

## **Ecclesiastic Landscape of North Ethiopia**

D. Nosnitsin

The workshop “Ecclesiastic Landscape of North Ethiopia” was held on 15<sup>th</sup>-16<sup>th</sup> July in the Hiob Ludolf Center for Ethiopian Studies, Hamburg University. Organized by the project Ethio-Spare, the workshop became the first in the series of scholarly meetings planned to take place in the course of the project, meant to become a professional forum for presenting progress of Ethio-Spare and stimulating the discussion among the professionals dealing with the study of the historical cultural heritage created in the Christian environment of Ethiopia.

The organizers did not intend to confine the workshop within the narrow thematic frames of one specific topic. The idea was to convene the participants – specialists dealing with Ethiopian Middle Ages – who have the first hand experience of field work in Ethiopia and deal with the material (in the first line texts, but also pieces of art or architecture) in its proper local context. The accent was then set upon the definition of the “ecclesiastic network” and those ecclesiastic networks present in North Ethiopia which historically played an extraordinary role in the production of the cultural heritage. Besides, presentations of individual sites, their libraries and history were also included into the program.

The introduction into the discussion was made by the head of Ethio-Spare, Dr. D. Nosnitsin (“Ecclesiastic Landscape of North Ethiopia: Methodologies and Types of Approach”). He exposed the pre-history of the current undertaking in the broader context (starting from the Deutsche Aksum-Expedition to the Ethiopian images data base *Māzgābā Seelat*) and presented the research strategy and the method of documentation currently implemented by Ethio-Spare. He underlined the necessity of (re)establishing and closely attending the original historical context in which the material used for historical or philological studies (esp. manuscripts) emerged and was kept. He reiterated a special character of North Ethiopia research area where the scholars faces several important and complicated tasks, to be completed at the same time: search for, recording, preservation and study of the cultural heritage.

A. Wion (“Monastic Networks in North Ethiopia”) discussed the notion of an ecclesiastic network – a term which has been recently introduced and is increasingly used in the scholarly discussion – as referring to the historically interconnected net of ecclesiastic institutions and their “sphere of influence”. The discussion which followed the presentation revealed the broad and somewhat indefinite meaning of the term, on one side, and its biased usage, on the other side. It appears to be useful in “structuring” the ecclesiastic landscape of North Ethiopia as composed of several “networks”, but should be understood rather as “working model” for reconstruction of the history of the region. While referring to the networks of the Ṣewostateans or Ṣeṣṭifanosites, the 14<sup>th</sup>-15<sup>th</sup> and 15<sup>th</sup>-16<sup>th</sup>-cent. monastic movements of North Ethiopia, it turns out that we still know too little to understand how they were organized and operated. At what stage several ecclesiastic institutions become a

“network”? What are the features of a network? Did every ecclesiastic institution in North Ethiopia necessarily belong to a network? Were there other networks than those of the ሃይወሳቴኤን and ሃይስቲኤን? The further discussion contributed a lot to the clarification of the notion of “networks”, with useful comments coming from specialists in other disciplines (anthropologists, archaeologists). A few similar phenomena from other traditions were also referred to. Further communications contributed with fresh material, new questions and new points of view.

A. Brita (“Ecclesiastic Sites of the Nine Saints”) presented a talk about the sites connected with the so-called Nine Saints and made a survey of their local hagiographic and veneration traditions. The historical core of the Nine Saints’ hagiography is represented by three ancient traditions: that of ሴንታሌወን, ሂሙካዊል ሃላገወል, and ገላሳ. The veneration of some others is attested at ancient sites known ever since, but no full-scale old hagiographic traditions have been discovered so far (ሃይማኖት, ሃይሰ, ሊካኖስ). Finally, sites of a few Saints have not been identified yet (ሃይፊ, ሃይሰ). The issue of the “horizontal links” between the institutions has been raised: did any of the traditions create a network? At least in some cases we can assume that it did: ሂሙካዊል ሃላገወል, whose veneration was centered upon the ancient and powerful monastery ልገራ ደሙወል, and whose hagiography is widely spread in North Ethiopia. Which institutions, however, can be referred to as the members of the network? Did the priests and monks of the “Nine Saints” sites share a feeling that their founders belonged to the same group?

F. Le Cadre (“Monastic Network of ማዕከላኒያ ሃይገዝ”) presented his study of the sites linked to the important monastery ልገራ ሄንከወል and its founder, ሃይህን ማዕከላኒያ ሃይገዝ. In the course of his PhD research, he managed to locate the monasteries and churches of the most of the 19 disciples of the Saint, scattered over very wide area, from ገንደር to East ሃይገራ, and known before only from his hagiography and traditional monastic genealogies. In those churches and monasteries he found and recorded around 11 hagiographic works, most of them previously unknown or known through secondary references.

Prof. M. Gervers raised the issue of the ሃይወሳቴኤን monastic network in the context of the contemporary ecclesiastic landscape. Historical sources provide us with a substantial amount of the information on the core of the ሃይወሳቴኤን congregation. However, projecting the historical picture upon the contemporary context creates some difficulties (especially in view of the fact that the ሃይወሳቴኤን were fully reconciled with the Church already by the end of the 15<sup>th</sup> cent.). Moreover, as the field research demonstrates, the known sources provide only a rough picture which does not include or explain details found in the course of the field research. What are the indications of the (historical) adherence of an ecclesiastic community to the ሃይወሳቴኤን movement? The so-called ሃይወሳቴኤን style as well as images of ሃይህን ሃይወሳቴኤን in the churches (wide-spread in the ገንደር Ethiopia) can hardly be considered as secure references to the ሃይወሳቴኤን influence. Apparently, a secure hint is the veneration of ሃይህን ሃይወሳቴኤን himself proved through the

presence of his hagiography, or *tabots*, or the cult of another saint whose links to the ʾEwostatean network are well attested. E.g., Däbrä Šärabi, being apparently an important ʾEwostatean monastery (in which ʾabunä ʾEwostatewos received his monastic habit) previously escaped close attention of the scholars, and only now attempts have been undertaken to investigate its rich library. A few previously unknown sites with traces of connection with ʾEwostatean movement have recently been discovered. They are churches scattered from South Təgray (where the ʾEwostatean influence came indirectly, from Däbrä San in Bägemdər) to Gulo Mākāda, East Təgray, where the link to the ʾEwostatean network is attested through the veneration of ʾabunä ʾAnanya, the third abbot of Däbrä Šärabi.

Dr. Denis Nosnitsin, the head of the project Ethio-Spare, presented previously unknown sites of East Təgray (“New Branches of the “Stephanite” Monastic Network? Unknown Sites in East Təgray”) whose libraries contain traces of historical links with the monastery Gundä Gunde, the former center of the ʾEṣṭifanosite movement. As an introduction, he summarized the state of the studies of the movement, referring, among others, to our poor knowledge of the precise geographical extension and members of the Gundä Gunde’s network, and to insufficient attention to the later stage of the history of Gundä Gunde. The scholarly historiography of the movement has mostly focused upon the 15<sup>th</sup>-cent. controversy and conflict. Most of the studies rely upon the hagiographic works created in Gundä Gunde, which are biased sources, and, though informative, are not really useful for the reconstruction of the real historical geography of the ʾEṣṭifanosite movement and its influences. In the course of the field missions in Ganta ʾAfäšum and Gulo Mākāda, the team found indications revealing historical links to Gundä Gunde in the libraries of at least four sites (three of them previously unknown): the monastery of Kidanä Məhrät Mākodʿä; the churches of Maryam Mäkan, Maryam Harenät Gäbäzäyti, Maryam Fogäda. Located to the southeast from ʿAddigrat, Maryam Harenät Gäbäzäyti was within the area of Gundä Gunde influence already in the 16<sup>th</sup> cent. In cases of Kidanä Məhrät Mākodʿä, Maryam Mäkan and Maryam Fogäda, the connection to Gundä Gunde is proved by the veneration of Mäzgäbä Šəllase, a prominent 17<sup>th</sup> - early 18<sup>th</sup>-cent. abbot of the monastery, and the presence of his hagiography. These three sites apparently represent the western border of the network of Gundä Gunde (with Mākodʿä located far behind the ʿAläqwa pass, quite distant from Gundä Gunde), which was reached, however, only in the early 18<sup>th</sup> cent. In all these cases, it is difficult to speak about the ʾEṣṭifanos influences in the sense of the 15<sup>th</sup>-cent. movement; at the same time, historical connection to Gundä Gunde and the cult of ʾabunä Mäzgäbä Šəllase implicated also the veneration of ʾEṣṭifanos, the ideological had of the movement, and awareness for the reasons of his persecution.

Two individual sites were represented by the other members of Ethio-Spare. S. Ancel made an overview of the history and library of the church Mäkanä Həywät Paraqlitos. Recently, a South Arabian inscription suggestive of the ancient age of the

site was found at P̄araql̄itos. The inscription became known due to a publication, but the later (medieval) tradition present at the church remained outside the discussion. An overview of the site and a thorough research of its large library have been recently conducted by the team of the project. It turned out that the site was mentioned, in fact, by the 16<sup>th</sup>-cent. Francisco Alvares (*The Prester John of the Indies*, chs. 42-44), but the reference was obscured by the wrong interpretation of the Portuguese itinerary. The church library shows several stages of development, the first being represented by a number of 16<sup>th</sup>-cent. manuscripts. The library was profoundly renovated and enlarged in the late 19<sup>th</sup> cent., with ca. 10 new manuscripts having entered the collection. The most interesting feature of the site is the local veneration of a group *Ṣadeqan zā-P̄araql̄itos*, “the Righteous Ones of P̄araql̄itos”, called also *Sāmaʿtatā P̄araql̄itos*, “the Martyrs of P̄araql̄itos”, a group of previously unknown “anonymous saints”. Their hagiography is attested in a number of manuscripts dating into different periods (the oldest one dating into 1523 A.D.); according to their Vita, they came to Ethiopia in from “Tiberias”, preached Christianity, founded the church at P̄araql̄itos, and were later martyred by “Jews”. When King ʾƏllā ʿAmeda fell sick he came to the burial of the “Righteous Ones”, was cured and donated a land charter to the church. In the course of the time, the hagiographic dossier of the “Righteous Ones” of P̄araql̄itos was enriched by a collection of miracles, a short Synaxarion version of their Vita and *Mālke*<sup>2</sup>-hymns.

V. Pisani (“Manuscripts and Scribes of the Church of Mədrā Ruba, Gulo Mākāda, Təgray) presented an overview of the library and history of the church Mədrā Ruba Ṣəllase. The oldest manuscripts from the library of the church date into the second half of the 16<sup>th</sup> cent. The study of the manuscripts of Mədrā Ruba revealed that the collection incorporated manuscripts from at least three other churches. They do not exist today; their books and their *tabots* were brought to Mədrā Ruba. Besides, one of the local scribes who were identified in the course of the project work, called Wäldä Muse, lived in the area of Mədrā Ruba in the second half of the 19<sup>th</sup> cent., as contemporary of King Yoḥannəs IV (1872-89). At least 8 manuscripts of the church library were written by Wäldä Muse, and some more books copied by him were discovered in a few churches around. His handwriting, one of the numerous 19<sup>th</sup>-cent. local styles, is not particularly refined and characterized by a tendency to square shapes, very thick vertical and very thin horizontal elements of the letters, and by a particular way of executing ornamental bands.

The final presentation was done by Gäbrä ʾƏgziʾabḥer Nayzghi, a representative of the Təgray Culture and Tourism Agency (“Churches and Monasteries of North Ethiopia: Cultural Heritage”). He outlined the broad historical and cultural context of North Ethiopia (Təgray), and explained plans and prospects concerning the cultural heritage of the region. He described the achievements (construction of museums, running archaeological missions), but also referred to serious problems and difficulties of implementing any research schemes or projects

in Təgray, and prospects of their solution. He cordially invited the scholars to cooperate with the agency and to speak frankly about problems.

The sections of the workshop were regularly followed by discussions, during which the participants made useful comments remarks to the presentations, asked questions and expressed their views and opinions, and investigated the possible ways of the collaboration. The deadline of the submission of papers has been set up upon the end of 2011; the publishing of the proceedings of the workshop has been planned for 2012.

