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**Review**

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## 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.
- BSOAS* *Bulletin of the School of Oriental and African Studies*, London 1917ff.
- CSCO* *Corpus Scriptorum Christianorum Orientalium*, 1903ff.
- EAE* S. UHLIG (ed.), *Encyclopaedia Aethiopica*, I: A–C, Wiesbaden: Harrassowitz, 2003; II: D–Ha, Wiesbaden: Harrassowitz, 2005; III: He–N, Wiesbaden: Harrassowitz, 2007; (in cooperation with A. BAUSI), IV: O–X, Wiesbaden: Harrassowitz, 2010; A. BAUSI (ed. in cooperation with S. UHLIG), V: Y–Z, *Supplementa, Addenda et Corrigenda, Maps, Index*, Wiesbaden: Harrassowitz, 2014.
- EFAH* Deutsches Archäologisches Institut, Orient-Abteilung, Epigraphische Forschungen auf der Arabischen Halbinsel, herausgegeben im Auftrag des Instituts von NORBERT NEBES.
- EMML* Ethiopian Manuscript Microfilm Library, Addis Ababa.
- IJAHS* *International Journal of African Historical Studies*, Boston, MA – New York 1968ff.
- JAH* *The Journal of African History*, Cambridge 1960ff.
- 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.
- OrChrP* *Orientalia Christiana Periodica*, Roma 1935ff.
- PICES 15* S. UHLIG – M. BULAKH – D. NOSNITSIN – T. RAVE (eds.) 2005, *Proceedings of the XV<sup>th</sup> International Conference of Ethiopian Studies, Hamburg July 20–25, 2003* = *AethFor* 65, Wiesbaden: Harrassowitz.
- PICES 16* H. ASPEN – BIRHANU TEFERRA – SHIFERAW BEKELE – S. EGE (eds.) 2010, *Research in Ethiopian Studies: Selected papers of the 16<sup>th</sup> International Conference of Ethiopian Studies, Trondheim July 2007* = *AethFor* 72, Wiesbaden: Harrassowitz.
- PO* *Patrologia Orientalis*, 1903ff.
- RIÉ* É. BERNAND – A. J. DREWES – R. SCHNEIDER 1991, *Recueil des inscriptions de l'Éthiopie des périodes pré-axoumite et axoumite*, I: *Les documents*, II: *Les planches*, Paris: [Académie des inscriptions et belle-lettres] Diffusion de Boccard.
- RSE* *Rassegna di Studi Etiopici*, Roma 1941–1981, Roma – Napoli 1983ff.
- SAe* *Scriptores Aethiopici*.
- ZDMG* *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Leipzig – Wiesbaden – Stuttgart 1847ff.

## Reviews

As a general remark, Fəṣṣum's work is very useful for a general readership and provides fairly good information on the subjects, highlighting various aspects of their lives.

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LUTZ EDZARD (ed.), *Semitic and Afroasiatic: Challenges and Opportunities* = *Porta Linguarum Orientalium*. Neue Serie 24, Wiesbaden: Harrassowitz Verlag, 2012. 414 pp. Price: € 56.–. ISBN: 9–783447–06695–2.

The profile of this book is not immediately apparent from the title. It presents in concise and overview form extremely dense grammatical sketches of languages from the whole spectrum of Afroasiatic, namely Egyptian, Berber, Cushitic, Chadic, and though shortly also Omotic (*sub iudicio*, but cautiously included), along with sample texts for each language with linguistic annotation and interlinear translation. The Semitic is excluded and no sketch of any Semitic language is given (only a few basic features are presented in the introduction and *passim* in each chapter, sometimes in the footnotes, mainly from a contrastive point of view). This is due to the fact that the target reader are the Semitists themselves, who are invited to look at their own data from a wider and new perspective, by getting acquainted with the essentials of linguistic structures from the whole range of Afroasiatic. There is no prejudicial statement or hypothesis, however, on the nature of Afroasiatic as such, its classification and internal affinities or its history and development, and even much diverging hypotheses are presented as neutrally as possible.

The book includes an "Introduction: Semitic and Afroasiatic" (pp. 23–58) by the editor, Lutz Edzard; and then chapters on "Egyptian" (Earlier and Later Egyptian; pp. 59–130) by Ruth Kramer; "Berber" (pp. 131–198) by Mohamed Elmedlaoui; "Cushitic" (Overview, Beja, Bilin, Oromo, Somali, Sidaama, Iraqw, pp. 199–295), by David Appleyard, with "Sidaama" (pp. 262–277) by Kjell Magne Yri; "Chadic" (Overview, Kulere, Mubi, Mushere, Tangale, pp. 296–368) by Herrmann Jungraithmayr; "Omotic" (pp. 369–384) by Rolf Theil with a "Sketch Grammar of an Omotic Language: Koorete" (pp. 385–398) by Binyam Sisay Mendisu. Every grammatical sketch is accompanied by a short section on the lexicon. The bibliography follows each chapter. After the table of contents (pp. 5–13) there is a list of tables (pp. 14–17) and of abbreviations (pp. 18–20), mostly consisting of the abbreviations for internal annotation that are oriented to the "Leipzig glossing rules". An index of subjects (pp. 399–410) and of authors (pp. 411–414) complete the volume.

Ababa University, 1982 A.M. [1990 A.D.]; ELISABETH W. GIYORGIS et. al. (eds.), *Gebre Kristos Desta: The Painter-Poet*, Addis Ababa: Institute of Ethiopian Studies, 2006.

With respect of these premises, the book is of innovative conception, although the structure of a series of grammatical sketches plus sample texts (as the editor declares, p. 21) is directly inspired by the model of Gotthelf Bergsträsser's *Einführung in die semitischen Sprachen: Sprachproben und grammatische Skizzen*,<sup>1</sup> but the perspective it offers to the general Semitist and Afroasiatist is of a completely different scale.

A few more detailed remarks: p. 30: (table 10) it escapes the reader why it seems necessary to adduce an example from an Amerindian language (*diyl / diyl-inay / diyil<sup>2</sup>aa-n*, etc.) to demonstrate that the principle of “a consonantal root, modified by template affixes is not restricted to Afroasiatic”: the example provided resembles Indo-European apophony, cf. Greek *leip-ō*, *e-lip-on*, *le-loip-a*; and the question of the vocalic element also in Semitic can not be ruled out so simply, cf. the old but still valid contribution by Pelio Fronzaroli.<sup>2</sup> – p. 34, (d): there are a few errors in the verbal tables: the s-t-G (= Dillmann IV,1) perfect form is not, or not as a rule, *ä-s-t-äC<sub>1</sub>äC<sub>2</sub>äC<sub>3</sub>ä*; it is rather *a-s-t-äC<sub>1</sub>C<sub>2</sub>äC<sub>3</sub>ä* (for example *astäqtälä*, always with an *astä-* prefix) or *a-s-t-äC<sub>1</sub>äC<sub>2</sub>C<sub>3</sub>ä*; the <sup>2</sup>-D (= Dillmann II,2) imperfect form is not *yaC<sub>1</sub>eC<sub>2</sub>C<sub>2</sub>äC<sub>3</sub>*, but *yaC<sub>1</sub>eC<sub>2</sub>C<sub>2</sub>əC<sub>3</sub>*; the s-t-L (= Dillmann IV,3) perfect form is not *ä-s-t-äC<sub>1</sub>aC<sub>2</sub>äC<sub>3</sub>ä*, but *a-s-t-äC<sub>1</sub>aC<sub>2</sub>äC<sub>3</sub>ä*. – p. 40: “*heẓb*” for “*ḥaẓb*”, “*kanāfer*” for “*kānaf̣ər*”, “*mawāʿel*” for “*māwāʿəl*” do not make clear which transcription system is adopted for Gəʿəz (whether *a/ā* or *ä/a* for first and fourth order, and *ə* or *e* for the sixth), with all previous examples adopting a different transcription system than the one adopted here. – p. 41, l. 3 from the bottom (no. iv): Amh. “*ʾawnät-wa-n*” for “*əwnät-wa-n*”, and l. 6 (no. iii): the expression can be considered adverbial only in a contrastive or cross-linguistic perspective: it is actually an object. – p. 42: here tacitly emerges an “original Afroasiatic” (p. 42, “originally Afroasiatic”), that contradicts some of the premises of the introduction (pp. 25–26). – p. 46: the idea that the Sudan Nubian is the ultimate responsible for the SOV structure of Amharic via Cushitic intermediary seems to belong to another sphere of reflections than that adopted for this volume. – p. 47: the Cushitic etymology of “*ate*” (Apleyard) remains a possibility, but among other, cf. the comprehensive presentation by D. Nosnitsin, “Aše”.<sup>3</sup> – p. 48: the negation “*ay*” is attested exactly in this form in Ethio-Semitic (for example in Təgrəñña).<sup>4</sup> – p. 50: the famous Italian scholar in Indo-European linguistics is “Vittore Pisani” (1899–1990), not “Vittorio”. – p. 68, n. 7: “verbal nouns in the adverbial accusative” in Gəʿəz hint at the gerundive or converb; the gerundive, however,

<sup>1</sup> G. BERGSTRÄSSER, *Einführung in die semitischen Sprachen: Sprachproben und grammatische Skizzen*, München: Max Hueber, 1928, repr. several times; Engl. transl. by P.T. DANIELS, *Introduction to the Semitic Languages: Text Specimens and Grammatical Sketches*, Winona Lake, IN: Eisenbrauns, 1983.

<sup>2</sup> P. FRONZAROLI, “Sull’elemento vocalico del lessema in semitico”, *Rivista degli Studi Orientali* 38, 1963, pp. 119–129.

<sup>3</sup> D. NOSNITSIN, “Aše”, in: *EAE* II, pp. 364b–365b.

<sup>4</sup> Cf. now M. BULAKH, “Negative markers \*ʾay-, \*ʾi- and \*ʾal in Ethio-Semitic”, in: L. KOGAN – N.V. KOSLOVA – S. LOESOV – S.V. TISCHCHENKO (eds.), *Babel und Bibel: Annual of Ancient Near Eastern, Old Testament, and Semitic Studies* 6 = *Orientalia Classica: Papers of the Institute of the Institute of Oriental and Classical Studies* 43, Winona Lake, IN: Eisenbrauns, 2012, pp. 385–420.

