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Review

ALESSANDRO BAUSI, in collaboration with SIEGBERT UHLIG, eds, *Encyclopaedia Aethiopia. Volume 5: Y–Z, Supplementa, Addenda et Corrigenda, Maps, Index*

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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.

Reviews

ALESSANDRO BAUSI, in collaboration with SIEGBERT UHLIG, eds, *Encyclopaedia Aethiopica. Volume 5: Y–Z, Supplementa, Addenda et Corrigenda, Maps, Index* (Wiesbaden: Harrassowitz, 2014). xxxi, 1269 pp., 32 maps. Price: € 78.00. ISBN 978-3-447-06740-9.

With this sumptuous volume, the publication of the *Encyclopaedia Aethiopica* comes to its completion: Siegbert Uhlig supervised the edition of the first three volumes in 2003, 2005, and 2007;¹ the fourth volume, in 2010, was published in collaboration with Alessandro Bausi, Uhlig's successor to the chair of Ethiopian Studies at the Asien-Afrika Institut of Hamburg University, who has subsequently (and naturally) become the main editor of this fifth and final volume. After the usual introductory matters and lists of abbreviations (pp. vii–xxxi), the volume opens with the entries belonging to the last two letters of the alphabet, from 'Ya'a' to 'Z'ay' (pp. 1–204), followed by a substantial section of 'Supplementa', also arranged alphabetically, from 'Abärra Ğämbäre' to 'Wood' (pp. 205–557). Contrary to what one might expect, these supplements are not intended to provide additional information to the articles already published—although, a few updates can be found among the 'Addenda and Corrigenda' (pp. 559–571), e.g. in the case of the need to adjust the date of the *Fäkkare Iyäsus* to the late fourteenth or early fifteenth century (p. 564, correcting vol. 2, p. 517a–b)—, but consist of true *Paraleipomena*, or 'things left out' from the previous volumes. Some of them are biographical notices about scholars (e.g. Bərhanu Abbäbä, André Caquot, Märäd Wäldä Arägay, Paolo Marrassini, Edward Ullendorff),² intellectuals (e.g. Mammo Wəddənäh, Səbhat Gäbrä Əgzi'abəher), artists (e.g. Afäwärq Täkle, Asnaqäčč Wäru), high officials (e.g. Iyasu Mängäša, Mika'el Əmməru), and other personalities who have passed away since 2003. Others, the majority of them, are articles that should

¹ See J. Tubiana's reviews of vol. 1, in *Aethiopica*, 7 (2004), 194–211, and vol. 2, in *Aethiopica*, 9 (2006), 249–256, as well as P. Marrassini's review of vol. 3, in *Aethiopica*, 13 (2010), 232–235.

² Sadly enough, some scholars who passed away too recently to have their biographical notice inserted in the 'Supplementa' are not included, as in the cases, for example, of the French Egyptologist Jean Leclant (1920–2011), the Canadian Jesuit Claude Sumner (1919–2012), who taught Ethiopian philosophy at Addis Ababa University from 1953 to 2001, and the great Ethiopian historian Tadesse Tamrat (1935–2013), whose memory has been celebrated by Getatchew Haile (in collaboration with A. Bausi), in *Aethiopica*, 16 (2013), 212–219.

have been included in previous volumes, but were omitted partly ‘due to editorial reasons’ and partly because the topics to which they are devoted are the results of the most recent advances in research (p. vii), and/or, I would add, the emergence of new scholarly sensitivities.

The latter reason is possibly the case with the new entry on the ‘Blemmyes’ (pp. 275b–278b), the name that in Greek, Latin, and Coptic sources designates a nomadic tribe moving about Upper Egypt, Nubia, and the Red Sea shores, but that in Gəʿəz and Arabic sources seems to be labeled as ‘Bəga’ or ‘Buga’ (the Greek form *Bougaeítai* in ‘Ezana’s inscriptions, finding its parallel in the forms *Axōmítai*, *Homērítai*, and *Sabaeítai*, and meaning ‘the people of the Buga [tribe]’; as for the gentilic *Bəgəyawi* in the Ethiopic version of Esther 3:1 and 9:10, it is clearly the Ethiopian translator who interpreted the mysterious Greek term *Bougaíos* as ‘the Bəga’). Thus, the recent trend to distinguish between Blemmyes and Bəga, as if they were two separate ethnic groups and not simply two denominations—the former northern, Greco-Egyptian, and the latter southern, Aksumite—of the same cluster of nomadic peoples,³ has probably motivated the editorial choice of adding this new entry. Another interesting example is provided by the new article on the ‘Fəkkare mäläkot’ (pp. 312a–313b), apparently prompted by an essay I wrote in 1993–1995, but published only ten years later,⁴ in which I re-examined this early seventeenth century theological treatise and attempted to demonstrate that, contrary to the conclusions of its first editor, Enrico Cerulli, the *Fəkkare mäläkot* was not the work of the so-called ‘Zämika’elite school’, whose opinions had been refuted two centuries earlier by *aše Zär’a Ya’qob* (the main tenets of his religious politics are summarized on pp. 147b–148a), but that, as *abba* Agostinos Tädla had shrewdly discerned, it emanated from an Orthodox milieu of Alexandrian observance. These conclusions have been, on the one hand, correctly integrated into the entry on the ‘Zämika’elites’ (pp. 131a–133b),⁵ and on the other hand, strangely ignored in the new notice concerning the famous ‘Šägga Krəstos’ (pp. 503a–504b), the Ethiopian adventurer who in 1635 brought the

³ For a well-balanced assessment, see now J. Dijkstra, ‘Blemmyes, Noubades and the Eastern Desert in Late Antiquity: Reassessing the Written Sources’, in H. Barnard and K. Duistermaat, eds, *The History of the Peoples of the Eastern Desert* (Los Angeles, CA: Cotsen Institute of Archaeology Press, 2012), 239–247.

⁴ P. Piovanelli, ‘Connaissance de Dieu et sagesse humaine en Éthiopie. Le traité *Explication de la Divinité* attribué aux hérétiques ‘mikaélites’’, *Le Muséon*, 117/1–2 (2004), 193–227.

⁵ Even if the ‘Zämika’elites’ never existed as such, it would have been more appropriate to insert the more topical article of P. Piovanelli, ‘Les controverses théologiques sous le roi Zär’a Ya’qob (1434–1468) et la mise en place du monophysisme éthiopien’, in A. Le Boulluec, ed., *La controverse religieuse et ses formes*, Patrimoines, Religions du Livre (Paris: Cerf, 1995), 189–228, in the bibliography of secondary sources, instead of the essay quoted in the previous footnote.

sole manuscript copy of the *Fəkkare mäläkot* to Paris, as well as three other treatises sharing similar theological premises.

Other additional entries that deserve special mention are the very panoramic ones on ‘Archives and libraries’ (pp. 244a–256a), as well as on modern and contemporary ‘Art’ (pp. 257a–264a), ‘Film: Ethiopia and Eritrea in film’ (pp. 315a–328b), ‘Industry’ (pp. 349b–355b), ‘Itineraries’ (pp. 363a–367b), ‘Languages and peoples in Ethiopia and Eritrea’ (pp. 381a–388b), ‘Literature: Ethiopia and Eritrea in literature’ (pp. 390a–405a),⁶ ‘Marginalized people’ (pp. 412a–415b), ‘Marriage’ (pp. 418a–421a), ‘Migrations’ (pp. 427b–429b, despite the more than hypothetical and problematic nature of the so-called ‘Second Christianization’ of late antique Ethiopia), ‘Monasticism’ (pp. 443b–447b), and ‘Treaties and conventions’ (pp. 537b–542b). No doubt such transversal entries will help to bridge the gulf between specialists of ancient and medieval Ethiopian societies and cultures and those involved in the study of more modern and contemporary phenomena. Especially significant for experts of apocryphal literature will be the articles ‘Infancy Gospel of Thomas’ – ‘Infancy Gospel of Thomas in art’ (pp. 355a–357b), ‘Nägärä Maryam’ (an Ethiopic biography of the Virgin) – ‘Nägärä Maryam in art’ (pp. 456a–458b), and ‘Pontius Pilate’ (pp. 489b–492a). Last but not least, in these pages historians will find—with interest, as always, but now not without great emotion—the extremely learned contributions of the recently departed Gianfranco Fiaccadori⁷ on such key topics as the ‘Zag^we’ dynasty (pp. 107a–114a), ‘Nubia’ (pp. 465b–470b), ‘Polo, Marco’ (pp. 485a–489b), ‘Täsfa Şəyon’ (pp. 525a–528b), or ‘Theophilus the Indian’ (pp. 530a–531b).

In the second part of the volume, the ‘Addenda and Corrigenda’ also include a set of 34 small black and white maps initially omitted or printed with some mistakes (pp. 572–580), followed by a useful table of Ethiopian ‘Titles, ranks and functions’ (pp. 580–590) and a series of 31 larger ‘Maps’, some of which are in color, dealing with geographic, linguistic, religious, historical, and administrative matters (pp. 591–647). An impressive general ‘Index’ to all entries of the *Encyclopaedia Aethiopica* (pp. 649–1259), followed by the ‘List of Authors’ (pp. 1261–1267) and the ‘Image credits’ (pp. 1268–1269), complete the volume.

⁶ It is unfortunate that, in the section devoted to Italian post-colonial literature (pp. 395a–396a) any reference to the life and work of the comic book author Hugo Pratt (1927–1995) is missing. The early years and adventures (real or imaginary) of this author in Ethiopia were especially formative and inspired the stories of *Le etiopiche*, also known as *Corto Maltese in Africa* (1972–1973). See Pratt’s recollections in his first autobiography, *Le pulci penetranti* (ed. A. De Rosa; Venice: Alfieri, 1971), 7–30.

⁷ See B. Daskas and A. Soldati, ‘In memoriam Gianfranco Fiaccadori (1957–2015)’, *Aethiopica*, 18 (2015), 200–213.

Reviews

Finally, we may congratulate the editors, the members of the editorial team, and all the specialists—if my calculations are exact, not less than 591 authors!—who have collaborated on such a remarkable and scholarly achievement, and to express the wish that the content of the 4,360 articles of the *Encyclopaedia Aethiopica* will be soon available online, and that, in future, regular publication of new supplements will help to keep this wonderful project up to date.

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PAOLO MARRASSINI, *Storia e leggenda dell’Etiopia tardoantica: Le iscrizioni reali aksumite*, Testi del Vicino Oriente antico, 9, Letterature etiopica, 1 (Brescia: Paideia, 2014). 394 pp. Price: € 43.00. ISBN: 978-88-394-0873-0.

Since the 1990s a series of publications have made the rich and diverse evidence related to late antique Ethiopia ever more accessible to non-specialists. In this remarkable book—published in the excellent *Testi del Vicino Oriente antico* series after the author’s death in 2013—the celebrated Semiticist Paolo Marrassini makes a landmark contribution to this burgeoning literature. In a modest introduction, Marrassini explains that the aim of the volume is to present to the reading public and to non-specialists in related fields reliable, annotated translations of the most important epigraphic evidence related to late antique Ethiopia. These translations are based on the Gəʿəz and Greek inscriptions published in the first and second volumes of the *Recueil des Inscriptions de l’Éthiopie des périodes pré-axoumite et axoumite* (Paris, 1991). The translations from Greek follow those in the third volume of the same publication (2000); while those from Gəʿəz (still not translated in the *RIÉ*) are the author’s own.

The provision of translations from the critical texts of these inscriptions—gathered together in a single place, and with a detailed annotation—is important enough; but I call Marrassini’s introduction ‘modest’ because the book in fact goes much further than its stated aim. For it offers (alongside the translations and their commentaries) a series of critical reflections on the inscriptions’ context, and a comprehensive guide to the rich textual evidence through which historians can further comprehend them. Extensive bibliographies on particular topics, persons, or texts appear throughout, in addition to the long bibliography in the final pages (to which Alessandro Bausi has added more recent publications). The book therefore also serves as an important scholarly introduction to the history of late antique Ethiopia, and will be of enormous interest both to Ethiopicists and, in particular, to those (like the present reviewer) who specialise in the wider medieval, eastern Christian, and Islamic worlds.