



## XVADĀHOY

---

**XVADĀHOY**, East Syrian monk (7th century CE).

According to [Dādišoʻ Qatrāya](#), Rabban Xvadāhoy was an “illustrious chief” for monasticism (Draguet, 1972, p. 299 ; tr. p. 231). Three main sources make his life known: the *Liber castitatis* of Išoʻdenaḥ, bishop of [Baṣra](#) (Chabot, 1896, p. 45, no. 78), the *Book of Governors* of Thomas, bishop of Marga (Budge, 1893, I, p. 86; II, p. 188), and the *Chronicle of Seert* (Scher, 1919, II/2, pp. 590 [270]-595 [275]). In his *Catalogue*, ‘Awdišoʻ of [Nisibis](#) mentions a cycle of narratives on this monk: a history, a mimra (sayings), and some hymns, written by Rabban Yoḥannān the Elder, a contemporary of Xvadāhoy (Assemanus, 1725, p. 204; Wright, 1894, pp. 176-77), which Thomas of Marga quotes. The sources do not agree concerning the country of his family: from [Beth Aramāye](#) or Beth Maišān. Xvadāhoy studied in local schools and would have learnt medicine under the direction of an uncle.

Xvadāhoy gained experience in two monastic movements: the strictly anachoretic, and the semi-cenobitic in the manner of [Abraham of Kaškar](#)’s reform. He was first a disciple of [Rabban Šāpur](#), who introduced Abraham’s rules in Beth Huzāye, in his monastery situated near Šuštār (Chabot, 1896, p. 45; Scher, 1919, II/2, p. 590 [270]); in the *Liber castitatis*, it is said that Xvadāhoy received his monastic garb from Šāpur. After his master’s death, he went to the desert of M’arre, near [Ḥira](#), where he lived in a cave, close to Mār ‘Abda and Bābay the Scribe. There, he built a monastic center and became the *rišdayra*, chief of the whole community of hermits, giving them some rules. At the end of his life, he founded the monastery of Beth Ḥāle (Scher, 1919, II/2, p.



592 [272]), which must not be confused with a homonymous one on the banks of the Tigris near Ḥaditha, in the surroundings of Mosul, now Dayr aṭ-Ṭin (Fiey, 1965, I, p. 102; 1968, p. 233, n. 1). Many monasteries were already established in the area of Ḥira in this period (Fiey, 1968, p. 211). The construction of Beth Ḥāle began under Sabrišo's episcopacy (647-650), and the institution grew in importance subsequently through the disciples' foundations. Monastic sources reveal Xvadāhoy to be the heir of the Egyptian Fathers, Antony and Macarius, in particular (Budge, 1893, I, p. 86; II, p. 188; Scher, 1919, II/2, p. 593 [273]).

Some indications can be found in the *Chronicle of Seert* about Xvadāhoy's nature and character (Scher, 1919, II/2, pp. 591 [271]-592 [272]; p. 594 [274]): humbleness, disregard for material goods, a model of asceticism—a traditional hagiographical portrait. His body was like burnt wood as the result of exposure to the weather. Xvadāhoy's death, at the age of 92, occurred in the days of Mu'āwiya of Ḥira (662-680); 'Amr Ibn Mattai specifies that it was at the time of the patriarch Guiwarguis I (661-680/1; Gismondi, 1897, p. 57).

## BIBLIOGRAPHY

---

J. S. Assemanus, *Bibliotheca Orientalis clementino-vaticana* III/1, Rome, 1725.

E. A. W. Budge, *The Book of Governors. The Historia monastica of Thomas bishop of Marga A.D. 840* I-II, London, 1893.

J.-B. Chabot, *Le livre de la chasteté composé par Jésusdenah, évêque de Baçrah*, Mélanges d'archéologie et d'histoire 16, Rome, 1896.

R. Draguet, *Commentaire du Livre d'Abba Isaïe (logoi I-XV) par Dadišo Qaṭraya (VIIe s.)*, CSCO 326-327, script. syr. 144-145, Louvain, 1972.

J. M. Fiey, *Assyrie chrétienne* I-II, Beirut, 1965; III, Beirut, 1968.

H. Gismondi, *Maris, Amri et Slibae De patriarchis nestorianorum commentaria*, Pars Prior, Rome, 1899; Pars altera, Rome, 1897.

F. Jullien, “Xvadāhoy de Bēth-Ḥālē. Un développement du monachisme réformé à Ḥīra?” *Aram* 21, 2009, pp. 515-35.

A. Scher, *Histoire nestorienne inédite (Chronique de Séert)* II/2, *Patrologia Orientalis* 13, Paris, 1919.

W. Wright, *A Short History of Syriac Literature*, London, 1894.