was opened and a column of light went up; and the angels ascended and descended in it to eli-vate his prayers\(^{38}\). And our father, man of the Lord, Bastawros lived in this manner for many days. His fame and kindness was (f. 22r) heard unto all the borders of the world. When his father, abba Zäwäldä Krästos, abbot and administrator of the community, got on in years and arrived to an old age, he ordered the community and said to them: “O my children and my flocks, choose a father as a substitute of me, for I became old enough”. Then the community replied in only one voice and said to him (f. 22v): “It is you that have to choose [a] father for us in your place, as the Lord has indicated to you”. And abba Zäwäldä Krästos, abbot and administrator of the community replied and said to them: “I have chosen for you and gave you Bastawros”. And he predicted about him by saying: “This son, his deeds are good and his faith is straight, (f. 23r) and he will do miracles and wonders in front of kings and rulers”. The community, after hearing these words, rejoiced greatly and said: “[He] deserves, deserves, deserves”. When our father, man of the Lord, Bastawros heard, he wept bitterly and he rode on a boat across the lake to flee away (f. 23v) and in order not to be found by them, for he did not wish reputation on the earth, but he preferred good humbleness. By the will of the Lord, they found and bouned him to appoint him. At that time, a word was heard saying: “Bastawros, Bastawros do not refuse the words of your father, abba Zäwäldä Krästos, abbot (f. 24r) and administrator of the community!” After the community had heard this word from heaven, they praised and glorified the Lord. After this, they appointed our father, man of the Lord, Bastawros

\(^{37}\) Cp. Eph. 5:19.

\(^{38}\) This is in a similar tradition to the vision of Jacob. He visioned a ladder set up on earth, and the top of it reached to heaven. The Bible describes it as follows: “And behold the angels of the Lord ascending and descending on it” (Gen. 28:12; for the general trend of Ethiopian saints in the column of light, cp. Marrassini 1981:xcvii).
according to their law and order. And the priests received him with praise and canticle. And they made him enter into the heavenly Jerusalem (L. 24v) –

39 The monastery has its own order and long procession for the enthronement of its abbot and ‘aqqabe sä at. The narration is summarized from the informants as follows: first, the newly candidate (the ‘would be’ abbot) is elected by the committee named Ḥarit ‘the chosen ones’; then, the Ḥarit asks the monks privately, who should be appointed; then they set their own criteria and collect the vote from the monks and they examine every candidate thoroughly; after the candidate has been chosen by the committee his name is officially proclaimed, for the community; then the feast day (enthronement) is fixed and the ceremony takes place.

The main features of the ceremony are: the date is on Sundays (in most cases) and week days (rarely), according to the need; all the community and the canters (Ḍābtāras) gather inside the church; the canters are the monks, and the invited ‘Ḍābtāras’ from other churches; the candidate and the officials of the monastery (i.e. Gābbāz, Māgbāti, the ex-abbot, etc.) also are present and lead the ceremony; first, ṣḥ-l ṣḥ-Fāw ṣḥ ‘praise of St. Mary’ is prayed; then, the candidate sits on ṭḥ-l ṭḥ-h ṭḥ-h ṭḥ ‘the Seat of Abba Iyāsus Mo’a’. And the ex-abbot or the ‘Gābbāz’ proclaims ṣḥ-l ṣḥ-ṣ ‘Our father so-and-so (i.e. the ex-abbot) became weak; our father so-and-so (the name of the newly elected abbot) has been appointed in the place of so-and-so (the name of the ex-abbot) to serve us.;’ the congregation responds ṣḥ-l ṣḥ-ṣ ‘it is good’ and expresses its agreement; then, the candidate is vested by the ex-abbot or by the ‘Gābbāz’; he is also given the ṣḥ-l ṣḥ ‘prayer stick’ and will sit on the ṣḥ ‘the Seat of abba Iyāsus Mo’a’.∗

∗ Next, the ṣḥ-l ṣḥ-ṣ ‘prayer of the Gospel’ is recited and the Gospel is read by the new abbot. This is preceded by the chant (Ps. 84:6). If there is a Liturgy, it continues, if not, the procession is continued outside the church (at the verandah). But before the procession, they decorate (with cloth), “the Seat of abba Iyāsus Mo’a”. After that the new abbot carries it on his head (just like a Tabot). The allegory to carry this chair symbolizes, according to māmbr Fakrā Yohannas, that this position is not for sitting but rather a responsibility: to serve the monastery and help the community.

∗ Then, the procession is performed. The ex-abbot goes after (follows) him, and other monks, those who carry cross, umbrella and those who hold censer (to burn incense) together with the congregation also participate in the procession. The canters sing a song during the procession.

∗ After the procession, they go to ṭḥ-l ṭḥ-c ‘ṭāghbar bet ‘(monastic dining room)’ and they pray. Subsequently, the new abbot leads to his residence and the ex-abbot or the Gābbāz takes off the ‘Seat of abba Iyāsus Mo’a’ from his head; and he sits after doing the prayer.

∗ Finally, there is a banquet party which is prepared by the monks for this special occasion; and the program will be closed by the prayer and benediction of the new abbot and ‘aqqabe sä at of the monastery.


2. Māmbr Fakrā Yohannas Gābār Haywot, the current abbot and ‘aqqabe sä at of the monastery, since 1990 E.C.[1998 A.D. until now]; date of interview 28/03/2006.
surely Däbrä Nāgʷädgʷad is the Heavenly Jerusalem, which Our Lord sanctified by His precious blood. And “Däbrä Nāgʷädgʷad”⁴⁰, means house of the priesthood and of the kingdom⁴¹. And they put him on the seat of his father abba Zäwalda Kṛstos, abbot and administrator of the community. And they put on him the crown (f. 25r) of praise. When our father, man of the Lord, Bastawros, was seated on the throne of his charge, he received the grace of the Holy Spirit; like the Apostles in the hall of saint Zion⁴². And he saw everything that was hidden or visible; and [he] became wise, meek and intelligent, for Our Lord said in the Gospel: “Be wise as a serpent (f. 25v) and innocent as a dove”⁴³. And the Lord bestowed him the honor, wealth and grace which has no number and measure and which is the pledge of Kingdom of Heaven. He always gave alms to the poor, the needy, to widows and orphans. And gave (f. 26r) offerings also to the church, and holy books for reading; patens, chalices, and crosses for church service. And they exist until now⁴⁴, in perfect order. He resembled Abraham in his kindness and Job in his patience. He used to rebuke, teach and guard his flock (f. 26v) in good guardianship. And he made them happy by all his deeds and virtues. He brought many fiefs from the kings for their nourishment⁴⁵ . While our father, man of the Lord, Bastawros, entered in to the church, the church rejoiced and was gladdened

⁴⁰ Däbrä Nāgʷädgʷad is the other name of Däbrä Hayq monastery. It is also mentioned in Gädlä Iyäus Mo’a (cp. Kūr 1965:19).
⁴¹ This is due to the reason that both the king (Dälña’) and the bishop (Sälama II) founded it. The Vita of Iyäus Mo’a says ḥèmeʔiṣ: ḥáana: ḥadwiṣ: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül; ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül; ḥin ḫwül: ḥin ḫwül: ḥin ḫwül; ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül: ḥin ḫwül; ḥin ḫwül: ḥin ḫwül: ḥin ḫwül; ḥin ḫwül: ḥin ḫwül; ḥin ḫwül: ḥin ḫwül; ḥin ḫwül: ḥin ḫwül: ḥin ḫwül; ḥin ḫwül; ḥin ḫwül; ḥin ḫwül; ḥin ḫwül: ‘... And the bishop consecrated a liturgy to the church and the king celebrated a feast and dedication as he did formerly to Däbrä ḥgiz’a’abher; and he named this island Däbrä Nāgʷädgʷad which means house of the priesthood and of the kingdom for the king and the bishop built it together’ (Kūr 1965:19, English translation, mine).
⁴³ Cp. Mt. 10:16.
⁴⁴ This expression may show until the time of the hagiographer. Because, some of the said temple vessels are not found today (interview with māmh/Fqr Y’hanna, date 28/03/2006).
⁴⁵ Cp. Sankossar (f. 245v) ḥèkkwül: ḥèkkwül: ḥèkkwül: ḥèkkwül: ḥèkkwül: ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül; ḥèkkwül. ‘And after he had been appointed, he beautified many and did virtuous deeds; and he brought large amounts of land from the kings [neighboring rulers].’ In the former days, the monastery had many land possession. But now only the front side of the monastery remains. For a general understanding of land possession of the monastery cp. Kopp 2001:115–122.
and its face was shining like the sun of the month (f. 27r) Nesan\textsuperscript{46}. And the Angels came to him according to their orders by clashing their wings one with the other to receive him. And he commenced prayer of incense to forgive the sin of human kind, and he beseeched mercy for the sinners. At that time his tears poured down like the waters of winter (f. 27v) and his sweat was like drops of water while he prostrated himself on his knees, for Our Lord said in the Gospel: “So, my brothers,\textsuperscript{47} watch and pray, so that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.”\textsuperscript{48} While he was remembering the passion of Our Lord, he was slapping his face and hitting (f. 28r) his head. He spent many days doing like this. When the matter of faith arose among the community about Tawahdo and Qob’at, there were [some] saying that after Our God was united with humanity, He had been anointed of the Holy Spirit, and by this anointment He was [named] the Son, the King, the (f. 28v) Prophet and the Archpriest with Grace\textsuperscript{49}. And our father, Man of the Lord, Bostawros, hearing of this heresy, was filled with power of word and became steadfast against them. He started to rebuke and argue with them citing many parables and asking many questions, such as: “Our God had not become Son by Grace and by unction of Holy Spirit; (f. 29r) but He [became] Son by substance and He Himself was anointer.” But they refused, hence our father replied and said to them: “O, [you] lazy delirious in mind and diminished in faith, haven’t you heard the word of saint Cyril the Theologian and the Patriarch of Alexandria who says ‘I myself will sanctify myself’\textsuperscript{50} and by this word they became mortified and like corpse thereupon he excommunicated and banished them from the sole Church, which is the assembly of the Apostles. For this reason, he is named second Cyril, who rebukes the ungodly, Bostawros, the meaning of whose name is ‘Cross’ (f. 30r). Truly [he is] a Cross which drove forth heretics, the demons those Eutychians, from the sole holy church, which is the assembly of the Apostles. And the church lived safe and peacefully. O my brothers, it is right to ask me

\textsuperscript{46} I.e. April.
\textsuperscript{47} Not found in the Gospel.
\textsuperscript{48} Mt. 26:41.
\textsuperscript{49} This is the core-teaching of Qob’at. It is clearly stated in EMML no. 2840, a 17\textsuperscript{th} century parchment book. The text goes like … ἄνα γὰρ Ἰταλοῖς: ἐρρυθειάς ἐγένετο ἀπὸ τοῦ ἁγίου Πνεύματος: ἀπῆδεμα: ἐπὶ τὸν ἄγαλμα τῆς δόξης ἀναπτύσσεται ἐν τῷ θερμαῖκω: ἡ ῥήματα ἐπὶ τοῦ ἐνθυμημένου: τὸν ἄγαλμα: τῇ ἐνθυμημένῃ: ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ: τῇ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ τῇ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημένῃ ἡ ἐνθυμημέν&oacute;\textsuperscript{50} Cp. Qerlos /g365st/g444gbu/g670 Compilation of Cyril (Ethiopic version); also in Jn. 17:19.
so that I tell you from the beginning to the end, [about] this heresy that these deceiving men brought, (f. 30v) for the [Book of] the Law said: “Ask your father and he will tell you and your teachers will inform you.”

There was a man whose name was Paul of Samosata, generator of heresy. Formerly, he was living in a desert praying and fasting; he was eating herbs. But Be- 

ial wished to ruin him in the following way; He came to him with the aspect of the saint Virgin Mary, the mother of God, and he said to him: “Your prayer and cry have been heard before the Lord. But rather, don’t think that I generated God when I was a virgin without intercourse; on the contrary I generated a man with intercourse. And this son became a righteous man when he was 30 years of age, he was baptized in the Jordan by the hand of John, the Baptist; and the Holy Spirit sat on him with the aspect of a dove; at that time, this man became son by the grace of the Holy Trinity.” After saying this, went away Belial, the lost one, and he made lost Paul of Samosata and this heresy seemed to him the truth. And Täyasros taught Dayadars. [Then] Dayadars

51 The hagiographer tries to give long description and chronological sketch how Christological and Trinitarian heresies occurred in the history of Christianity in general and to the Ethiopian Church in particular. The following folios (ff. 30v–41v) describe it chronologically. This issue is also discussed in EMML no. 1710, ff. 2r–23v.


53 Paul was born in Samosata on the Euphrates and was bishop of Antioch (260–268 A.D.). As a result of the widespread criticism of his conduct and doctrine, bishops Firmilian of Caesarea and Helenius held a synod of bishops in 264. He was also accused of banning hymns in honor of Christ since he considered Christ but an ordinary man. Paul was judged in two further synods at Antioch and was deposed in 268. The council that condemned Paul is said to have repudiated the term ‘Homoousios’ or ‘Consubstantial’, which is the Orthodox term explaining the equality of Godhead in Christ and the Father, because Paul used it in a Modalist sense (against the Orthodox Trinitarian teaching). He introduced Monarchianism in the area of Christology and he is considered the founder of Adoptionism (Cp. LEBAU 1967:26; FUNK n.d.:8).

54 Belial (tluq; †) is one of various names of Devil and mentioned in the Bible as ‘… and what accord has Christ with Belial?’ (cp. 2 Cor. 6:15). He is ruined, being the Devil. YN-A † bsgul lit. ‘the one who is being lost’ (cp. Rev. 9:11; 12:9; 20:2). According to LESLAAU (1987:95) tluq; † is identified with boryal, from * bolyal > * balar > balshor, balshor.

55 Täyasros usually, Theodore of Mopsuestia. He was a leading exponent of the Antiochene School of exegesis and theology, lived from 350–428 A.D. According to SULLIVAN (1967:18), he was persuaded by his fellow student John Chrysostom to enter the monastic school conducted by Diodore, later bishop of Tarsus. Theodore of Mopsuestia studied under the guidance of Diodore of Tarsus and was ordained as a priest of the Church of Mopsuestia in Cilicia. Hence, the narration of the Vita which says “Täyasros taught Dayadars” is the reverse. After his death and after the condemnation of Nestorius by the council of Ephesus (431 A.D.), charges of heterodoxy were raised against his teaching by
taught Nestorius. Nestorius proclaimed and said: “The Faith of the Christians is difficult.” At this moment heresy came upon him, and he called (f. 32v) Christ ‘mere man’. And about Dwelling he taught to Leo and Marcion. When they heard that Nestorius, the renegade, brought this heresy, the two hundred Episcopes assembled, and their chief was Cyril, the theologian, Patriarch of Alexandria. A big council was convened at Ephesus and Saint Cyril (f. 33r) asked Nestorius: “Was the word of Gabriel false who said to her when he made the announcement to her? ‘The Holy Spirit shall come up on you and the power of the Most High shall protect you; and also who that shall be born of you is Holy, and shall be called the Son of the Lord the Most High’.” He did not say to her that her son (f. 33v) will approach [lit. will be close to] the Son of the Lord and he did not say to her that her Son will become the dwelling of the Son of God. He didn’t remember her about two children; but he said to her “Behold you will conceive as a virgin and beget a child, and shall call him by the name Immanuel, which being interpreted as,

several bishops, the most important of whom was Cyril of Alexandria, who wrote a work entitled Contra Diodorum et Theodorum, only fragments of which are extant. Dayadars usually, Diodore of Tarsus: The same expression about Tawairos and Dayadars is found in EMML no. 1710, f. 2r. Diodore was bishop, theologian and exegete of the school of Antioch. He was born in Antioch. After receiving a secular education at Athens, Diodore studied Scripture and theology under Silvanus of Tarsus and Eusebius of Emessa. He entered and later presided over the monastic school near Antioch, where St. John Chrysostom and Theodore of Mopsuestia were his pupils. After his death, he was accused by Cyril of Alexandria as Nestorian. Cyril’s judgement was sanctioned by a synod held in Constantinople in 449 (cp. Sullivan 1967:875).

“Nestorius” was Patriarch of Constantinople (d. ca. 451). He is considered as the founder of the heresy named Nestorianism. It is on the denial of the union of divinity with Humanity in the person of Jesus (two natures in the person of Jesus). He was also against the title of Theotokos (Mother of God) for St. Mary. Nestorius was condemned by the council of Ephesus, 431 A.D. (cp. Robert n.d.:715; Chapin 1967:363).

Leo the Great was a pope (440-61). He summoned the Council of Chalcedon (451 A.D.) and was eager to prove that Dioscorus had dominated the council of 449 (Second Ephesus) and its decisions were his personal decisions, not of the council. He was a famous writer; his dogmatic Tome was canonized at Chalcedon in 451. Many of his 96 sermons deal with the Petrine office, and over a hundred letters display a mind acute theologically and sharp and lucid administratively (cp. Wright 1991:158).

Cyril was the Patriarch of Alexandria (412-444). He is very famous for his strong attack of the denial of Nestorius. He wrote Nestorius many encyclical letters (including the 12 Anathemas) to admit the union of divinity and humanity in the person of Christ. He was the chair person of the Third Ecumenical Council, Ephesus 431 A.D.

Cp. Lk. 1:35.

The word of the angel for the name of the Son of Mary, according to the Gospel of Luke, is Jesus (cp. Lk. 1:31). But according to the prophesy of Isaiah it is Immanuel as:
'the Lord [is] with us'. It is also known from the mouth of Gabriel that the Virgin (f. 34r) begot the Son of the Lord in flesh; there is no [testimony] other than him. If he really was a mere man, then it would be impossible for Him to be born from a virgin without the seed of man. Having understood this, she herself, said: “How shall this be, for I never knew a man?”[62] [Then] the angel said to her: “For the Lord (f. 34v) nothing is impossible”[63]. And by this word St. Cyril Patriarch of Alexandria humiliated Nestorius the renegade, excommunicated and expelled him. And the renegade Nestorius died while he spread out his pus. And the church was safe and peaceful until Marcian[64] became a king and Leo was appointed Patriarch of Rome (f. 35r). After this, Marcian became the king and Leo was appointed as Patriarch of Rome[65]. Now [that] they pursued diligently to ratify the faith of their father, Naṣṭur. However, they were afraid of the excommunication of the Episcopes, who were at the third Council when they excommunicated Naṣṭur. They thus removed from the faith of Naṣṭur [a] word, which says: ‘Two are the persons of (f. 35v) Christ: one is the son of Mary and the other one [is] the son of the Lord; [and] they became one without unity’. And they compiled from the teaching of our father Cyril and from the word of Naṣṭur; and they wrote, saying “Divinity has worked the deeds of Divine and humanity performs the deeds of [the] humans. In two modes [ways]; the first does wonder and the second receives passion (f. 36r).” Thus, humanity is less than [is minor than as compared with] Divinity”. And they sent this evil Tome[66] towards our father Dioscorus[67]. When St. Dioscorus the combatant saw this evil letter, he stood

‘Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel’ (cp. Isa. 7:14, also 8:10).


[64] Marcian was declared emperor of Rome on August 28th/450 A.D. His wife, Pulcheria was influential. Both ordered the Council of Chalcedon (451 A.D.) and they sent 18 high ranking state officials to control the meeting (cp. MEBRATU KIROS 2002/3: 62–63).

[65] It is not clear why this sentence is repeated.

[66] Tome of Leo maintains that Christ Jesus is one person, at once God and man. By His birth, Jesus’ divinity was united to His humanity. Each nature performs what is proper to itself in communion with the other. The unity of persons is to be understood as existing in two natures and the unity is assured by the Communica in idiomaticum ‘Communications of Properties’, which means all that belongs to the divine is possible to ascribe to the human and vice versa (cp. MEBRATU KIROS 2002/3:63–64).

and went to them and said to them: “I am asking you: what does it mean to say two modes, in one [person of] Christ? Behold, tell me when [they] invited Jesus to the marriage in Cana of Galilee, was this as God or as human being? A God does not go to the house of wedding. After he said to them: “When he changed water in to wine, was this as a God or a human being?” They responded to him “It was as a God”. And Dioscorus the combatant said: “It is sure that it is the one who was invited who made the wine and there was no one with Him: He is the one who was invited and the one who has changed into wine. It is impossible to divide Him into two ways and into two wills. If you say that the one who was being invited in the wedding is the one who has changed into wine, it is fine. But do not say, after some hesitation, the one who was invited is Flesh, and the one who has changed the water into wine is Divine. If you say this, then this word clearly seems that of Naṣṭūr”. After saying this, he destroyed the Tome of Leo and Marcion, which teaches that Divinity is more and humanity is less, and he cursed it, so that the believers could not receive it. Then, they beat his cheek, pulled out his beard and plucked out his teeth by the envy of Satan. And the holy man picked up his teeth and sent to Alexandria, saying: “Take the fruit of my faith”. And they exiled him in the Island of Gangra, and he deceased there. And Alfonso, son of Leo, brought this heresy into our homeland, in the days of Susnayos (f. 38v), king of Ethiopia. Two foolish men  went to him and he taught them this heresy. They answered and said to him: “we do not say that it is a heresy but [let you] only teach us a faith, which is suitable for us, so that we believe in it”. Then Alfonso, son of Leo, wished to divide and separate these foolish men one from the other (f. 39r). And he said to one among the two:

Eustathius of Berytus (from Goam; cp. EMML no. 1710, f. 13r; GORGORIUS 1991:56).
“My son, from now on, listen, understand and recognize that [the] Son was born three times.”72 After hearing this, the man pondered and said “How can the Son be born three times?” Alfonso, son of Leo, replied and said to him (f. 39v) “First from the Father; second by the womb of St. Mary by the work of Holy Spirit; and third in Bethlehem”. And this word seemed right for this lazy man and he believed; and he named him Tklä Haymanot73 deceitfully; then he called the second man74 and said to him “Listen, o my son, know, understand (f. 40r) and believe that the son has been glorified by the unction of the Holy Spirit”. And the man answered: “What is the meaning of Qab’at75?”. And he replied to him “ḥadrat76 and naṣ‘at77. Then that man answered and asked him “Who is the sojourner and who is the taker?” He responded “The sojourner is the Holy Spirit and the taker is the Son in his flesh”. And these words seemed (f. 40v) correct to that man. He believed that the prophecy of Isaiah the prophet would be fulfilled which says: “Their eyes are blinded, their hearts become obstinate, and their heart covered in order not to see the glory of the Lord”78. And he named him Ewostatewos79, deceitfully. And by these heretical teachings, those Tklä Haymanot and Ewostatewos have made our sanctified country Ethiopia perish (f. 41r) in their respective provinces and districts. Therefore, Our God, after being united with humanity, he has been anointed with the Holy Spirit; and by this unction, he has been called the Son, the King; the Prophet and the Arch priest in the grace of his richness. These men are the heretics whom our father, man of the Lord, Bãträ Giyorgis80, has condemned (f. 41v) and expelled. O my brothers, as for the causes of the coming of Alfonso, son of Leo, they are many. Our father and teacher Ṣege81 Bãträ Giyorgis81, the

72 Cp. EMML no. 1710, ff. 13v–14r.
73 Probably after the name of the famous Ethiopian saint Tklä Haymanot (1215–1313 A.D.).
74 Cp. EMML no. 1710, f.13v.
75 I.e. Unction.
76 I.e. (the act of) dwelling.
77 I.e. (the act of) taking away.
79 Probably after the name of Ewostatewos of Dbrä Šarabí (1273–1352 A.D.), who was one of the most famous Ethiopian saints (cp. Fiaccadort 2005:469–472).
80 Ṣege Ṣege is the title given to the heads of Dbrä Libanos. Ṣege Ṣege (ṣege) is a variant of Ṣege Ṣege and the short form is xexe Ṣege (cp. Kane 1990:1339, 1342f.). The title was given to the heads of Dbrä Libanos probably after the political power was transferred from Amhara, where the title ’aqqabe ṡe at was significant in the palace, to Šawa (so did the center of the church power), with Dbrä Libanos assuming leadership from Dbrä Ḥayq Ṣṭifanos (Getatchew Haile 2005:212).
disciple of Tâklâ Haymanot, who is the new apostle and teacher of the world, overcame and condemned him, by referring to the words of Paul which say: “He has forgiven us by the death of His Son, Jesus Christ”82. But I told you only little (f. 42r) so as not to mislead you, by the heretical wear83, of the sons of Leo and Marcion.

Let’s go back to the beginning. After this, they caused our father, man of the Lord, Bâstawiros, to quarrel with the king of Ethiopia, whose name is QwarÃÐÐa Iyasu84, who was living at Gondâr. The meaning of Gondâr is “seal of the king”. Some say (f. 42v) “[the] treasure[y] of [the] king, because three pearls are in it.” Because the king had said that “these men were heretics like them”, he was very much angered and sent an officer to our father, man of the Lord Bâstawiros, in order that he should come to him. On this day, our father, man of the Lord, (f. 43r) Bâstawiros, knew that those heretics had caused him to quarrel85 [with the king]. He prayed saying, “O my Lord, let you be my mouth and wisdom, as you said in the Gospel86, so I could refute these heretics”. And our God answered and said to him: “O my son and beloved Bâstawiros, be strong and powerful for the right (f. 43v)

81 Åžüâge Bâtrà Giyorgis, the popular monastic head of Dâbrà Libanos, who was arguing and debating with Alfonso Mendez at Dànqâz, during the reign of King Fasilâdâs (1632–1667). The argument was ended with the success of Åžüâge Bâtrà Giyorgis against Alfonso Mendez. Hence the Tawahdè scholars rejoiced very much and a certain Gondârine scholar gave the following Guba/qana (Qme):

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This is a metaphorical saying which has the meaning of ‘Heretical Teaching’. Jesus urged His disciples to beware of false prophets which come to them in sheep’s clothing (cp. Mt. 7:15).

82 Cp. Rom. 4:10; but the MS. adds Jesus Christ.

83 This is a metaphorical saying which has the meaning of ‘Heretical Teaching’. Jesus urged His disciples to beware of false prophets which come to them in sheep’s clothing (cp. Mt. 7:15).

84 Q”arâa Iyasu (1730–1755 A.D.), his throne name was Å‘ayq: ‘Barhan Sâggâd’. His mother, queen Mantawwab Å‘ayq: ‘Barhan Mogâsa’ was from Q”ara (currently North Gondâr), and his nickname ‘Q”arâa’ was given to him, to refer to that he is from ‘Q”ara’. He is also named Å‘ayq: ‘Iyasu’ (lit. Iyasu the little) to distinguish him from Å‘ayq: ‘Iyasu’ (lit. Iyasu the Great, 1682–1706 A.D.); cp. BUDGE 1928:449; TALKLA SADIQ MAKURYA 1965:256f.

85 Some said that Bâstawiros has cursed the monastery of Hayq, by saying Å‘âr: ‘let no (good) man be brought up from you’. This was due to the fact that there was the division and religious conflict arisen among the community (interview with mâmbr Faqâr Yohannas, dated 26/03/2006).

faith, which I preferred”. Hearing this, our father, man of the Lord, Basţawros, rejoiced and prostrated himself in front of him. Then, the officer, the messenger of the king, came and said to him: “The king has said: ‘Come to me swiftly for I have to discuss [a matter] with you urgently’”. Our father, man of the Lord Basţawros, responded to him and obeyed him (f. 44r), and both of them set out. Then the king asked and questioned him about the whole matter which those men, the heretics, caused him to quarrel. And our father, man of the Lord, Basţawros, was confident in front of him, without fear. And the king commenced to speak meekly, and he promised him many donations in order to convert him from his (f. 44v) holy faith. But our father, man of the Lord, Basţawros, was never converted and by no means was his heart inclined towards [his] donations; on the contrary he stood firmly in his holy faith. The king, after seeing he could not be converted from his faith, ordered him to be taken to jail and put him in chains of iron (f. 45r). Then, his soldiers tied him with chains of iron. Immediately, the chains of iron became like wax: they melted and were broken three times. After observing this miracle, which our father, man of the Lord, Basţawros had done, the soldiers of the king then told to the king. And after he had heard, the king was terrified, fearful and trembling. He came to him and (f. 45v) bowed in front of him and said: “O Abba, saint of the Lord, forgive my error which I committed unknowingly upon you; and teach me your right faith”. And our father, man of the Lord, Basţawros replied and said to him: “Yes, as you said to me, let the Lord bless you and let Him forgive your error. And let Him (f. 46r) make you strong in the Orthodox faith”. And he continuously taught the greatness of the Lord and the path of life for four years, and he placed for us, his children, the right faith of the Apostles, by enduring all the temptations which came upon him. As the prophet David said in the Psalms: “Trust in (f. 46v) the Lord and He shall act for you, and He shall bring forth your righteousness like the light”87. Again [as] Our Lord said in the Gospel: “If you have faith as one [a] grain of mustard seed, you shall say unto this mountain, remove and return, [hence] it shall be removed and returned back”88. And he performed the order of the Apostles through all his life (f. 47r). Then, he got old and his age was ninety. When the time of rest of our father, man of the Lord, Basţawros arrived, he prayed and said: “O, my Lord and God Jesus Christ, guard my monastery Dâbrà Nâgʷâdgʷâd, and let my children, the community, be blessed and holy; make their lives long (f. 47v) and let you grow up their children and turn their hearts to purity and to the right Faith. Forgive

87 Cp. Ps. 37:5–6
the sins of those who caused me to quarrel in vain; release them from their bonds, for you know the weakness of human beings". After saying this, our father, man of the Lord, Bōstawros, died on the 19th of Gonbot\(^{89}\) (f. 48r). Then faithful men buried\(^90\) him with chant and hymn. On this very day, Ḥayq lamented and the water of the lake stirred for three years. And, Abba Alaniqos\(^91\) came to know that all this was due to the death of our father, man of the Lord, Bōstawros. And he went to the king and he requested him to deliver (f. 48v) the relics of our father, man of the Lord, Bōstawros. But the king admonished him and said to him: “I will not give you, for he is safeguarding me with his help”. And abba Alaniqos was grieved and he went to the church of Our Lady Mary, the Mother of the Lord, the name of which is Qʷasqʷam\(^92\), which is decorated with gold and precious pearls (f. 49r). He stood in front of her picture, he wept and lamented for the king had refused and prohibited him the relics of our father, man of the Lord, Bōstawros. Then the picture responded to him saying: “O my son, do not mourn, go quickly to the right side of the altar and then you will find the tomb of your father. And translate and take the relics into his (f. 49v) monastery”. Abba Alaniqos, after hearing these words from the picture, went with joy to the right side of the altar, and found the tomb of our father, man of the Lord, Bōstawros. He brought out the relics, he put them into a basket, carried it and returned to his country. At this moment the odor of it filled all (f. 50r) the encampment of the king. And the Light descended on the tomb of the man of the Lord, our father, Bōstawros. The king, after seeing and hearing [all] this, went to the tomb with his troops, and he found the tomb opened. And the king knew that he had taken the body and carried forth our father, man of (f. 50v) the Lord, Bōstawros. He ordered the horsemen to find and catch him. And they went, as the king ordered them,

\(^{89}\) May 27.

\(^{90}\) He is buried at the church of Qʷasqʷam, Gondār. The researcher has asked māmh Kālāmawār Aṣāgre, Deputy Manager and Secretary of Northern Gondār Diocese, about the tradition regarding Bōstawros and his burial at Gondār, Qʷasqʷam church. After consulting Liqā ligawont and head of the Gondārine traditional school and the elders of the province, he replied as follows: “It is believed (that) Bōstawros was really here at Gondār during the reign of Iyasu II. It is also believed that he was buried at Qʷasqʷam church. But the exact place in the churchyard is not clear”. The researcher is very grateful for the kind response of māmh Kālāmawār.

\(^{91}\) He is the successor of Bōstawros. His name, Alaniqos is also written as Ananiqos by changing -l- into -n-.

\(^{92}\) The church of Qʷasqʷam, was built by the mother of Iyasu II, aṭege Māntawwab, in 1739/40 A.D. It took seven years to be finished (cp. GUIDI 1912:89, 95; CRUMMEY – SHUMET SHISHAGN 1994:216).
to find him for three days but they couldn’t find him, for the Lord concealed him, in His art of wisdom. As for Abba Alaniqos, he arrived in his country; and the priests received him with honor and song; and the inhabitants of the country with much offerings. That time, the water of the lake [lit. sea] became calm and Ḍâbrâ Ḥayq rejoiced. Then they buried the relics of our father, man of the Lord, Bâstâwros, in honor and praise, at the right side of the altar, as previously. The translation of the relics93 of our father, man of the Lord, Bâstâwros, (f. 51v) was made at the eighth of Yâkkatit94. Therefore, it behooves us to celebrate his feast and make his commemoration at 19th of Ganbot95 and 8th of Yâkkatit, for Our Lord promised him many covenants, saying: “For the one who will invoke your name, performs your commemoration and causes to be written the book of your Combat (f. 52r) I will make him inherit the mountain of my Temple and I will make him to be blessed by my Father and the Holy Spirit”.

Those of you, my brothers, who are gathered here today, to hear the glory of the combat of our father, man of the Lord, Bâstâwros, ‘aqqabe sä’at and abbot of Ḥayq; let Him gather you at Dâbrâ Ṣyon (f. 52v) and at Jerusalem, the one which makes free [which is] in Heaven; and let Him make you hear the word of Happiness and rejoice in the time of difficulty, for ever and ever, Amen! (f. 53r).

I will begin to write the miracle of our father, man of the Lord, Bâstâwros, by the help of the Lord, the Father. Let his prayers and blessings dwell upon his servant Gâbrâ Mika’el, for ever and ever, Amen. There were two Moslem messengers, whose names were (f. 53v) Mônâ and Gundagundi, during the time of our father, man of the Lord, Bâstâwros. They sent him a message, saying: “We came against you to demolish your monastery and to take your country. Where shall you go and where shall you flee from our faces?”

93 The veneration of the relics is an important component of the cult of a saint. It is officially recognized by the Ethiopian Orthodox Tâwahado Church and has a long history in the Ethiopian Christian tradition. Nosnitsin (2003:137f.) puts his remarks that there is no credible evidence of the veneration of relics of the Ethiopian saints from the times before the Zag’e dynasty came to power. He also mentions that it played an important role and was well reflected in the Ethiopian hagiographies. With regard to where the remains of a saint reside, Nosnitsin also says that they were usually kept in the monastery he was believed to have founded and lived in. Through time, it had a better chance of attracting new believers and pilgrims who came seeking the saints’ help and protection; and was thus able to compete more successfully with other monasteries. Kaplan (1986:5), on his part, says about the forms of relics in EOTC, that ‘the veneration of relics (both remains of the body and the objects ‘substituting’ for them, like pieces of clothes, crosses, etc.) has clearly been a common practice at least in some regions of Ethiopia’.

94 February 15.
95 May 27.
father, man of the Lord, Bastaawros, after hearing the reproach of the Moslems, entered the temple of (f. 54r) the Lord; he prayed and said: “Pay attention to the reproach of [these] Moslems, so that the people do not say to us: ‘Where is their God?’” After saying this he took his cross and went towards them. When they saw him they were frightened, trembled, and terrified for the Lord was with him; and they returned to their country and died an evil (f. 54v) death. And the saint saved his monastery from destruction and his country from peril by the power of his Cross. The entire congregation and people saw this miracle; they admired and praised the Lord. Let his prayers and blessings be with his servant Gebra Mika’el for ever and ever, Amen!

Miracle of our father, man of the Lord (f. 55r) Bastaawros, let his prayer and blessings be up on his servant Gebra Mika’el, forever and ever, Amen! There was one monk, whose name was Waldâ Iyasus Mo’a. He was making a commemoration of our father, man of the Lord, Bastaawros, yearly on 19th of G Nobot. As was his habit, he brought a caldron which was full of (f. 55v) säwa and put it in front of the gate of the church. Afterwards, he went to his home, to bring that bread which is called Täsfa. He brought the bread and returned, but he couldn’t find the caldron which was full of säwa. Hence he was perplexed and he didn’t know what to do; and he was wandering here and there. But by the will of the Lord he found that caldron (f. 56r) full of säwa, and nothing had happened to it, although it was cast away. He told the congregation and he offered them that säwa and the bread to eat and drink. The congregation after seeing this miracle wondered because of our father, man of the Lord, Bastaawros, and praised the Lord, who does miracle upon (f. 56v) his saints. The caldron is there until now96. Let his prayer and blessings be with his servant Gebra Mika’el, forever and ever, Amen!

This book of combat of our father, man of the Lord, Bastaawros, was begun on the 5500 year of Creation on 1887 E.C. year of Mercy during the time of our king (f. 57r) Manislk97, when we are in the time of Luke, the evangelist, on the 23 of Mäskäräm98, on the day of Tuesday. And it was completed on Thursday 30th of Tqmt99 by the prayer and beseeching of our father and mother, Aqqabe Sä’at Iyasu100, abbot of Hayq; and by the prayer of the congregation, the children of our father (f. 57v) Iyäsus Mo’a, who is equal to the angels, for the prayer of the saint is heard by the Lord; to Him be the glory.

96 Mähbër Faqrä Yohannas, head of the monastery, replies that this expression may show until the time of the composition of the Gädl (1894 A.D.).
97 Emperor Manislk II (1889–1913 A.D.).
98 October 3.
99 November 9.
100 Aqqabe sä’at Iyasu was abbot of the monastery during the composition of this Gädl. He was succeeded by mähbër Gebra Mika’el.
At that time, Abäqte was 4, and Mätq’a 26, Abäqte Sähay 6. The writer [of the Gädl] was Lässanä Wärq, son of Häylä Sallase, chief of the canters, of Däbrä Barhan, the Queen of churches; and one who caused to write was, the elderly, spiritual monk, whose name (f. 58r) was Gäbrä Mikael, son of Bastawros, to be for him a medicine for his flesh and spirit.

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101 For the general understanding of the Ethiopian Chronography, cp. UHLIG 2003:733–737.

102 Lässanä Wärq was the scribe and it is said that he copied many church books and gave to Däbrä Hayq monastery.

103 Gäbrä Mikael was the famous abbot and successor of mämbor Iyasu, during the reign of Emperor Manilik II. He is the one who ordered many books of Hayq to be written which were lost after the invasion of Ahmed the left handed (1527–1543). Taddesse Tamrat also gives his testimony that the MSS which had been studied during his study tour (during spring of 1966), were copied under the auspices of this mämbor Gäbrä Mikael (cp. TADDESSE TAMRAT 1970:88, especially note 11). He is also known for his activity and prominent role of renovating the church, during the time of Manilik II.
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Abbreviations:

CatEMML  Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Hill Monastic Manuscript Library, Collegeville, Collegeville: Hill Monastic Manuscript Library, St. John’s Abbey and University.
CSCO, Aeth.  Corpus Scriptorum Christianorum Orientalium, Scriptores Aethiopici

Summary

Baštawros was one of the famous abbots of Dâbrâ Ḥayq. He passed away at Gondâr during the time of Iyasu II (1730–1755 A.D.) and his relics were taken to Dâbrâ Ḥayq some years after his death (Raineri 2003:549). He copied and caused to copy several manuscripts (for instance EMMLs nos. 1836, 2059, 2060 etc.) and donated to different churches. His Gâdl is the primary source for his biography and was composed at 1894 A.D. The Gâdl has various important aspects. It deals with various historical events and discusses theological controversies that took place in Ethiopia. This article is intended to present an edition and translation of Gâdlâ Baštawros.