



Aethiopia 19 (2016)

International Journal of Ethiopian and
Eritrean Studies

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Miscellaneous

The Encyclopaedia Aethiopia and Ethiopian Studies

Aethiopia 19 (2016), 188–206

ISSN: 2194–4024

Edited in the Asien-Afrika-Institut
Hiob Ludolf Zentrum für Äthiopistik
der Universität Hamburg
Abteilung für Afrikanistik und Äthiopistik

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in cooperation with

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Editorial

The present issue of AETHIOPICA, like the preceding one, is partly monographic, with a section containing the proceedings of the Panel on Islamic Literature in Ethiopia: New Perspectives of Research, from the '19th International Conference of Ethiopian Studies', held in Warsaw, Poland, on 24–28 August 2015.

Starting from this issue, the annual bibliography on Ethiopian Semitic and Cushitic linguistics held from its inception in 1998 for eighteen years by Rainer Voigt is handed over, on Voigt's own will, to a pool of younger scholars, with the substantial support of the AETHIOPICA editorial team. I would like on this occasion to express the deep gratitude of the editorial board of AETHIOPICA and of all scholars in Ethiopian Semitic and Cushitic linguistics to Rainer Voigt for his fundamental and valuable contribution.

Bibliographical abbreviations used in this volume

- AE* *Annales d'Éthiopie*, Paris 1955ff.
ÄthFor Äthiopistische Forschungen, 1–35, ed. by E. HAMMERSCHMIDT, 36–40, ed. by S. UHLIG (Stuttgart: Franz Steiner (1–34), 1977–1992; Wiesbaden: Harrassowitz (35–40), 1994–1995).
AethFor Aethiopistische Forschungen, 41–73, ed. by S. UHLIG (Wiesbaden: Harrassowitz, 1998–2011); 74–75, ed. by A. BAUSI and S. UHLIG (*ibid.*, 2011f.); 76ff. ed. by A. BAUSI (*ibid.*, 2012ff.).
AION *Annali dell'Università degli studi di Napoli 'L'Orientale'*, Napoli: Università di Napoli 'L'Orientale' (former Istituto Universitario Orientale di Napoli), 1929ff.
CSCO Corpus Scriptorum Christianorum Orientalium, 1903ff.
EAE S. UHLIG, ed., *Encyclopaedia Aethiopica*, I: A–C; II: D–Ha; III: He–N; in cooperation with A. BAUSI, eds, IV: O–X (Wiesbaden: Harrassowitz, 2010); A. BAUSI in cooperation with S. UHLIG, eds, V: Y–Z, *Supplementa, Addenda et Corrigenda, Maps, Index* (Wiesbaden: Harrassowitz, 2003, 2005, 2007, 2010, 2014).
EI² *Encyclopaedia of Islam*, I–XII (Leiden: E.J. Brill, 1960–2005).
EMML Ethiopian Manuscript Microfilm Library, Addis Ababa.
JES *Journal of Ethiopian Studies*, Addis Ababa 1963ff.
JSS *Journal of Semitic Studies*, Manchester 1956ff.
NEASt *Northeast African Studies*, East Lansing, MI 1979ff.
OrChr *Oriens Christianus*, Leipzig–Roma–Wiesbaden 1901ff.
PICES 9 A.A. GROMYKO, ed., 1988, *Proceedings of the Ninth International Congress of Ethiopian Studies, Moscow, 26–29 August 1986*, I–VI (Moscow: Nauka Publishers, Central Department of Oriental Literature, 1988).
RSE *Rassegna di Studi Etiopici*, Roma, 1941–1981, Roma–Napoli 1983ff.
ZDMG *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Leipzig–Wiesbaden–Stuttgart 1847ff.

Miscellaneous

The *Encyclopaedia Aethiopica* and Ethiopian Studies

ALESSANDRO BAUSI, Universität Hamburg

Paper delivered on the occasion of the presentation of the *Encyclopaedia Aethiopica* at the Accademia Nazionale dei Lincei, Roma, jointly organized by the Accademia Nazionale dei Lincei, ISMEO – Associazione Internazionale di Studi sul Mediterraneo e l’Oriente, Università di Napoli ‘L’Orientale’, and Universität Hamburg, Rome, 19 October 2015

I would like to begin by expressing my gratitude to the colleagues I represent: Hamburg University, and particularly its researchers in Ethiopian studies. I also wish to convey personal thanks, to all those who have worked to make this presentation of the *Encyclopaedia Aethiopica* possible—but especially Tito Orlandi, Adriano Rossi, Giorgio Banti—here in the prestigious Accademia Nazionale dei Lincei. The presentation has been jointly organized with ISMEO, the University of Naples ‘L’Orientale’, and the University of Hamburg. I would like to remind those present that, although I am a member both of the University of Hamburg and of the new ISMEO, I still feel that I am a fully paid-up member—if only virtually—of the Istituto Universitario Orientale, now the University of Naples ‘L’Orientale’. In fact, I was active in that university for over twenty years, almost continuously affiliated: since 1988 as a graduate student in the PhD programme in African and Ethiopian studies, and until 2009 as associate professor.

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I think the significance of this occasion—the presentation of the *Encyclopaedia Aethiopica*, appropriately entitled ‘A modern scientific reference work for the Horn of Africa’—here in the illustrious seat of the Lincei will not escape those who are present. Nevertheless, some essential data and some relevant premises should not be left unmentioned.

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The tragic events in Ethiopia, Eritrea, Somalia, and the Horn of Africa in general, occupy the international stage on an almost daily basis. These events are no longer solely famine and epidemics, but also piracy and terrorism, and especially the harsh geopolitical tensions which result in the personal dramas of migrants and refugees. Nevertheless, there are elements of hope, more substantial in some areas, due to the steady economic growth

common to the entire African continent, so far supported by the deep penetration of the forceful Asian economies; or again the incredible proliferation, especially in Ethiopia, of new universities that bear witness to the precise and strong desire for progress and emancipation.¹

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In the second half of the seventeenth century the founder of modern Ethiopian studies, the German Hiob Ludolf admirably recapitulated the historical-philological-linguistic data, and orientalist and missionary knowledge available until then, reorganizing and critically evaluating the whole of it, and enormously enriching it with new data. Prior to this, by the sixteenth century, a decisive contribution to Ethiopian studies had been made in Rome, where an 'ospizio' for Ethiopian pilgrims was set up at the Church of St Stephen in the Vatican, later called 'dei Mori' ('of the Moors') or 'degli Abissini' ('of the Abyssinians'). This institution gave stability and continuity to a centuries-old presence of which there is evidence from earlier times, perhaps as early as since the fourteenth century. It was in Rome that the first edition of the Ethiopic New Testament, edited by an Ethiopian, was

¹ It is here summarised a section of the paper where a concise geopolitical history of the Horn of Africa is sketched, with its ethnic, linguistic and religious components, its age-old relations with the rest of the African continent and the civilizations of the Nile Basin, with the Asian coast of the Red Sea, the Middle East, and the Mediterranean world, the Byzantine, Islamic, Christian-oriental and those European countries most familiar to us; Aksum's early contact with Christianity (mid-fourth century CE), its own 'exploit' (King Kaleb in 525 CE) across the Red Sea, as well as the occupation of Yemen for several decades, and its early contact with Islam. (The episode of Yemen occupation—to which Bowersock 2013 has dedicated a fascinating popular contribution—was still remembered by Ethiopian monks who attended the Council of Florence in 1439; cf. also Bausi 2010 and Marrassini 2014; for the narrative of the monks, see Nogara 1927, 27 (§ XLVII); Cerulli 1933, 350–351; Cardini 1972, 2014; Kelly in print, with further references.) The importance of the region in world events is outlined, from the fall of Aksum, the rise of the Zag^we dynasty (twelfth-thirteenth century); the subsequent rebirth of a Christian Solomonid Kingdom, the onslaught of Islam (sixteenth century); the transient conversion of the Ethiopian King Susānyos to Catholicism during a resolute Portuguese Jesuit mission (early seventeenth century), finally unsuccessful after nearly a century of missionary efforts; and Ethiopian resistance to any attempt at colonization until the late nineteenth and the twentieth century in which the present extent of Ethiopia and Eritrea was established. Having come up to date—to European colonialism and its aftermath—the Italian perspective is broached, with its academics, orientalist and Africanists, among the greatest of their time. It was they who studied the languages, histories, religions, traditions and cultures of Ethiopia and Eritrea and their interrelationships with other cultures. It is pointed out that the Italian colonization of Eritrea (1890 to 1941) and Mussolini's partial occupation of Ethiopia (1935 to 1941) is seen by some historians as a prologue to the Spanish Civil War and to World War II.

printed in 1548–1549 as well as the first Ethiopic grammar by Mariano Vittori in 1552.² It was also in Rome that the great Ludolf met his main adviser, *abba* Gorgoryos, at the Convent of St Stephen, and—also after Gorgoryos’s visit to Germany—so admirably availed himself of *abba* Gorgoryos’s linguistic, historical, and geographical knowledge.

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The following quote was written about Italian scholars of Islamic civilization:

Scientific Orientalism in Italy is a history of great personalities who, since they were present at the birth of a new scientific tradition, had the opportunity of forming a new research paradigm, imposing their own standards and recruiting the best students. [...] This took place in Rome where, in the last decades of the nineteenth and the first four decades of the twentieth century, a secular school of the highest quality developed, starting almost from scratch, with extraordinary acceleration, and, from the very beginning, a high international caliber, whose genealogy is formally evoked by a large part of Italian Orientalism.³

Such acclaim can equally be applied to the Italian orientalists who turned to Ethiopian studies, whose unanimously recognized founder is Ignazio Guidi (1844–1935). Though Ethiopian studies were a large part of his work, Guidi also played a prominent role in the Royal Academy of the Lincei, being elected as member in 1878 and acting as secretary from 1890 to 1925.⁴

Carlo Conti Rossini (1872–1949), Guidi’s disciple, and one of the greatest figures in Ethiopian studies, was also a very active Lincei member (cor-

² Cf. ‘Ludolf, Hiob’, *E Ae*, III (2007), 601b–603b (S. Uhlig); ‘Italy, Relations with: Relations during the 12th–19th cent.’, *ibid.* 236a–239a (G. Fiaccadori); ‘Santo Stefano dei Mori’, *ibid.*, IV (2010), 528b–532b (Id.); ‘Mariano Vittori’, *ibid.*, V (2014), 546a–547b (Id.), as well as the index in *E Ae*, V (2014) s.v. On Hiob Ludolf see also the proceedings in preparation of the conference ‘Ludolf und Wansleben. Orientalistik, Politik und Geschichte zwischen Gotha und Afrika 1650–1700’ held at the Forschungszentrum Gotha der Universität Erfurt on 12 May 2015.

³ Soravia 2005, 271, ‘La nascita dell’orientalismo scientifico in Italia è una storia di grandi personalità alle quali, come avviene all’inizio di una tradizione scientifica, è offerta la possibilità di formare ex-novo un paradigma di ricerca, imponendo i propri standard e reclutando i migliori studenti. [...] ciò si è verificato a Roma dove, fra gli ultimi decenni del XIX e il primo quarantennio del XX secolo si è sviluppata, partendo pressoché da zero e con un’accelerazione da subito straordinaria, una scuola laica di livello elevatissimo e d’immediato rilievo internazionale, alla cui genealogia si richiama ancora oggi, ritualmente, gran parte dell’orientalistica italiana’.

⁴ It is worth mentioning that after so many commemorations, only Zarzeczny 2014 gives a mainly complete bibliography of his writings; cf. also ‘Ignazio Guidi’, *DBI*, XLI (2004), online (B. Soravia).

respondent from 1914 and regular member—‘nazionale’—since 1921), was briefly vice-president of the reconstituted Accademia dei Lincei in 1948 until his death in 1949.⁵ And if the library of the Accademia Nazionale dei Lincei e Corsiniana has the largest collection of Ethiopic manuscripts in Italy (excluding Vatican funds), this is mainly due to the contribution of the Conti Rossini fund.

For any student starting to take an interest in Ethiopian studies, the *Rendiconti* and the *Memorie* of the Classe di scienze morali, storiche e filologiche of the Accademia dei Lincei published at the end of the nineteenth and in the first half of the twentieth century, are a mandatory introduction; almost every year these journals included contributions on Ethiopian studies, and offered the possibility of following the development of the discipline at a time which was not only decisive for the discipline but also full of uncertainty. Nevertheless, it is true to say that Lincei contributions to Ethiopian studies remained untouched by the prevailing political issues.⁶

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However, Ethiopian studies have a connection with the Accademia dei Lincei for reasons even more specific and significant: Enrico Cerulli (1898–1988), one of its greatest and most prominent orientalists, a one-time president of the Lincei,⁷ and—as a student of Guidi’s students (Giorgio Levi della Vida, Carlo Alfonso Nallino, and Francesco Gallina, all professors at the Istituto Universitario Orientale of Naples)—indirectly a pupil of Ignazio Guidi, furthered the decisive phase of Ethiopian studies which can be said to be ongoing. I have the courage to say that the *Encyclopaedia Aethiopica* can be considered as one of the most mature and felicitous outcomes of this phase opened by Cerulli. It was Cerulli who promoted an International Conference of Ethiopian Studies (‘Convegno Internazionale di Studi Etiopici’), held here in Rome at the Accademia dei Lincei, April 2 to 4, 1959, destined to become the first in a long series still in progress—the last one, the nineteenth, was held last August in Warsaw. On the occasion of that first conference Cerulli gave one of his most comprehensive and profound contributions, delivered in his masterly way, which was published in

⁵ Cf. ‘Conti Rossini, Carlo’, *EAE*, I (2003), 791a–792b (L. Ricci). He was president of the Classe di scienze morali from 16 August 1948 to 29 July 1949.

⁶ For an overview, cf. Ricci 1971 and 1986. Voigt 2003, with contributions by Rainer Voigt, David Appleyard, Václav Blažek, Gideon Goldenberg, Marcello Lamberti (for Italian contributions), Steffen Wenig, Sven Rubenson, covers only a part of Ethiopian studies, mainly linguistics; cf. the review by Marrassini 2008.

⁷ Since 1973, after having been president of the Classe di scienze morali storiche e filologiche and vice president since 1971.

the *Atti* as 'Punti di vista sulla storia dell'Etiopia', then partly reprinted in a later collection of his writings.⁸

The 'Convegno' had a strongly programmatic character: it was intended to re-open a chapter of research tragically tainted by the fascist invasion and war, and by manipulation of, and complicity with, the fascist regime:

The purpose of the conference [...] is to enhance studies on Ethiopia, and, in international collaboration, to promote scientific research in the various fields of social science, paying particular attention to current research on historical and cultural relations between Ethiopia and other oriental countries. After addressing a heartfelt thanks to all those present and, in particular, to colleague Enrico Cerulli, fervent animator and organizer of the conference, Prof. Arangio-Ruiz hopes that the Academy's initiative will lead to a deeper knowledge of Ethiopian civilization and, at the same time, will help to further close and fruitful relations between peoples, united in their desire to attain the supreme and universal ideals of civilization and of peace.⁹

It may seem curious that such a historic role was reserved for Cerulli: he has in fact represented the absolute exception in the history of Orientalism—not only in Italy, but worldwide—for having undertaken both ethnographic-linguistic field-work and erudite research, but also, and significantly, because within the albeit large group of orientalists who served government and public institutions, there is no scientific personality of comparable stature who has, at one and the same time, assumed tasks of such high institutional responsibility: as is well known, at the end of 1937 Cerulli was 'Segretario Generale di governo'; he was then promoted to

Governatore di Colonia e nominato Vicegovernatore Generale dell'allora Africa Orientale Italiana. Dal 1938 al 1940 (febbraio) fu nuovamente in Etiopia con quella carica e l'altra di Governatore del territorio («governo») dello Harar.¹⁰

⁸ See Cerulli 1960.

⁹ Cf. *Atti CISE* 1960, 3, 'Riassunto della seduta inaugurale, 2 aprile 1959': 'lo scopo del Convegno [...] è quello di incrementare, in collaborazione internazionale, gli studi sull'Etiopia, promuovendo l'indagine scientifica nei vari campi delle scienze morali e tenendo conto, in modo particolare, delle ricerche attuali sui punti di contatto storici e culturali tra l'Etiopia e gli altri paesi dell'Oriente. Dopo aver rivolto un vivo ringraziamento a tutti i presenti e, in particolare, al Collega Enrico Cerulli, fervido animatore e organizzatore del Convegno, il prof. Arangio-Ruiz auspica che l'iniziativa dell'Accademia possa portare ad una più profonda conoscenza della civiltà etiopica e, insieme, contribuisca a rendere sempre più stretti e fecondi i rapporti dei popoli, uniti per il raggiungimento dei supremi e comuni ideali di civiltà e di pace'.

¹⁰ Cf. Ricci 1988, 6.

Without getting into the controversial issue of the role of Enrico Cerulli and his actual governmental responsibilities, it is quite surprising—as Yaqob Beyene used to tell me in our conversations at ‘L’Orientale’—that not a single sentence of his immense scientific production is oriented towards the work of the fascist regime. Perhaps this fact explains the poignant and grateful tribute by an Ethiopian scholar of extraordinary intelligence, Tadesse Tamrat.¹¹ But we must also say that, in this regard, despite the many obituaries, commemorations and celebratory contributions which followed his passing, a definitive conclusion on Cerulli’s true stature in the history of culture—a comprehensive, mature and meditated presentation of his personality and contribution, especially from the point of view of the working method adopted in his researches in Ethiopian and oriental studies—has still not been written. A first attempt at an overall picture was made by an overseas scholar, Karla Mallett, while Chiara Giorgi has touched on Cerulli’s role as an engaged orientalist, and Andrea Celli has dealt with his contribution to Dante studies.¹²

¹¹ Cf. Tadesse Tamrat 1990.

¹² Cf. Mallett 2011; Giorgi 2012; Celli 2013a, 2013b. It is difficult to say whether the joint commemoration of the scholar Ignazio Guidi, officers, diplomats, and scholars like Enrico Cerulli and Martino Mario Moreno, and war heroes and diplomats like Francesco de Martini and Amedeo Guillet did real justice to these respective figures, although such an august gathering was meaningful in itself; the commemoration was held at the Circolo del Ministero degli Affari Esteri on 10 November 2015 (‘Cinque grandi italiani tra Africa e Oriente: Enrico Cerulli, Francesco de Martini, Ignazio Guidi, Amedeo Guillet, Martino Mario Moreno’) under the auspices of Raffaele de Lutio and Umberto Vattani, and with scholarly contributions by Gianfrancesco Lusini, Domenico Vecchioni, Annarita Puglielli, and Claudio Lo Jacono. Obviously, this is not the place to go more deeply into this most interesting chapter in the history of our discipline, namely that of the specific ideological features which guided Italian Ethiopian studies in the first half of the twentieth century. This chapter still has to be written, since almost no contribution of any significance has so far been authored by scholars familiar with oriental and Ethiopian studies. In the case of Goffredo Coppola and Giorgio Pasquali, see Bausi 2008, 552–557 (‘Appendice II. *Pasquali, Coppola, il Mediterraneo e l’Etiopia*’); always important as a term of reference is the work by Canfora 1986, 86 and 108 (‘Analoghe considerazioni si possono fare per le indagini che vengono rivolte alla conquista e all’organizzazione dell’Africa romana in concomitanza con l’aggressione all’Etiopia’, etc.); and Cagnetta 1977, 1990, 15 and n. 35 (‘Quello degli antichisti in questi anni costituisce un caso, concreto e ben circoscrivibile, e ormai abbastanza studiato, di un impegno professionale che rifiuta la ‘separatezza’ tradizionale degli intellettuali e s’investe di ragioni politiche totalizzanti, risentendo delle concezioni dominanti’, ‘Interessante la teorizzazione che ne darà il vecchio Pais in prefazione ad un suo libro ‘d’occasione’, *Roma dall’antico al nuovo impero* (Milano 1938, p. xiv), che vuol testimoniare dell’attenzione prestata dallo storico antico alla recente conquista dell’Etiopia: «Anche la storiografia si evolve con l’evolversi del patrimonio scientifico e con il maturare di

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Returning to the subject of that first conference of Ethiopian studies, it was of course part of a series at the Lincei promoted by Cerulli, concerning subjects in which Ethiopian studies were constantly, if not always, a focal point. The first conference was followed by two further conferences—Manchester in 1963 and Addis Ababa in 1966—before the fourth was again held at the Lincei in 1972 after a six-year break (the *Atti* were published in 1974),¹³ on the initiative of Enrico Cerulli.

Despite the fact that various periodicals and research bodies had defined a proper sphere of Ethiopian studies—one thinks of journals such as the first *Aethiopica*, *Aethiops*, and especially the *Rassegna di Studi Etiopici*, or *Annales d'Éthiopie* (the first *Journal of Ethiopian Studies* was issued after that first conference)—nevertheless, the opportunity of a meeting and an open exchange that only an international conference could offer had been lacking. That first conference of Ethiopian studies contributed decisively not only to the recovery and maturation of a field of study, but also, and importantly, to defining its precise place between African and oriental studies, Semitic and Christian oriental studies, and with a gradually increasing space dedicated to the social sciences.

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As rightly pointed out by Lanfranco Ricci,¹⁴ one of the most important merits of such meetings was to give African scholars, especially Ethiopians and

eventi sociali e politici contemporanei»), and 29–89 ('Pasquali, i filologi e il «vestito d'Arlecchino»), and 1991–1992; see also Lospinoso 1977 and Rivera 1977. For North Africa cf. Baldinetti 1997 (Egypt), Munzi 2001, 2004 (for archaeology in Libya), and Merolla 2013 (for the Berber world). For more general information, cf. Tomasello 1984, 2001, 2008; Del Boca 1992; Labanca 1996; Triulzi 1997, 1999, 2005, 2008; Palumbo 2003; Lenci 2005; Ricci 2005; Bottoni 2008b; Calchi Novati 2008; Polezzi 2008 (with bibliography, p. 288, nn. 7–8); Triulzi 2008; di Sapio and Medi 2009; Trento 2010, 2012; Chelati Dirar, Palma, Triulzi, and Volterra 2011; Cajani 2013; Bertella Farnetti, Mignemi, and Triulzi 2013; Deplano and Pes 2014; Galoppini n.d. Unfortunately the contributions of Demichelis 2012 and 2013 are of lower academic standard. A broader overview of Italian Orientalism has been provided by contributions where Giorgio Levi della Vida (for his contributions to African studies see Liverani 1968) and Francesco Gabrieli, both most prominent Lincei orientalists, have played a special role, cf. Gabrieli 1993, 2000, 2009; Levi della Vida 2004 and 2005; Tessitore 2004, 2005, 2008; and the various contributions in Rambaldi and Rota 2010 (by Fulvio Tessitore, Bianca Maria Scarcia Amoretti, Frederick Mario Fales, Valeria Piacentini Fiorani, Maria Giulia Amadasi Guzzo, Giovanni Rota, Felice Israel, Fabrizio A. Pennacchietti, Angela Levi Bianchini).

¹³ Cf. *Atti CISE* 1974.

¹⁴ Cf. Ricci 1997.

Eritreans, an opportunity to address their own themes in their own right. That conference was the first time that their voices were heard in a purely scientific context—non-confessional, non-‘traditional’, and not from a subordinate position. Their numbers have grown steadily over time, to the extent that they often outnumber other participants in these contexts of educational and scientific growth. The *Encyclopaedia Aethiopica*, has consolidated this trend, with its many significant contributions from Ethiopians and Eritreans.

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Given the fact that Ignazio Guidi’s prestigious lectures on ‘History, languages and literatures of Ethiopia’ were held always by appointment—and after him by Carlo Conti Rossini, Martino Mario Moreno, and Lanfranco Ricci, until the post was abolished in 1977¹⁵—, and in the absence of institutionalized lectures at the University of Rome, it was the annual seminars in Ethiopian studies at the Lincei—on Cerulli’s initiative in 1973—which inspired a generation of Italian Ethiopianists or philologists, a generation to which I also belong, together with other disciples of Paolo Marrassini. Here, I include Gianfrancesco Lusini, Pierluigi Piovanelli, and Alessandro Gori, as well as Gianfranco Fiaccadori,¹⁶ whose premature death we mourned in January of this year. Lanfranco Ricci, another distinguished orientalist of the Accademia dei Lincei, shares this conviction of the influence of Cerulli’s annual seminars on younger generations (the last one was held in 1983), refers to their high level, and warmly remembers the spirit which animated those conferences.¹⁷

¹⁵ ‘la Università di Roma (Facoltà di Lettere) nel 1977 lasciò andare in perenzione l’insegnamento di Storia lingue e letterature dell’Etiopia, creato alla fine del secolo scorso e ricoperto dapprima da Ignazio Guidi, e poi da Carlo Conti Rossini e Martino Mario Moreno (insegnamento, sia ricordato esplicitamente, tenuto sempre per incarico solamente, dal momento che l’Università di Roma mai si preoccupò di trasformarlo in cattedra di ruolo, come Giorgio Levi della Vida ebbe un giorno a far rilevare con imbarazzato stupore)’ (Ricci 1986, 151).

¹⁶ Cf. Daskas and Soldati 2015, with a complete bibliography; cf. also Bausi 2015.

¹⁷ Ricci 1986, 151, ‘Quasi poi a perpetuare lo spirito che aveva animato tali congressi, con il fine di alimentare nelle giovani generazioni che uscivano dall’università l’interesse per gli studi etiopici che potremmo dire classici, l’Accademia dei Lincei, per volontà ancora di Enrico Cerulli, istituì, dal 1973, seminari annuali di studi etiopici di livello superiore, tenuti presso l’Accademia stessa (l’ultimo ebbe luogo nel 1983) da un eminente docente straniero’. Cf. also Ricci 1988, 17, ‘Come pure non si possono dimenticare i nove Seminari di Studi Etiopici, da lui voluti presso l’Accademia Nazionale dei Lincei dal 1973 al 1983, allo scopo di incoraggiare giovani laureati e studiosi, italiani e non italiani, a perseguire le ricerche nel campo dell’etiopistica, nei quali ai più brillanti dei frequentatori veniva riconosciuto un modesto premio in denaro a fine corso come segno emblematico di incoraggiamento e a coloro che dimorassero fuori Roma una sovvenzione per rimborso spese’.

Ricci does not mention the fact that, in 1981, after the death of Strelcyn—in many ways a pupil of Marcel Cohen and therefore also a representative of another of the great European schools in Ethiopian studies¹⁸—it was that eminent teacher, Lanfranco Ricci (1916–2007) himself, who took the seminars.¹⁹

Among those who attended the Lincei seminars of Strelcyn was Paolo Marrassini (1942–2013), already in his thirties, and with an education in Semitic studies in the tradition of oriental studies mentioned above (following in the school of Guidi, Giorgio Levi della Vida, Sabatino Moscati, and Pelio Fronzaroli). Marrassini, now in his full maturity as a scholar, turned his attention to Ethiopian studies, and, with his application of a rigorous method of textual criticism, and with a radically different approach to historical and hagiographic texts, revitalised the subject in the decades which followed.²⁰ Marrassini's interest in the Lincei seminars was revealed in a remarkable and moving heirloom, viz. a letter he wrote to Strelcyn in 1972. Together with documents from many distinguished scholars, this letter was exhibited last August, on the occasion of the above mentioned XIX International Conference of Ethiopian Studies in Warsaw, in an exhibition on Ethiopian studies in Poland. In this letter Marrassini mentions his participation in the Lincei seminars, explaining how central they were as a guide to research, a guide which he clearly missed in the Italian academic landscape of the time. As well as his participation in Strelcyn's seminars in 1974–1976 (under the auspices of Enrico Cerulli and with the support of the Accademia dei Lincei), he mentions his stay in Manchester (1975 to 1976) where Strelcyn held his chair.

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Italy's importance for Ethiopian studies in the following decades may be generalised as follows: the larger institutional role was played by the then Istituto Universitario Orientale, where, on the initiative of Lanfranco Ricci, a pupil of Carlo Conti Rossini, teaching and professorships were reconstituted, in a way which was unequalled outside of Ethiopia after World War II. In addition to chairs in Amharic and Ge'ez, a chair of Ethiopian Archeology and Antiquities, and the teaching of Tigrinya were established; a further decisive role was played by the PhD programme in African studies under the leadership of Alessandro Triulzi, whereby, for several years, the Institute was able

¹⁸ Cfr. 'Strelcyn, Stefan', *E Ae*, IV (2010), 751a–752a (P. Marrassini).

¹⁹ Cfr. 'Ricci, Lanfranco', *E Ae*, IV (2010), 387a–388b (A. Bausi); Lusini 1994; Yaqob Beyene 2008.

²⁰ Cf. 'Marrassini, Paolo', *E Ae*, V (2014), 416a–418a (A. Bausi); and Bausi, Gori, and Lusini 2014, xiii–xlv, with contributions by Riccardo Contini, Gianfrancesco Lusini, Alessandro Gori, and Alessandro Bausi; Lusini 2014.

to secure a job in research for its PhD fellows (a possibility from which I and other colleagues were able to benefit). However, since the 1990s the driving force of Ethiopian studies has moved beyond the Alps, to France and especially to Germany. The quality of research and scientific production is not necessarily superior, yet the financial possibilities and the dependability of projects have certainly benefited from this shift.

Since the 1950s, the French have enjoyed and still enjoy the support and extraordinary opportunity of a permanent centre for research in Ethiopia funded by their Ministry of Foreign Affairs; in this respect, they are unique in Europe. In the German speaking countries the strong tradition of theological studies ('Theologie', with a substantial oriental studies component) and of oriental studies themselves, happily found a representative of great value and very high profile, the Austrian Ernst Hammerschmidt (1928–1993), who became Professor of African Linguistics ('Afrikanistik') in Hamburg in 1970 (where he remained until early retirement in 1990).²¹ Hammerschmidt stimulated an approach to Ethiopian studies which was both rigorous and wide-ranging, with various areas of specialization, each well-coordinated and richly funded and incorporated into structured projects: it is sufficient to quote his participation in the project for a union catalogue of oriental manuscripts in Germany, destined to be a model in whole Europe at least. It is undoubtedly in this tradition that Siegbert Uhlig's extraordinary initiative took root: Uhlig succeeded Hammerschmidt to the chair of Ethiopian studies in Hamburg from 1990 to 2004,²² in fact effectively acting as regent until the installation of his successor in 2009.

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Despite its tendency to self-sufficiency (perhaps not enough dialogue with other disciplines), the institutional weakness of Italian Ethiopian studies can certainly be traced to a general lack of funds for research, a fact which explains, at least in part, why—since 1972—none of the fifteen international conferences on Ethiopian studies convened between 1975 to 2015 was held in Italy. Even the conference scheduled for 2006—decided during the conference in Hamburg in 2003—failed to materialise in Italy, due to an apparent lack of mutual understanding between the departments of Ethiopian studies at Italian universities—then represented by Paolo Marrassini, the most authoritative representative of Italian Ethiopian studies, and co-editor of the *Encyclopaedia Aethiopica* (the first volume of which was presented in Hamburg just in 2003).

²¹ Cf. Six 2014; also Uhlig 1986; 'Hammerschmidt, Ernst', *E Ae*, II (2005), 993b–994a (S. Uhlig).

²² Cf. Gerhardt 2004; Gerhardt, Kießling, and Reh 2008.

These institutions (the Lincei, the IsIAO, and especially the Italian Ministry of Foreign Affairs) were contacted in vain. The conference originally scheduled to be held in Italy was later successfully held in Norway, at Trondheim, in 2007, a year after the deadline, and not without controversy and criticism.²³

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Today, just about every so-called ‘minor field’ in the academic world—especially if related to minority and poorer areas of the world or to fields which cannot find immediate practical application in the globalized market and its inflexible way of thinking—is required to justify its very existence. Often enough such disciplines are suppressed in academic and research institutions, without recourse to appeal and with little or no consideration of the role that such ‘smaller’ traditions have played in contributing to the progress of the major sectors. It is therefore certainly a sign of great hope and satisfaction that the *Encyclopaedia Aethiopica* is finally completed.²⁴ The first volume was published in 2003. The publication of the fifth and last volume—which, in addition to the last batch of encyclopaedic entries, includes an index of more than six hundred pages, with geographical, historical, and thematic maps—brings more than twenty years of hard work to a successful conclusion and, if I may say so, has few comparable parallels. Often against all the odds—especially against *those for whom it is always too early*—this project was promoted with boundless energy by Siegbert Uhlig who was editor-in-chief of the first four volumes.

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As mentioned above, the *Encyclopaedia Aethiopica* is the result of the cooperation of several hundred authors from all over the world; however, the work was funded—almost exclusively—by various German institutions and foundations and particularly by the University of Hamburg.²⁵

The wide spectrum of interests covered by the *Encyclopaedia Aethiopica* is certainly comparable with other major research enterprises in oriental studies, such as the *Encyclopédie de l’Islam* and its various editions, the *Encyclopaedia Judaica*, the *Lexikon der Ägyptologie*, the *Reallexikon der Assyriologie und vorderasiatischen Archäologie*, the *Coptic Encyclopedia* and the *Encyclopaedia Iranica*. Like these publications—but perhaps more so—the *Encyclopaedia Aethiopica* has contributed to the necessary definition of

²³ Cf. Hussein Ahmad 2007.

²⁴ The fifth and final volume was officially presented on 16 July 2014 at the Asien-Afrika-Institut of the University of Hamburg, where it was completed in the newly established Hiob Ludolf Zentrum für Äthiopistik. Cf. Bausi 2014.

²⁵ For a more detailed list of the founding institutions, cf. *EAE*, V (2014), x.

a discipline and of a culturally acknowledged space, necessary, despite the fact that Ethiopian studies is already ‘of a certain age’ and has, especially here in Italy, a long and honourable tradition.

I think it can be said that, whatever one’s standpoint, the *Encyclopaedia Aethiopica* marks a new milestone in the effort towards a rigorous and concise presentation of a complex of non-European cultures, straddling the Near East and sub-Saharan Africa, which are interconnected by the events of history. Furthermore, given the unusual time-span—from prehistory to the last decades of the twentieth century—the *Encyclopaedia* can be said to have honed the cutting edge of our knowledge.

The work includes five volumes, with well over 4,000 items of varying size, including essential coordinates on the environment and geography of the Horn of Africa; it explores key issues of specific interest to the history of Ethiopia, with many themes duplicated to describe Eritrea and, often, Somalia. General history—political, military, and diplomatic—archaeology, philology, linguistics, literature, art history, anthropology, missionary history, religious history are the central themes, but much consideration is also given to a myriad of specific topics—from numismatics to epigraphy, from colonial history to literature and cinema—without neglecting contemporary political, social, and economic issues.

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Despite some doubts and, initially, lukewarm support—for example, on the part of Lanfranco Ricci, who eventually contributed a number of entries²⁶—the Italian participation in the enterprise was significant. If, in addition to the editor-in-chief, Siegbert Uhlig, the list of co-editors of the first volume included one more German (Ewald Wagner) along with Baye Yemam (Ethiopia), Donald Crummey (United States), Gideon Goldenberg (Israel), Paolo Marrassini (Italy), and Merid Wolde Aregay (Ethiopia), the second volume was additionally co-edited by one of Marrassini’s pupil in Ethiopian studies, Gianfranco Fiaccadori, who made a fundamental contribution, enhancing the editorial quality of the work, and spending several prolonged periods in Hamburg. Another Italian, Alessandro Bausi, was the main co-editor of the fourth, and editor-in-chief of the fifth volume. Furthermore, a number of Italians acted as consultants, collaborating in the review process; these included Giorgio Banti, Rodolfo Fattovich, Alessandro Gori, Federica Guazzini, and Gianfrancesco Lusini.

²⁶ Cf. the entries ‘Cerulli, Enrico’, *E Ae*, I (2003), 708b–709a; ‘Conti Rossini, Carlo’, *ibid.* 791a–792b; ‘Dainelli, Giotto’, *E Ae*, II (2005), 71a; ‘Franchini, Vincenzo’, *ibid.* 577b–578a; ‘Fusella, Luigi’, *ibid.* 592a–593a; ‘Guidi, Ignazio’, *ibid.* 908a–909b.

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My move to Hamburg in 2009 involved taking on the fifth and last volume of the *Encyclopaedia Aethiopica* as chief editor, eleven years after publication of the first volume—and more than twenty after the initial idea of an encyclopaedic reference work for Ethiopian studies was discussed within a small circle of scholars animated and stimulated by the visionary proposal of Siegbert Uhlig, to whose name the *Encyclopaedia* will be bound for ever. Here, I would like to offer some thoughts on the role of completing the *Encyclopaedia*.

I consider my editorship to have been a success (my scientific role will, of course, be judged by others). Of course, in 2009 the project was undoubtedly not far from completion, but many difficult issues were still awaiting an answer and an appropriate solution. One obvious problem was that volumes four and five could not be completed on schedule, and the project had to be extended.²⁷ Finding the additional funding needed to finance the work was a central problem. In terms of the number of entries—only 570 in 1,300 pages—the fifth volume was not as challenging as the previous ones; however, all the most problematic entries—entries which had been postponed or had not yet been written (perhaps just sketched) and many were taken over by myself and others at the last minute with no hope of ‘extra time’, as had been the case for the previous volumes.

The last volume also presented new and unprecedented challenges. First and foremost, the very detailed index, for the realization of which I and other users of the *Encyclopaedia* will be ever grateful (perhaps never enough) to the Hamburg researchers who worked so long and hard to conceive the structure, collect data, and finish it in time. This they did with great dedication, in endless discussions and, in some cases, with uncertain prospects as to their own future. I would like to mention them all here: Dirk Bustorf, Sophia Dege-Müller, Andreu Martínez d’Alòs-Moner, Alexander Meckelburg, Thomas Rave, and Eugenia Sokolinski, with the collaboration of Maria Bulakh. In addition to the index, the new section of thematic and historical maps also posed absolutely new challenges, almost miraculously overcome through the joint efforts of the cartographer Matthias Schulz and (as an extra addition) Luisa Sernicola, also a pupil of ‘L’Orientale’, who worked together side by side for two years.

If I have to say *where* I tried to focus my attention during my editorial work, I would have no doubt in saying that—now as almost fifty years ago, when Edward Ullendorff reiterated Marcel Cohen’s expression—I felt that

²⁷ The fourth volume, which I co-edited, should have been published in 2009, but for various unavoidable reasons it was not sent to print before 2011; the same delay affected the fifth volume.

our task was to avoid ‘une bien fâcheuse rupture de la chaîne bibliographique qui est habituelle dans nos études et qui présente la grande utilité pour les nouveaux venus de se servir des travaux de leurs devanciers pour les continuer, soit en les confirmant soit en les rectifiant’.²⁸ Avoiding such an interruption is not an easy task and it will be increasingly difficult in the future—as is well known—with the growth, expansion, and polarization of research and publications, and the consequent development in disciplines of parallel and possibly independent bibliographic traditions, which have a tendency to ignore each other. I fear, however, that there can never be any excuse for not being informed in detail of what has been published previously on a particular issue, be it one year or centuries ago. I am confident that from this point of view, especially in the last volumes, the *Encyclopaedia* will still offer a good bibliographic starting point for the years to come.

The years spent in frantic preparation of the last volume of the *Encyclopaedia* have, in my opinion, confirmed one central point: no matter how important and necessary the acquisition of funds and the establishment of cooperative research groups, nothing can replace the experience of individual first-hand research: results depend on the fruitful interconnection of these aspects of the research which allows for progress and guarantee that we remain on track. In some fields, the *slow reading* of philologists remains a crucial ingredient; and university professors and researchers should not be forced to become ‘managers of research’, deprived of their time for other activities. These tasks are distinct and the ability to combine them is so exceptional—and certainly Siegbert Uhlig testifies to this—that it should not be conceived as an ideal target. I think for example of my teacher Paolo Marrassini, among whose (one might say: many) faults, was a lack of managerial talent, despite major responsibilities in his academic sphere. Yet the students to whom he passionately dedicated himself now occupy academic chairs in Naples, Ottawa, Milan, Copenhagen, Rome and Hamburg, and again, during the last years of his life, with nothing more than his intelligence, his word, and his dedication, he devoted himself to a good number of Ethiopian students in Addis Abäba, who are now making their way in Ethiopian studies.

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²⁸ Cf. Ullendorff 1961, 391 referring to Simoons 1960, wrote that ‘its bibliography contains no reference to Conti Rossini or Littmann-Krencker, to Cerulli (with one minor exception) or Pollera and countless other works of equal relevance’.

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