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Review

RAINER VOIGT, ed., *Studies in Honour of Enno Littmann: Akten der III. Internationalen Enno-Littmann-Konferenz, 1.–4. April 2009, Berlin*

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REVIEWS

RAINER VOIGT, ed., *Studies in Honour of Enno Littmann: Akten der III. Internationalen Enno-Littmann-Konferenz, 1.–4. April 2009, Berlin*, Studien zum Horn von Afrika, 4 (Köln: Rüdiger Köppe Verlag, 2016). xvi, 333 pp., illus. Price: €78.00. ISBN: 978-3-896-45681-6.

The volume collects articles presented at the third Enno-Littmann-Konferenz, held 2009 in Berlin and following the previous conferences in honour of Enno Littmann held in Munich in 2002 and in Aksum in 2006. The connections between Enno Littmann and Berlin were the subject of Rainer Voigt's introductory speech to the conference, which also opens the volume.

As might be expected from a conference built around Enno Littmann, the contributions represent a diverse spectrum of topics and cultural areas, even after the exclusion of the papers presented in the conference's section on Təgre studies, which were published separately in Rainer Voigt, ed., *Tigre Studies in the 21st Century. Tigre-Studien im 21. Jahrhundert*, Studien zum Horn von Afrika, 2 (Köln: Rüdiger Köppe Verlag, 2015).

The eighteen English, German, and Arabic articles of this volume have been arranged into five chapters. 'Littmann, Krencker, Zäwde Gäbrä-Šəllase and the DAE Collection' features five contributions, 'Archaeology and Arts' four contributions, 'Ethiopic Inscriptions, Parchment Scrolls and Folk Culture' three contributions, 'Ancient North Arabian and Arabic Inscriptions' four contributions, and lastly 'Matters Arabic and Syriac' two contributions. Several authors had published contributions of similar content already in the 2006 and 2011 volumes commemorating the Deutsche Aksum-Expedition (DAE), edited by Steffen Wenig.¹ The focus below is on contributions pertaining to Ethiopian and Eritrean studies in the narrower sense.

Of the five contributions of the first chapter, 'Littmann, Krencker, Zäwde Gäbrä-Šəllase and the DAE Collection', the readers of this journal may particu-

¹ S. Wenig, ed., in cooperation with W. Smidt, B. Vogt, and K. Volker-Saad, *In kaiserlichem Auftrag: Die Deutsche Aksum-Expedition 1906 unter Enno Littmann*, I: *Die Akteure und die wissenschaftlichen Unternehmungen der DAE in Eritrea*, Forschungen zur Archäologie Außereuropäischer Kulturen, 3/1 (Aichwald: Linden Soft, 2006); and S. Wenig, *In kaiserlichem Auftrag: Die Deutsche Aksum-Expedition 1906 unter Enno Littmann*, II: *Alttertiumkundliche Untersuchungen der DAE in Tigray/Äthiopien*, Forschungen zur Archäologie Außereuropäischer Kulturen, 3/2 (Wiesbaden: Reichert Verlag, 2011). This concerns the contributions of Jacke Phillips, Kerstin Volker-Saad, and Klaus Dornisch.

larly enjoy the charming glimpse offered by Ḥaylu Habtu into the Gə‘əz ‘Correspondence between Zäwde Gäbrä-Šəllase and Enno Littmann’, which took place in 1957. Zäwde Gäbrä Šəllase, son of *Dägğazmač* Gäbrä Šəllase Barya Gabər (the DAE’s host and important political figure of early twentieth-century Təgray)² also features prominently in the following contribution by Paul Henze, ‘Travels through History with Zäwde Gäbrä-Šəllase’. In ‘Of Unspectacular Appearance Yet of a Certain Importance’, Jacke Phillips presents a reappraisal of two fragments of fired clay, possibly the only material remains of Aksumite coin production, discovered in Tə‘əka Maryam and first described by Robert Zahn in the report of the DAE. Particularly interesting is Kerstin Volker-Saad’s reconstruction of the collecting of items for German museums during the DAE in ‘Objekte aus Nord-Äthiopien: Die wiederentdeckten Sammlungen von Kaschke, Krencker und von Lüpke aus dem Jahr 1905 im Ethnologischen Museum Berlin’ (‘Objects from Northern Ethiopia: the rediscovered collections of Kaschke, Krencker and von Lüpke from the year 1905 in the Ethnologisches Museum Berlin’), which provides insights into the cultural and political background behind the expedition members’ task of collecting material for a ‘world cultural archive’ to be established in the Ethnologisches Museum of Berlin (then Königliches Museum für Völkerkunde).

In the second chapter, ‘Archaeology and Arts’, Klaus Dornisch discusses the origin of a lion statue in Kombolča in ‘Wer schuf den Löwen von Kombolča? Bemerkungen zu einem ungelösten Problem’ (‘Who created the lion of Kombolča? Remarks on an unsolved problem’), which he links on stylistic grounds to Minaean lion figures dating to the second century BCE, that may offer an interesting insight into pre-Aksumite cultural exchanges in the area. Dorothea McEwan’s ‘The Pictorial Representation of Equestrian Saints and Their Victims: A Case Study of St. Claudius and Sebetat’ puts the representation of the killing of the hybrid beings ‘Sebetat’ (*səbəddə‘at*, *səbbadə‘at*) in a broader art historical context of representations of equestrian saints, not restricted to the Ethiopian and Eritrean tradition. The reader is assisted by the inclusion of numerous images. Richard Pankhurst’s ‘The History of Mirrors in Ethiopia: Enno Littmann and the Queen of Sheba’ traces the cultural history of the mirror in Ethiopia. It suffers from an unscholarly prejudice in the speculation about the owners of manuscripts with mirror inlays being ‘rich and (vain?) noblewomen’ (p. 136).

² For more information on his life, see I. Orłowska, ‘Gäbrä Šəllase Barya Gabər’, in S. Uhlig, ed., *Encyclopaedia Aethiopica*, II: *D–Ha* (Wiesbaden: Harrassowitz Verlag, 2005), 628a–628b.

In the third chapter, ‘Ethiopic Inscriptions, Parchment Scrolls and Folk Culture’, Francis Breyer offers in ‘Erneut zur Stele von Maryam ‘Anza’ (‘Again on the stela of Maryam ‘Anza’) an alternative reading of the inscription of Maryam ‘Anza (RIE 218), contrasting with the one presented by Manfred Kropp at the second Enno-Littmann-Konferenz.³ The inclusion of the relevant bibliography on this inscription also in this paper would have been helpful. Veronika Six’s overview on the development of Ethiopian scrolls, ‘Äthiopische Pergamentrollen: Ihre Schutzfunktion und der Wandel’ (‘Ethiopian parchment scrolls: their protective function and change’) raises several interesting points. There seems to be a development from overwhelmingly female ownership to more gender flexibility in the ownership of these artefacts. Extraordinarily, protective scrolls cross the border between the Christian and Islamic traditions: the examples of originally Christian scrolls used by new Muslim owners are fascinating. Finally, the author speculates about possible connections between the origin of protective scrolls and the advent of the Jesuits in Ethiopia, who might have brought with them similar European traditions. Mitiku Gabrehiwot lists practices mentioned in the Bible and observable in modern-day Təgray in ‘An Overview of Biblical Habits and Practices Still Performed in Northern Ethiopia’.

The heterogeneous collection of this volume conveys a good impression of the broad spectrum of the conference. The community of scholars directly building upon Littmann’s work a century after his lifetime is impressive. The diversity of the contributions and their languages allows readers to imagine themselves vividly into the conference and its time. Readers might have expected to find in the preface an explanation for the underrepresentation of female contributors. The generic masculine forms used in many of the contributions might also infelicitously deflect the readers’ attention from their contents.

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³ Manfred Kropp, ‘Monumentalised Accountancy From Ancient Ethiopia’, in Muluwork Kidanemariam and Wolbert G. C. Smidt, eds, *Regional History and Culture of the Horn: One Hundred Years German Aksum Expedition*, Ityopis extra issue, 2 (Mekelle: Mekelle University, 2016), 19–34.