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Review

ÉLOI FICQUET, AHMED HASSEN OMER, and THOMAS OSMOND, eds,
*Movements in Ethiopia: Ethiopia in Movement. Proceedings of the 18th
International Conference of Ethiopian Studies*

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Reviews

ÉLOI FICQUET, AHMED HASSEN OMER, and THOMAS OSMOND, eds, *Movements in Ethiopia: Ethiopia in Movement. Proceedings of the 18th International Conference of Ethiopian Studies*, I–II (Los Angeles: Centre français des études éthiopiennes–Addis Ababa University–Tsehai Publishers & Distributors, 2016). Volume I: xv, 444 pp. Price: \$39.95. ISBN: 978-1-59-907134-3 (pb), 978-1-59-907135-0 (HD). Volume II: 503 pp. Price: \$44.95. ISBN: 978-1-59-907136-7 (pb), 978-1-59-907137-4 (HC).

The long awaited and highly welcome two volumes of the proceedings of the eighteenth International Conference of Ethiopian Studies (ICES18) finally appeared in 2016. The editors are the anthropologist and historian, Éloi Ficquet, of the École des Hautes Études en Sciences Sociales; the historian and director of the Institute of Ethiopian Studies, Ahmed Hassen Omer; and the anthropologist, Thomas Osmond, of Addis Ababa University, who share common areas of interest and research (e.g. nineteenth/twentieth-century Ethiopia, Muslim literature and culture, religion, identity, power and ethnicity in different areas of Ethiopia).

ICES18 was held in Dərre Dawa from 29 October to 2 November 2012. As the editors remind us in the Introduction (pp. vii–xii), the conference took place in a particular moment of political transition in Ethiopia, two months after the death on, 20 August 2012, of Prime Minister Mälläs Zänawi, who had led the country since the end of the civil war in 1991 and had played a key role in shaping the new political structure of the Ethiopian state as well as its complex relationships with its neighbour (Eritrea) and between the national regional states (*kəlläl*).

This conference also had a particular feature, being the first ICES held in Ethiopia outside of Addis Abäba, thus signifying the growth and development of the country beyond its political capital and the emergence of new centres of study and research. In this sense, the conference set a new trend, confirmed by the fact that ICES20 will be held in Mäqälä with the title Regional and Global Ethiopia—Interconnections and Identities (the dates, as announced earlier this year, will be 1–5 October 2018). ICES18 was organized by an international French–Ethiopian committee and financed in part by the French Embassy in Ethiopia. Three institutions were involved in the organization of the conference: the French Centre of Ethiopian Studies, the Institute of Ethiopian Studies (of which one of the editors of the proceedings,

Ahmed Hassen Omer, had recently become the director) and the young Dire-Dawa University (that was founded and had started its activities only in the academic year 2006/2007).

At the conference in Dərre Dawa, forty-one thematic panels were held, 283 registered participants attended, and 335 papers were presented, out of which seventy-two were selected for publication in these volumes of the proceedings,¹ while, over the years, others have been published, for instance, in a special section of *Aethiopica* 2015 edited by A. Bausi and D. Nosnitsin, bringing together some of the papers presented in the Panel of Manuscript Studies;² in a forthcoming Supplement to *Aethiopica* edited by D. Bustorf, S. Dege-Müller, and A. Meckelburg;³ in a special issue of *African Diaspora* edited by G. Bonacci;⁴ and in a volume reuniting contributions of a linguistic nature edited by R. Meyer, Y. Treis, and Azeb Amha.⁵

¹ Not seventy-one as stated in the Introduction (p. viii) probably due to the mistake in the Table of Contents of the first volume as described below.

² A. Bausi and D. Nosnitsin, eds, 'Proceedings of the '18th International Conference of Ethiopian Studies: Movements in Ethiopia/Ethiopia in Movement'. Dire Dawa, Ethiopia, October 29–November 2, 2012. Panel on Manuscript Studies', *Aethiopica*, 18 (2015), 85–86. The six papers published are the following: (1) B. Burtea, 'Traditional Medicine and Magic According to Some Ethiopian Manuscripts from European Collections', 87–100; (2) Daniel Assefa, 'The Term 'alām in 1 Enoch'. 101–108; (3) E. Gusarova, 'Ethiopian Manuscripts in the State and Private Collections of St Petersburg: An Overview', 109–127; (4) S. Hummel, 'Searching for the Appropriate Editorial Technique: The Case of *Gädlä Śārşä Peṭros*', 128–144; (5) Yosef Demissie, 'Text Emendations in Ethiopic Manuscript NLM 27 (National Archives and Library Agency, Addis Abeba)', 163–172. One paper that could not be presented at the conference was also included in this special section, namely Mersha Alehegne, 'Regularity and Uniformity in the Ethiopian Hagiographical Tradition: A Particular Focus on Narrating the Childhood of Saints', 145–162.

³ D. Bustorf, S. Dege-Müller, and A. Meckelburg, eds, *Oral Traditions in Ethiopian Studies*, Supplement to *Aethiopica* (Wiesbaden: Harrassowitz Verlag, forthcoming), which consists of thirteen papers plus the editors' Introduction.

⁴ *African Diaspora*, 8/1 (2015 = G. Bonacci, ed., *African Diaspora*, VIII: *Special Issue: In and Out of Ethiopia: Migrations, Diasporas, and Contemporary Ethiopia* (Leiden: Brill, 2015)), including the following six papers: B. Adjemian, 'Immigrants and Kings', 15–33; G. Bonacci, 'Mapping the Boundaries of Otherness', 34–50; É. Charpentier, 'L'Éthiopie des Congolais, Burundais et Rwandais réfugiés', 51–75; H. Ferran, 'The Ethiopian and Eritrean Evangelical Diaspora of Montreal', 76–97; J. R. Campbell and Solomon Afe-work, 'Ethiopian and Eritrean Immigrants in Britain', 98–119.

⁵ R. Meyer, Y. Treis, and Azeb Amha, eds, *Explorations in Ethiopian Linguistics: Complex Predicates, Finiteness and Interrogativity*, *Abhandlungen für die Kunde des Morgenlandes*, 91 (Wiesbaden: Harrassowitz Verlag, 2015).

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The full list of papers included in the two volumes under review will not be provided here,⁶ but rather an overview of the publication and its contents.

Volume I opens with a short Introduction (vii–xii) and a list of bibliographic abbreviations (xiii–xvi). The Introduction gives some basic information on the conference and on the work that led to the publication of the proceedings. However, it provides no detail on how and why the seventy-two papers were selected out of more than 300 presented, nor on methodological aspects, for instance on the question of whether the contributions had been reworked and updated before publication or, as it seems, were substantially left in their original form.

This volume includes thirty-five papers, all in English apart from one in French by Hugues Fontaine ('Notes sur quelques documents cinématographiques tournés en Éthiopie au début du XX^e siècle', pp. 243–255), some enriched with black and white photographs and images and each followed by a list of bibliographical references (mostly dating up to 2012). Unfortunately, there is a mistake in this volume, due to which one of the papers actually included in the body of the publication does not appear in the Table of Contents.⁷

The papers in Volume I encompass a wide range of disciplines, such as history, anthropology and ethnography, codicology, linguistics, manuscript studies, religious studies, sociology, musicology, cinema and education studies. What these papers have in common is an historical dimension, looking mainly at the nineteenth and twentieth centuries. Next to more purely historical papers (eight papers), we find others in which history branches out and fades into other themes (often more than one in the same paper), such as politics/political history (five papers), heritage (three papers), the history and ethnography of various ethnic groups (five papers), manuscripts (six papers), missionaries and proselytism (four papers), music (two papers), religion (six papers), literature (three papers), language (one paper), and geography (four papers).

⁶ This list is available to the prospective reader on the publisher's website at http://www.store.tsehaipublishers.com/images/EF-ICES_Flyer.pdf.

⁷ Finn Roenne's paper ('Conversion and Proselytisation in Southern Ethiopia') is assigned pages 103–116 in the Table of Contents, while it actually follows Denis Nosnitsin's contribution ('Lesser-known Features of the Ethiopian Codex', pp. 73–88), thus in reality covering pages 89–101, while Sophia Dege's paper ('"Remapping Paradise": Manuscript Evidences of Ethiopian Cosmological Models and of Visualizations of the Paradisiacal Garden') is on pages 103–116 but does not appear in the Table of Contents due to this mistake.

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Volume II includes thirty-seven papers (all in English) plus the full list of the papers selected for the conference (compiled by the editors, pp. 499–512) and a ‘Pictures Gallery’ (pp. 513–518, not p. 517 as per the Table of Contents). The papers of Volume II belong to different disciplines (history, sociology, anthropology, ethnography, gender studies, social-economics, etc.), however they seem to share a ‘political’ background and a focus on contemporaneity. Although the range of topics is extensive, many deal with issues with (broadly speaking) a common political denominator, covering contemporary issues such as gender and elections, the academic divide between highlands and lowlands, community participation, the centre/periphery paradigm in Ethiopian studies, multilingualism and identity in multi-cultural couples, women with HIV as agents of social change, to name only a few. Most papers revolve around some large thematic areas, that overlap: ‘intergroup-ness’ (seven papers), migration (four papers), education (four papers), women (seven papers), children (three papers), HIV (two papers), food (five papers), urbanity (five papers), rurality and pastoralism (five papers), and marriage (three papers). All in all, one has the impression that the contributions here collected have more in common than those of the first volume. The political feel that pervades especially the second volume of the proceedings is probably not surprising considering that, on the one hand, socio-political tensions have pervaded the country for decades and have taken new shapes within the federal system, born out of the end of the civil war in 1991; and, on the other hand, as Bahru Zewde reminds us in his paper, ‘the history of the International Conference of Ethiopian Studies has been intertwined with the vagaries of the country’s political fortune’ (p. 1).

The second volume presents a small pagination problem, fortunately only affecting the last pages of the publication: page 513 (‘Pictures Gallery’) is followed by four pages wrongly numbered as 499–503 instead of 514–518.

It is certainly a strength of this publication that it reunites authors representing diverse research paths and backgrounds, with some independent researchers alongside ‘affiliated’ scholars from a number of universities and research institutions in Europe, the US, Israel, Japan and in the Horn of Africa, including ‘regional’ Ethiopian research centres and the University of Asmara (Abbebe Kifleyesus, ‘Sūfism and Syncretism in North-Eastern Shāwa’, I, 381–390).⁸

⁸ For instance Francis Falceto, ‘About the Heritage of Ethiopian Music(s)’, I, 13–22; and René Lefort, ‘From Individual Food Security to National Food Self-Sufficiency’, II, 395–411 are independent researchers. A few papers are presented by researchers from Debre Berhan University, Bahir Dar University, Mekelle University, and Hawassa University.

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More could have been achieved on the formal and editorial level as the volumes present quite a few mistakes in terms of pagination, frequent typos (including in prominent places such as the Table of Content or the title of the Introduction), layouting and formatting imprecisions (e.g. Yves Marie Stranger's paper, 'Horse Markets in Northern Shewa', I, 375–380, has the wrong header giving Kemal Abdulwehab's name). In the Introduction, the editors mention the fact that they chose not to impose homogeneous transliteration criteria. However, this would probably have been desirable and would have given a more consistent look and feel to the publication. In its present form the reader will have to adjust to the large variety of transliteration systems, where even recurrent names (for instance Wällo/Wello and Shäwa/Shewa/Šäwa) are transliterated differently according to more or less scientific approaches, sometimes within the same paper or even on the same page (e.g. Amba Gishen and Amba Geshe, p. 3).

Nevertheless, these proceedings are of great documentary value, as the International Conferences of Ethiopian Studies are important events in the history and development of Ethiopian studies. It is also a valuable orientative read and a useful tool for university students and young researchers thanks to the breadth and diversity of topics and approaches.

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PAOLO NICELLI, ed., *L'Africa, l'Oriente mediterraneo e l'Europa. Tradizioni e culture a confronto*, Africana Ambrosiana, 1 (Milano: Biblioteca Ambrosiana, Roma: Bulzoni Editore, 2015). xi, 205 pp., plates i–viib. Price: €17.00. ISBN: 978-88-6897-013-0.

The first volume of the series Africana Ambrosiana presents the activities of the newly founded Classe di Studi Africani of the Ambrosian Academy, in the premises of the Venerable Ambrosian Library in Milan. The 'Class', composed of three sections (Berberology, Coptology, and Ethiopian studies), was formally established in April 2014. The volume presents the contributions to a conference which was held in the Ambrosian Library on the first Dies Academicus of the new class, on 22–23 October 2014. The publication is dedicated to the memory of the late Prof. Gianfranco Fiaccadori whose untimely death on 24 January 2015 was a great loss to the scholarly community. A prominent scholar in the field of Byzantine, Near East and Ethiopian studies, G. Fiaccadori promoted the establishment of a new class where Ethiopian studies were to play a significant role. The underlying idea of the new founda-