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Review

HATEM ELLIESIE, ed., *Multidisciplinary Views on the Horn of Africa. Festschrift in Honour of Rainer Voigt's 70th Birthday*

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Reviews

(‘Rimisurare le distanze. Cambiamenti del vicino e del lontano nel mondo globale’) angeschnitten.

Der einzige kuschitistische Beitrag stammt von dem 2014 verstorbenen A. Zaborski (‘The enigmatic origin of the stative conjugation in East Cushitic’), der die verschiedenen Theorien zur semito-äthiopischen Verknüpfung verschiedener kuschitischer Suffixkonjugationen erörtert.

Ein vielfältiger und anregender Band!

Rainer Voigt, Freie Universität Berlin

HATEM ELLIESIE, ed., *Multidisciplinary Views on the Horn of Africa*. Festschrift *in Honour of Rainer Voigt’s 70th Birthday*, Studien zum Horn von Afrika, 1 (Köln: Rüdiger Köppe Verlag, 2014). 656 pp. Price: €98.00. ISBN: 978-3-89645-683-0.

In addition to its contents, there are at least three reasons to consider the book under review an important contribution to Ethiopian studies. First of all, it is presented in the form of a *Festschrift* in honour of Rainer Voigt, one of the most distinguished Semitists and Ethiopianists, active now for more than four decades, who has contributed extensively to the investigation of Ethiopian Semitic languages¹ as well as of Semitic and Afroasiatic at large, occasionally even beyond these limits. This thick volume is actually the second *Festschrift* offered to Voigt following the one in 2005, and the list of publications updates and integrates the previous one (pp. xxv–xxxvi, covering 2004–2014).² Secondly, this book inaugurates the new series, Studien zum Horn von Afrika (four have appeared to date), published by the Rüdiger Köppe Verlag, a publisher well known to all those interested in African linguistics. The series further expands the number of scholarly contributions on the area of Ethiopian and Eritrean studies, *Orbis aethiopicus*, or even—with a clearly marked geographical target and with a less methodologically oriented approach—Horn of Africa studies: this aspect is quite in keeping with the heterogeneous profile of the volume. Thirdly, the book documents the scholarly activities developed by the Arbeitskreis Äthiopistik at the Freie Universität Berlin led by Voigt and coor-

¹ Also as a regular author of yearly bibliographies for *Aethiopia* since its inception up to 2015.

² See ‘Schriftenverzeichnis Rainer Voigt’, in B. Burtea, J. Tropper, and H. Younansardaroud, eds, *Studia Semitica et Semito-äthiopica. Festschrift für Rainer Voigt anlässlich seines 60. Geburtstages am 17. Januar 2004*, Alter Orient und Altes Testament, 317 (Münster: Ugarit-Verlag, 2005), 1–20.

minated by the editor, Hatem Elliesie. In fact, the *Festschrift* mainly consists of papers presented at three colloquia hosted by the Chair of Semitistik at the FU Berlin since 2009 (in cooperation with other institutions), plus additional contributions from invited authors and fellows. Some of the latter contributions in particular bring the research in some special fields up to date, and offer a valid starting point for further research.

Within the space limit allowed to reviews in *Aethiopica* it is impossible to detail the contents of the volume, which are varied both in terms of methodological approaches and disciplines (from linguistics to political and other contemporary issues), and authors' profiles. All in all there are twenty-nine contributions (sixteen in German and thirteen in English) that the editor has organized into ten sections (double-titled in English and German, of which I will give here only the English title for the sake of simplicity), regardless of the occasion on which they were originally presented. Each section consists of three contributions, except for one consisting of two. The distribution is understandable, yet some inconsistencies are apparent: for example, the split of linguistic topics into two sections ('Linguistics I: Phonology & Morphology' and 'Linguistics II: Syntax') can only be explained in terms of this triadic structure. On the same note, contributions which focus on epigraphic sources are distributed in several sections (Francis Breyer's in 'Internal & External Denomination', Carsten Hoffmann's in 'Culture & Literature', and Maria Bulakh's in 'Linguistics II: Syntax'). Surprisingly, there is no section on 'History', which seems to have been absorbed into more innovative categories.

In the first section ('Internal & External Denomination') Francis Breyer's 'Äthiopisches in altägyptischen Quellen? Eine kritische Evaluation' (pp. 3–23) discusses the possible relationship between ancient place names and ethnonyms used for Ethiopians, and their possible occurrence in Egyptian texts; Klaus Geus's 'Die Aithiopen und die afrikanische Ostküste in der *Geographie* des Ptolemaios: Ein Überblick' (pp. 25–35) provides an analysis of the data from Ptolemy's *Geography* as the most remarkable antique source for the geography of the East African coast; Wolbert G. C. Smidt's 'The Term *Habäša*: An Ancient Ethnonym of the "Abyssinian" Highlanders and its Interpretations and Connotations' (pp. 37–69) is a useful ethnographic investigation, but problematic for the historical dimension.³

³ The rendering of Greek texts is not impeccable (p. 52) and the indispensable contribution of A. K. Irvine, 'On the Identity of Habashat in South Arabian Inscriptions', *Journal of Semitic Studies*, 10 (1965), 178–196, entirely dedicated to demonstrate not only that 'hbšt is the name of a region and not a tribe' (p. 189), but also that the 'equation of hbšt with Abyssinia is moreover the most natural one' (p. 194) is mentioned in the bibliography, but

In the section on 'Religion', the overview by Katrin Seidel and Hatem Eliesie on 'The Current State of Research on Contemporary Islam in Ethiopia: A Critical Assessment' (pp. 73–89) focuses on contemporary and modern Islam, also considered in its legal and juridical aspects, while Dirk Bustorf's 'Islam and Interethnic Dynamics in Southwestern Ethiopia (19th to early 20th Century)' (pp. 91–108) discusses the dynamics of Islamization in both historical and anthropological perspectives. The third contribution, by Jörg Haustein, 'Pentecostal and Charismatic Christianity in Ethiopia: A Historical Introduction to a Largely Unexplored Movement' (pp. 109–127), focuses on the rapidly expanding Pentecostal religious movement in Ethiopia, looking into its historical roots and its peculiar inner-Ethiopian motivations.

The section on 'Magic & Healing in Ethiopian Christianity' has contributions on traditional and magico-religious medicine, from the manuscript-studies and anthropological points of view: Bogdan Burtea, 'Zur magischen Literatur im christlichen Äthiopien' (pp. 131–148), provides a clear and useful introduction to the definition and main features of the genre; Astrid Otto, 'Magier, Wahrsager: Betrüger oder wahre Heiler?' (pp. 149–158), discusses the varying and problematic present-day perception of healers, magicians, and related figures as the result of her fieldwork on traditional medicine carried out in Gondär; Till Peter Otto, 'Eingenähte Zaubergammente aus Äthiopien' (pp. 159–179), presents the results and perspectives of scientific analysis and preservation measures carried out on a collection of sixty-six amulets acquired by Rainer Voigt in Ethiopia in 2004. It is a valuable essay in what is nowadays known as the 'archaeology of manuscript'. Computer tomography was only one of a number of different analyses carried out on the amulets.

The following section on 'Culture & Literature' is particularly artificial and one does not really understand how the contribution by Angela M. Müller, 'Yet it is Caused by Malign Blood...' (pp. 183–199), on traditional and modern healing practices, was not included in the previous section. Also vaguely related to the section title is the political anthropological essay by Federica (not 'Frederica') De Sisto, 'A Review of Local Systems to Make Peace in the Käfa Society of Southern Ethiopia: Strengths and Weaknesses' (pp. 201–215). The last one by Carsten Hoffmann, 'Ethnizität und Ethnogenesen am Horn von Afrika nach den Inschriften von König 'Ezānā'' (pp. 217–251), is of a completely different character and focuses essentially on ethnonyms found in Aksumite inscriptions as a way of demonstrating the genesis of an Aksumite identity.

not in the essay. In Smidt's article 'ḤBS²T (Sabaean)' is still given as an undetermined 'land of one population of Saba^c and Aksum' (p. 65).

One feels that the author of the essay wishes to produce a comprehensive overview. Yet, basic data and details are drawn from such different and not always reliable authors that it is difficult to conclude that this attempt is successful: this concerns the relations between Aksumite civilization and South Arabia, and the Greek evidence from the *Periplus maris Erythraei* up to the Greek Aksumite inscriptions, the features of which seem not to have been properly understood by the author, for example the regular correspondence of ethnonyms in Greek with place names in Ethiopic. Such an essay is hardly fitting in a section on ‘Culture & Literature’ and could well have been included in the first section on ‘Internal & External Denomination’.

More homogenous is ‘Music & Liturgy’, with essays by Ulrike-Rebekka Nieten, ‘Die Gesangstradition der Äthiopisch-Orthodoxen Kirche’ (pp. 255–269), which resumes the still under-researched question of Ethiopian music and musical notation; Maija Priess, ‘Die Feuersymbolik in den äthiopischen liturgischen Texten’ (pp. 271–283), on the image of fire in liturgical texts; and Klaus Wedekind, ‘The “Bayati / Bati” Scales of the “Tambour / Krar” and the Lute in Egypt and Ethiopia’ (pp. 285–296), that highlights an impressive convergence between the Egyptian (heptatonic) and Ethiopian (pentatonic) Christian musical scales.

In ‘The Horn of Africa between the Continents’, relationships with South Arabia, through the Indian Ocean, and up to Japan are dealt with, taking modern and contemporary issues into consideration: Monika Schuol, ‘Soqoträ: Drehscheibe für Fernhandel und Kulturtransfer vor dem Horn von Afrika?’ (pp. 299–323); Gerhard Krebs, ‘König Salomon und Jinmu Tennō: Japan und Äthiopien in der Weltgeschichte’ (pp. 325–355); and David Kersting, ‘Piraterie vor der Küste Somalias: Eine kritische Perspektive auf das maritime Horn von Afrika als geopolitische Arena’ (pp. 357–390).

In ‘Education’, Joachim W. Herzig and Wolbert G. C. Smidt’s ‘Die Neue Hochschullandschaft Äthiopiens: Gegenwärtige Entwicklungen’ (pp. 393–426) provides a very informative overview of the establishment of new universities in Ethiopia, focusing on the case study of Mekelle University; Tanja R. Müller’s ‘Human Resource Development and the State—Dynamics of the Militarisation of Education in Eritrea’ (pp. 427–448), based on a series of interviews conducted in 1998–2006, describes the evolution (or involution) of the Eritrean education system, from a device for reinforcing nationalism and matching expectations of emancipation, to a tool of dictatorial oppression; Saleh Mahmud Idris’s ‘The Development of a Writing System to Promote Literacy in Eritrea’ (pp. 449–463) is oriented more towards linguistics than to education, proposing the use of a unified Latin-script-based transliteration system as a tool for communication between all Eritrean languages.

In the section ‘Arabic-Ethiopian Relationship’, Zeus Wellnhofer, ‘Die arabisch-altäthiopische Übersetzungsliteratur im historischen Kontext des 13. und 14. Jahrhunderts’ (pp. 467–495), provides a compilation of what is to be found in current literature concerning this theme; he also provides some historical background: as in the case of Hoffmann, there are several instances where details could be better specified, and the attribution of some works to the post-Aksumite period could be questioned (for example, the *Testamentum Domini*). In the same section, Hani Hayajneh, ‘Abessinisches aus den arabischen Überlieferungen: Randbemerkungen’ (pp. 497–510), analyses ‘Ethiopian’ words as commented by the Arabic medieval tradition, detailing three of them, namely ^hšw̄m (*ʿAksūm*, also transmitted behind the misspelt form ^hšrm), *k^hbr*, and *ḥty* (*ḥatīy*).

In ‘Linguistics I: Phonology & Morphology’, Orin Gensler’s ‘Long *ā* in Modern Ethiosemitic and Proto-Ethiosemitic’ (pp. 513–527) convincingly argues for an original Ethiopian-Semitic vowel-length opposition of the first and fourth order, even though the real problem remains that of understanding *when* this opposition was lost, and what happened in Gəʿəz; Beniam Mitiku’s ‘Morphophonemics of the Causative in Harari’ (pp. 529–551) is a valuable contribution on the verbal causative in Modern Harari; Charlotte and Klaus Wedekind’s ‘Beja: How Well Does the Current Parser Analyse Input Texts?’ (pp. 553–564) presents further results from ongoing corpus-linguistics research on a parsed corpus of Beḡa texts. In ‘Linguistics II: Syntax’, Marlene Guss-Kosicka, ‘Konverbale Konstruktionen im Amharischen und Tigrinischen’ (pp. 567–593), offers a valuable overview on the gerund (or converb) in Amharic and Təgrəñña; Maria Bulakh, ‘Non-verbal Predication in Epigraphic Gəʿəz’ (pp. 595–638), continues her series of studies on the language of epigraphic Gəʿəz with a contribution mainly dedicated to the nominal sentence and non-verbal predication; finally, the last essay is a contribution by Rainer Voigt himself (‘Äthiosemitische und oromonische Syntax’, pp. 639–657), who has frequently extended his area of interest to Oromo linguistics in the last years.

The editorial apparatus of this volume is remarkable. Very welcome is the final Index (pp. 659–667), but there is also a long list of abbreviations (general, pp. ix–xvi, and bibliographical, pp. xvi–xxi) that would be more appropriate to an encyclopaedia than to a miscellany, and that was probably inspired by the necessity of presenting Voigt’s bibliography in a compact form. Typos occur very rarely and the general editorial level is high. The editor and the publishing house should be congratulated for this achievement.

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