

Chronology of Events regarding the *Hatata Inquiries*

Some of the seventeenth-century dates below stand for historical events confirmed in many sources. Others are stated in the *Hatata Inquiries* or calculated based on information in them; those appear indented.

- 1557** Jesuit Catholic missionaries arrive in Ethiopia
 - 1600** First *Hatata Inquiry* author, Zara Yaqob (called *Warqe* at birth), is born on 28 August near Aksum in the region of Tigré during the reign of Yaqob I (Note: he was *not* born in 1599)
- 1607** Susenyos becomes king of Ethiopia
 - 1608** Zara Yaqob begins school around the age of seven
- 1612** King Susenyos converts to Catholicism
 - 1613** Zara Yaqob completes his studies in poetry and rhetoric in a district outside of Aksum
- 1621** King Susenyos forbids the teaching of Ethiopian Orthodoxy and publicly professes Roman Catholicism
 - 1623** Zara Yaqob completes his biblical interpretation studies
 - 1623** Zara Yaqob returns to the district of Aksum to begin teaching, during a period when the Jesuits were having an increasing influence over the church and education
- 1625** Jesuit missionary and mission head Afonso Mendes arrives in Ethiopia at the age of 46
- 1627** King Susenyos begins persecuting those who refuse to convert to Roman Catholicism
 - 1627** Zara Yaqob's disciple Walda Heywat (also called Metekku), the author of the second *Hatata Inquiry*, is probably born this year but perhaps one to seven years earlier
 - 1630** Zara Yaqob flees from Aksum south to the Takkaze River and then heads south toward the Shewa region after his enemy lies about Zara Yaqob to the king, saying he is a rebel
 - 1630** Zara Yaqob lives in a cave in the Amhara region for two years, spending his days in prayer with the Psalter and theorizing
- 1632** King Susenyos rescinds the edict forcing conversion to Roman Catholicism
- 1632** King Susenyos dies, and his son Fasiladas becomes king
 - 1632** Zara Yaqob abandons his solitude, walks further south into the Amhara region, arriving at the Begemder district and then the Enfraz District, where he stays for the rest of his life
 - 1632** Zara Yaqob gains a patron, Lord Habtu, the father of his future disciple Walda Heywat
- 1633** King Fasiladas banishes the Jesuits, and Afonso Mendes leaves
 - 1634** Walda Heywat begins 59 years of study with Zara Yaqob
 - 1635** Zara Yaqob marries Hirut, Lord Habtu's servant
 - 1638** Zara Yaqob and Hirut's son is born on Monday, 18 October, and named Betsega Habta Egziabher
 - 1642** A great famine begins and lasts for two years in Enfraz
 - 1645** Zara Yaqob's patron Lord Habtu dies
 - 1640s** Lord Habtu's first-born son Walda Michael marries a noble woman named Walatta Petros (also called Fantaya)
 - 1658** Zara Yaqob's son marries a woman named Medhanit
 - 1660** Zara Yaqob's first grandson Yetbarak is born, one of five sons (including Destaye) and four daughters (including Eseteye) born to Zara Yaqob's son and his wife Medhanit
- 1667** King Fasiladas dies, and his son Yohannes I becomes king

- 1668** Zara Yaqob writes his *Hatata Inquiry* at the age of 68 in the first year of the reign of Yohannes I
- 1693** Zara Yaqob dies at the age of 93
- 1697** Zara Yaqob's wife Hirut dies
- 170?** Walda Heywat writes his own *Hatata Inquiry* (HZY) in his seventies or eighties, sometime between 1693 and 1717
- 171?** Walda Heywat writes his coda to Zara Yaqob's *Hatata Inquiry* (HWH) when he is 'very old', sometime between 1707 and 1720
- 1700s** and 1800s Copies of HZY and HWH circulate secretly as heretical texts
- 1847** The Italian priest Giusto da Urbino arrives in highland Ethiopia in December
- 1848** Giusto da Urbino takes up the study of Ge'ez language and literature
- 1852** Giusto da Urbino writes to his patron Antoine d'Abbadie in May, saying that he has been working on a Ge'ez grammar and dictionary
- 1852** Giusto da Urbino writes to d'Abbadie in September, saying he has come across an unusual philosophical text, HZY, written in the 1600s, but has not been able to purchase it
- 1853** Giusto da Urbino has been able to purchase HZY and sends a copy to d'Abbadie in February, copied on paper by himself (Abb 234); the colophon mentions HWH but does not include it
- 1854** Giusto da Urbino sends a copy of HZY and HWH to d'Abbadie in April, copied on parchment by the Ethiopian scribe Gabra Marham (Abb 215)
- 1855** Giusto da Urbino is expelled from Ethiopia
- 1856** Giusto da Urbino dies in Sudan in November
- 1902** D'Abbadie's collection of Ge'ez manuscripts (including Abb 234 and 215) arrives at the BnF
- 1903** The 'Oriental' section of the Archaeological Society in Paris dedicates a meeting, in September, to Boris Turayev's Russian article on HZY entitled 'Ethiopian Freethinkers of the Seventeenth Century'
- 1904** Enno Littmann publishes an edition and translation into Latin of both HZY and HWH
- 1905** Boris Turayev publishes an edition and translation into Russian of HZY only
- 1916** Carlo Conti Rossini publishes an article in Italian expressing doubts about the authorship of the *Hatata Inquires*
- 1920** Conti Rossini publishes an article in Italian arguing that the *Hatata Inquires* were written by Giusto da Urbino
- 1934** Eugen Mittwoch publishes an article in German arguing that the *Hatata Inquires* were written by Giusto da Urbino
- 1936** J. Simon publishes an article in French critiquing Mittwoch but agreeing that the *Hatata Inquires* were written by Giusto da Urbino
- 1955** ZaManfas Qeddus Abreha translates the *Hatata Inquires* into Amharic
- 1961** Amsalu Akilu publishes an article arguing for Zara Yaqob's authorship
- 1965** Lino Marchiotto completes an Italian translation of the *Hatata Inquires* for his doctoral thesis, which concludes that no decision can be made about authorship but also condemns the tone of the European scholarship on them
- 1968** Alemayyehu Moges publishes his dissertation on HZY, using philology to argue against Giusto da Urbino's authorship and for Zara Yaqob's authorship
- 1976** Claude Sumner publishes an English translation of the texts and collates detailed evidence against Giusto da Urbino's authorship and for Zara Yaqob's authorship

- 2007** Luam Tesfalidet completes her thesis in German, arguing against Giusto da Urbino's authorship and for Zara Yaqob's authorship
- 2012** Kidane Dawit Worku completes an English translation of HZY in his dissertation and argues against Giusto da Urbino's authorship and for Zara Yaqob's authorship
- 2013** Anaïs Wion publishes two articles in French, arguing for Giusto da Urbino's authorship and against Zara Yaqob's authorship; the articles are translated into English and published in 2021
- 2017** Getatchew Haile publishes a chapter arguing against Giusto da Urbino's authorship and for Zara Yaqob's authorship
- 2022** *In Search of Zara Yaqob* conference held at Oxford University
- 2024** *Hatata Inquiries* translated and edited by Ralph Lee with Mehari Worku, Wendy Laura Belcher, and Jeremy Brown and published by De Gruyter

