

Burlington 2004, 16–29, here 19–22; LAVERLE BERRY – RICHARD SMITH, “Churches and Monasteries of Lake Tana, Ethiopia, 1972”, *Africa* 34, 1–2, 1979, 1–34, here 1f.; VINIGI L. GROTANELLI, *Missione di studio al Lago Tana*, vol. 2: *Ricerche geografiche ed economiche sulle popolazioni*, Roma 1939, esp. 89, 93ff.; GIOTTO DAINELLI, *Il Lago Tana*, Milano 1939, 101–04; JEAN DUCHESNE-FOURNET, *Mission en Ethiopie (1901–1903)*, vol. 1: *Histoire du voyage*, Paris 1909, 142–45, vol. 3: *Atlas*, Paris 1908 (map); CARLO CONTI ROSSINI, “Il convento di Tsana in Abissinia e le sue laudi alla Vergine”, *RRALm* ser. 5^a, 19, 1910, 581–621, here 589f.

Andreu Martínez

Gorgoryos

Abba G. (ጎርጎሪዮስ, also known as Gregory, Gregorius, d. 1658) was a traditional Ethiopian scholar and the main informant of Hiob ↗ Ludolf. G. claimed to be a descendant of a famous Amhara lineage (*nägädä kaburan*) from ↗ Mäkanä Šəllase – a lineage of *mäk^wanənt* (↗ Aristocracy) and of numerous advisers to the emperors – and once wrote: “I often spoke with the Emperor [*ase* ↗ Susnyos], the *mäk^wanənt* and the mighty ones” (s. his letter to Ludolf of 6 October 1650; Ludolf 1681:11, 17f.; 1691:35ff.). In his *Theologia Aethiopica* Ludolf describes G. as “Ephor of the noble courtiers at the court of the king of the Ethiopians” (Uhlig 1983:85, 210), pointing to G.’s elevated education and teaching functions, as well as to his influence on the Emperor.

When G. converted to the Roman Catholic faith, the Jesuit Patriarch Alfonso ↗ Mendez appointed him as his secretary. After the abdication of Susənyos in 1632 and the restauration of the traditional Ethiopian faith, G., together with the Jesuits, was persecuted and had to flee to India (Ludolf 1691:29). During a new trip to Ethiopia another persecution in 1634 forced him into exile again, this time he fled via Egypt to Rome, where, together with other Ethiopians, he found shelter in the *Collegium Aethiopicum* of ↗ Santo Stefano dei Mori.

In Rome G. met Ludolf, who was there on a diplomatic mission. Between March and May 1649, they met very often. G. helped Ludolf learn Gəʿəz and later Amharic and gain many insights into Christian Ethiopian culture (Haberland in *PICES* 3, vol. 1, 133). The encounter with G. became a turning-point for Ludolf, as from this moment on he assiduously devoted himself to ↗ Ethiopian studies.

On 10 June 1652, following an invitation from Duke Ernst von Sachsen-Gotha-Altenburg, G.



Abba Gorgoryos; engraving by Elias Ch. Heiss, Wien 1691; from Ludolf 1691, frontispiece

arrived in Gotha (central Germany). G. greatly impressed his host and the latter’s entourage. He stayed at Duke’s court till September, involved in extensive discussions on Ethiopian history, culture and religion, prepared on the basis of the then-available literature on Ethiopia (Uhlig 1983:34–37, 42–47). G.’s answers were briefly jotted down in German (ibid. 48–75); their Ethiopian version was edited by Ludolf in his *Theologia Aethiopica*.

In 1658, on his way from Rome back to Ethiopia, G. drowned in the Mediterranean Sea. Ludolf reports: “The fate of this man is only to be lamented, as he, back on his way to Ethiopia at the expenses of the Duke ... had to be surprised by a death so cruel as drowning near Alexandrette [near Aleppo, Syria]” (Uhlig 1983:38f.).

When calling Ludolf the “Father of Ethiopian studies”, one has to remember that his works on Ethiopian culture would not have been possible without G., to whom Ludolf devoted several grateful lines. It was due to the fortunate encounter with G. and his knowledge of the *Orbis Aethiopicus* that Ludolf 350 years ago laid the foundation of Ethiopian studies as a scholarly discipline. Later critical remarks by Jeronimo

Gorgoryos

↗Lobo (1789:188), who characterized G. as a “very bad guide” to Ludolf and “very ignorant in his own religion”, are neither just nor justified.

Src.: HIOB LUDOLF, *Historia Aethiopia, sive brevis et succincta descriptio Regni Habessinorum ...*, Francofurti ad Moenum 1691, 11, 17f. [Prooemium]; ID., *Ad suam Historiam Aethiopicam antehac editam Commentarius ...*, Francofurti ad Moenum 1961, 28–47 and passim; ID., *A New History of Ethiopia, being a Full and Accurate Description of the Kingdom of Abessinia, Vulgarly, though Erroneously Called the Empire of Prester John. In Four Books [...] with the Life of Gregorius Abba*, London 1684; JERONIMO LOBO, *A Voyage to Abyssinia, by Father Jerome Lobo, a Portuguese Missionary ...*, London 1789 [repr. New York 1978], 188; SIEGBERT UHLIG, *Hiob Ludolfs “Theologia Aethiopia”*, Wiesbaden 1983 (AeF 14), passim (Lit.).

Lit.: EIKE HABERLAND, “Hiob Ludolf: Father of Ethiopian Studies in Europe”, in: *PICES* 3, vol. 1, 131–36; RICHARD PANKURST, “Gregorius and Ludolf”, *EthObs* 12, 1969, 287–90.

Siegbert Uhlig

Gorgoryos

Abunä G. (ጎርጎርዮስ, b. 1947, Däse, Wällo; d. 29 July 1990, Meki) was a bishop of Šäwa and a prominent ecclesiastic. Son of *ato* Gäbäyyähu Ḑssayye and *wäyżäro* Asälläfäčč Kaša, G. began traditional church ↗education at the age of six in the *nəbab bet* of his parish of Däbrä Mädhanit Mädhane ʿAläm. After completing the first stage, he went to a ↗*qəne bet* in Kutabär, 20 km away from Däse. For his sharp mind his teachers are reported to have nicknamed him Mäzğäbä Šällase (‘treasure of the Trinity’). Ordained ↗*diyaqon* by *abunä* Yəšhaq, the then Archbishop of Wällo, G. joined the monastic community of ↗Däbrä Libanos in Šäwa, where he stayed for two years. Thereafter, G. continued his *qəne* studies with *mäggabe məštir* Afä Wärq Mängäsä in Addis ʿAläm and, later, went to Däbrä Şəge Maryam to learn ↗*andəmta*, ↗*zema* and ↗*qəddase*.

G. was ordained priest together with *abunä* Basalyos, the first Patriarch of the ↗Ethiopian Orthodox Täwahədo Church, and appointed preacher in the parish of Harär Mädhane ʿAläm. During his stay in ↗Harär G. completed his secondary education; besides, G. was assigned as Chief Administrator of ↗Qulləbi Gäbrəʿel Church.

Abunä ↗Tewoflos, the future Patriarch and then Archbishop of Harärge, had a high regard of G. and sent him to ↗Greece for further education. G. got a diploma from the Theological School of Patmos and obtained his Master of

Divinity on 15 June 1976 from the University of Athens. G. went to ↗Jerusalem and started his service at Däbrä Gännät Kidanä Məhrät. During his stay there, he was certified by the Greek Theological College in Jerusalem.

In 1978, *abunä* ↗Täklä Haymanot, the third Patriarch, offered G. a position in the Patriarchate. In February 1979, G. was appointed Bishop of the Diocese of Šäwa. He became the Secretary of the Holy Synod, and Private Assistant to the Patriarch. In the latter function G. drafted a new church regulation which was then approved by the Holy Synod.

Later G. chose to concentrate on his diocese duties; he resigned from the additional positions and moved his office from Addis Abäba to Lake ↗Zʷay where he soon established the Zʷay Ḑamärä Bərhan Qəddus Gäbrəʿel Monastery and Clergy Training Centre. There G. provided orphans with shelter and education. He developed a curriculum and invited clergymen from other regions to his diocese. He also attracted university and college students for the time of summer vacations (many of them later formed the religious youth association Maḥbärä Qəddusan). Besides, G. was evangelizing people within and beyond his diocese. He even offered scholarships to foreigners who were interested in learning about the Ethiopian Church and becoming Orthodox Christians.

Paulos Mar Grigorious, an Archbishop of Indian Orthodox Church and the previous General Secretary of World Council of Churches, highly evaluated G.’s missionary activities (Märša Aläkäññ 2004:31).

Since G. could speak at least five foreign languages, he actively participated in a number of international Church councils. G. also contributed to the Church by writing three books which are still highly demanded. *Abunä* G. died on his way to Qəddus Giyorgis and Qəddus Mikaʿel churches in Meki (East Šäwa) for preaching, and was buried in the Ḑamärä Bərhan Qəddus Gäbrəʿel.

Src.: *abunä* GORGORYOS, መሠረተ: እምነት (*Mäsärätä əmnät*, ‘The Basis of the Faith’), ms.; ID., የኢትዮጵያ: ቤተ: ክርስቲያን: ታሪክ (*Yäityopya betä krəstiyān tarik*, ‘History of the Ethiopian Church’), ms.; ID., የቤተ: ክርስቲያን: ታሪክ: በዓለም: መድረክ (*Yäbetä krəstiyān tarik bäʿaläm mädräk*, ‘General Church History’), ms.

Lit.: *Hamär zäʿorthodoks täwahədo* [Addis Abäba], 6, 1989 A.M. [1996 A.D.]; *Mäläkät* [Addis Abäba], 7, 1984 A.M. [1991 A.D.]; *Səmʿa şədəq zäʿortodoks täwahədo* [Addis Abäba], 6 *Hamle* 1989 A.M. [1996 A.D.]; MAḐBÄRÄ QƏDDUSAN (ed.), “ዜና: ብጹብ: አቡነ: ጎርጎርዮስ”