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Introductory Remarks

In the Ethiopic manuscript tradition, thematically structured lists of words, glossaries, and vocabularies from Arabic (more rarely from Turkish, Hebrew, Syriac, Coptic) into Gə'əz, Amharic, and Təgrəñña are far from being rare. The logic and organizing criteria of these texts are always relatively easy to detect, as in the case of lists of the names of the months, zodiac signs, religious personages, words of common usage, or even short supplications and prayers translated. The usage and goal of these lists/glossaries, however, always remain uncertain and must be carefully assessed in each case, as their semantic range and their actual length show a sheer diversity and variation ranging from a very short and unpretentious marginal note to a full-fledged dictionary.¹

¹ Every assessment of the logic, structure, and function of these lists could be fruitfully set in the general frame of the discussion about the differences (and similarities) between 'practical' ('pragmatic') and 'poetic' ('literary') lists (for which see, among many, Belknap 2004, 30–35 and Eco 2009, 111–118 and 371–377). For the reader's benefit, we mention here only a very few examples sorted out from the many available items, which can be easily retrieved with a cursory look at some of the most important Ethiopic manuscript catalogues: MSS Collegeville, MN, Hill Museum & Manuscript Library, Ethiopian Manuscript Microfilm Library (= EMMML) 1187, fols 73v and 74r (names of the months in Arabic); 1419 fol. 42v (Arabic names of the stars and of the months); 2011, fol. 72r (Arabic prayer in Ethiopian letters); 2436, fol. 160r (prayers in Arabic written in Ethiopian letters); 2531, fol. 175v (explanation of Arabic and Hebrew words); 2548, fol. 4r (name of Mary in various different languages); 4036, fol. 4v (theological formula Arabic–Amharic); MS London, British Library, Or. 2263 (Strelcyn 1978, 102–103, fn. 61), fol. 6ra (Təgrəñña–Turkish vocabulary eight words), fols 6ra–12vb (Təgrəñña–Arabic vocabulary; edited by Littmann 1908). The most remarkable case of this kind of literature is the relatively extended Arabic–Gə'əz–Amharic vocabulary contained in MS Paris, Bibliothèque nationale de France, d'Abbadie 116, fols 14v–72r (Abbadie 1859, 132; Chaîne 1912, 74; Conti Rossini 1915, 208–209; Troupeau 1970 analyzes fols 65v–72r of the manuscript containing a list of 131 words of different Arabic dialects with their Gə'əz and Amharic translation).

This practice is attested also in the Arabic-Islamic manuscript tradition in general and in Ethiopia in particular.²

In the present article, we will present a wordlist containing a selection of names of animals in Arabic. Probably the list was originally conceived as monolingual but at a certain point was provided with an Amharic (and in a few instances Oromo) translation of the entries beside or together with explanatory glosses in Arabic.

Arabic Animal Names, Loanwords, and Translations: A Quick Historical Survey

Starting from pre-Islamic times up to the wave of translations of scientific works from Greek and other languages, Arabic already had developed a vast and specialized vocabulary to refer to plants, animals, and other natural elements. This original vocabulary was a direct product of the lifestyle of the inhabitants of the Arabic Peninsula, where nomadism, different forms of agricultural practices as well as fishery on the coastlines, required a thorough knowledge of the natural environment. However, these varied designations applied only to species found in the geographic area where Arabic-speaking peoples lived. This may be seen, for example, from the fact that Arabic used loanwords for species found outside the Arab domain, like the (Nile) crocodile.³

The translators of scientific, medical, and philosophical literature from the ninth to the eleventh centuries made a huge effort to find an Arabic equivalent for designations in Greek (or any other source languages) of species that were previously unknown to Arabs. This was especially important for, e.g., translations of pharmacological treatises. These different processes of linguistic transfer resulted in a widened biological vocabulary, which became more or less commonly

² A quick glance at the database of the project Islam in the Horn of Africa: A Comparative Literary Approach (IslHornAfr 2013–2018, <https://islhornafr.tors.ku.dk>) yields a substantial amount of this kind of items. Here we provide only a very short selection: MS Leiden, Drewes 35, fols 7v–11r (Names of the trees and roots), fols 11r–17r (chapter on the names of the trees and the roots); MS Addis Ababa, Institute of Ethiopian Studies 319, fols 1r–9v (list of trees arranged alphabetically in Arabic and Harari), MS Addis Ababa, Institute of Ethiopian Studies 4672, fol. 1v (list of animals in Arabic); MS Jimata, Muḥtār b. Abbā Ġihād 71, fol. 5r (list of herbs in Arabic), Agaro, Šayḥ Kamāl 120, fols 43v–44r (list of food stuffs and the combinations of their basic components), MS Limmū-Gannat, varia 30 (list of names of animals with glosses in *ʿaḡamī* Oromo).

³ The Arabic word for crocodile *timsāḥ* derives from the Coptic name of this animal.

accepted as being the Classical Arabic vocabulary in this field and the main⁴ example of which, at least for animals, is found in the great zoological dictionary *Ḥayāt al-Ḥayawān* of Kamāl al-Dīn Muḥammad ibn Mūsā al-Damīrī (1344–1405),⁵ which was finished in 1372.⁶

Law and jurisprudence are other important domains in which Arabic-Islamic erudition and science closely dealt with animals. The necessity of classifying animals according to the principles of ritual purity and the practical need of instructing the faithful about edible and inedible animals obliged Muslim experts in law to acquire zoological knowledge. In particular, the *faqīh* was supposed to be able to establish connections among animals and species by looking at their shape, physical structures, habitat, eating practices, and way of life to infer dietary rules for many different animals, starting from those established as *ḥalāl* or *ḥarām* in the Quran and the prophetic sayings by following a deductive analogy (*qiyās*). This logical procedure has allowed Muslim believers in different ecological environments to receive guidance on an extremely wide variety of fauna and has played a crucial role as Islam spread out from its cradle and Muslims met animals unknown to the first Islamic generations.⁷

The Manuscript

The zoological list published and discussed here occupies fols 66r–67r of the manuscript numbered six of the collection initiated by Muḥammad Saʿīd b. Muḥammad Amīn (d.1971), a *ṣayḥ* of the *Tiğāniyya* brotherhood, presently owned by his son *ṣayḥ* Kamāl in the city of Agaro (Jimma zone, Oromia, Ethiopia). It is a multiple-text manuscript of 194 folios written in very different hands, rich in marginal notes and scattered paratexts of very diverse content.⁸ The main

⁴ Already in the ninth century, many animal names from outside the traditional Arabic lexicon were used in Classical Arabic literature, e.g. in the *Kitāb al-Ḥayawān* of al-Ġāḥiz (d.869), see Hārūn 1938–1945.

⁵ Ullmann 1970, 39.

⁶ Eisenstein 1991, 132.

⁷ As in practically all other branches of the Islamic jurisprudence, also in the classification of animals as *ḥarām* and *ḥalāl* there are many differences among the various Islamic law schools.

⁸ MS Agaro Ṣayḥ Kamal, SHK00006. The manuscript was digitized in 2016 in the framework of the project Islam in the Horn of Africa: a comparative approach (<http://islhornafr.eu/>). A full-description of the item can be found in the online database of the project: IslHornAfr 2013–2018, <https://islhornafr.tors.ku.dk/backend/manuscripts/1356>. For a discussion of the concept of multiple-text manuscript and its phenomenology, see Brita and Karolewski 2021.

texts copied in the manuscript are also of different length (but mostly short) and deal with an extremely wide variety of topics.⁹

It is not possible to find a purely logical or a topic-based criterion consistently unifying the texts collected in the manuscript. On the contrary, it seems that the manuscript developed as a mere repository of erudite notes and selected brief texts on various subjects kept together by a very vague coherence, which unites some of them into a series of subgroups. So, for example, the list of zoonyms presented here is followed by a list of phytonyms (fols 67r–70v), with which it creates a conceptually coherent subunit in the manuscript.

None of the sections composing the manuscript has a colophon or a date of completion. A quick analysis of the hands quite recently points to a quite recent date of copying for all the sections, probably between the end of the nineteenth and the first twenty years of the twentieth century. As mentioned above, it is clear that, as it is presently, the manuscript is the outcome of a relatively long formation process, which did not end until at least 1928, when some of the most recent notes were written down.¹⁰

No data are available about the trajectory of the manuscript, in particular if it changed owners through time. The remarkable absence of statements of possession, acquisition, and selling among the many of marginal texts seems to point to the fact that the manuscript did not actually move (or did not move much) from its present location and remained in the hands of its first owner (possibly *šayḥ* Muḥammad Saʿīd b. Muḥammad Amīn).

However, it is uncertain that the copying of the texts and notes in the manuscript took place (for most of them, at least) in Agaro and its nearest surroundings and was carried out by the funder of the collection and/or other learned people of his entourage. Particularly in the Arabic animal list, certain features of the handwriting style (usage of red and blue ink; red frames to contain the text; red dots as separators among words; regularity of the ductus) and especially the presence of an Amharic translation for the entries could point to other Ethiopian areas as its probable place of origin.

The list contains 93 entries written consecutively and separated one from another by a red dot. All but seven entries have glosses. Most of the glosses (81) are

⁹ For example, the text preceding the zoological list is the *Taḍkirat al-iḥwān* by Muḥammad b. Ibrāhīm al-ʿAlīgī al-Qulhānī (fl. 1780), a rare treatise on the legal terminology of the *šāfiʿī* school of law. Between this text and the list, a seven-line excerpt from al-Baḡīramī's (d. 1805) *Tuḥfat al-ḥabīb ʿalā šarḥ al-ḥatīb* was copied, containing the supplication the Prophet made when he married his daughter Fāṭima to ʿAlī.

¹⁰ Fol. 138v, mention of an earthquake on the 20 *rabīʿ al-tānī* 1347 (6 October 1928).

translations into Amharic, written in Arabic script. Sometimes (11 cases) two different Amharic translations are provided, and twice three Amharic words correspond to the Arabic entry. In eight instances, an Oromo translation is given together with the Amharic one, and in one instance only an Oromo correspondent to the Arabic word is mentioned. These translations in Ethiopian languages are written obliquely over the Arabic headword and are followed by the Arabic syntagm *minnā*.¹¹ When an Arabic entry is rendered with two different Amharic words, these are separated by a *ḥā'*, probably an abbreviation of *āḥar* (another *scil.* 'another translation').

Moreover, in 12 cases an Arabic explanatory gloss comes to better clarify the Arabic term.

The entries of the list and the glosses show a complex relationship, which is built up in three different layers. The Arabic explanatory notes and the names of the list were written by the same hand. The Amharic (and Oromo) translations can be attributed to a hand different from the Arabic texts. Eventually a third, later hand, came to correct and adjust some of the Amharic translations using a modern device as a marking pen. From the analysis of the hands, it can therefore be inferred that the zoological list was first conceived as a monolingual Arabic collection of animal names accompanied by some clarifying explanations. The translations were added later and probably not by the author of the list. A later user eventually took the liberty of revising the Amharic version of some words.

The overwhelming presence of Amharic translations is puzzling, as Agaro is basically an Oromo area. A rational hypothesis could be that *Šayḥ* Muḥammad Sa'īd b. Muḥammad Amīn, the originator of the collection, produced (or acquired) the manuscript in the Amharic-speaking Wällo, during his educational stay there, and brought it to Agaro. In this way, the manuscript could be one more concrete example of the spread of Amharic as a language of culture and instruction among Muslims in Central and Western Ethiopia.¹²

¹¹ 'From us' possibly a calque on the Amharic *kāñña* ('from us' meaning 'at our side, at our place'). The use of the first-person plural points to a feeling of proximity to the local languages as opposed to Arabic.

¹² This linguistic and cultural development has been masterly described in Drewes 1976 and Drewes 2007. The trend of going to the Amharic speaking region of Wällo to be educated there characterized many Muslim communities in Western and Central Ethiopia from the nineteenth century onwards. After the creation of the modern Ethiopian state, Amharic became moreover the national language, strengthening its position in the country and spreading rapidly and deeply among Muslims.

The translations show a variable exactitude in the zoological identification of the animals, sometimes being very precise and sometimes completely wrong. It seems that the translator(s) had, quite understandably, the local fauna of Ethiopia as the main reference point for the identification and experienced some difficulties when dealing with animals unknown in the country.

The Background of the Wordlist

The Ethiopian list of Arabic zoonyms was not an extemporaneous product of a more or less learned compiler but was written down on the basis of a model. The succession of the names in the list is very similar to the series of canonically licit and illicit animals as presented in the *Minhāġ al-tālibīn*, a renowned handbook of law according to the *šāfi'ī* school by *imām* al-Nawawī (d.1277), and further discussed in its numerous commentaries and glosses. In particular, the Ethiopian zonymic list has a striking resemblance to the sequence of animals mentioned in the glosses of Aḥmad al-Qalyūbī (d.1659) on the chapter on food (*kitāb al-aṭmi*) of the commentary of Ġalāl al-Dīn Muḥammad al-Maḥallī (d.1459) on the *Minhāġ al-tālibīn*.¹³

The text of al-Qalyūbī's glosses apparently became known to Ethiopian Muslims¹⁴ and, when it was printed in Egypt in 1922 at the Maṭba'at Muṣṭafā al-Bābī al-Ḥalabī in four volumes, the book spread in Ethiopia: a copy of three (I, II, and IV) of its four volumes can be found in Šayḥ Kamāl's library.¹⁵ This does not entail that the list is directly copied from al-Qalyūbī's book, but it is clear that the author had the animals mentioned in this legal source in mind and was inspired by the succession of zoonyms that the *fiqh* text shows.

Therefore, from a strict zoological point of view, the list of the zoonyms lacks a scientific, rational organization. Names were put together in more or less precisely defined natural groups but do not follow each other systematically. Animals normally classified by zoologists in one group come in the middle of another group, to which scientifically they do not belong: the pelican appears amongst the smaller mammals, and the hoopoe comes at the end of the list outside of the groups of birds.

¹³ al-Qalyūbī 1956, 257–264.

¹⁴ For a list of the manuscript and printed attestations of al-Qalyūbī's glosses, see the database of IslHorAfr 2013–2018, <https://islhornafr.tors.ku.dk/backend/texts/36>.

¹⁵ IslHorAfr 2013–2018, https://islhornafr.tors.ku.dk/backend/manuscript_parts/4784.

The Structure of the Wordlist

The internal structure in the arrangement of the words can be sketched as follows:

- Reptiles, Amphibians and Arthropods *ḥašarāt*¹⁶, frog and crab and also ‘snake’ to ‘soft-shelled turtle’ (series of five items).
- Hoofed animals (*Ungulata*): from ‘Arabian oryx’ to ‘buck’ (series of four items).
- Hyena.
- Two lizards: ‘spiny-tailed’ lizard and ‘agama lizard’ (two items; obviously, they should have belonged to the reptiles group mentioned above).
- Smaller mammals: rabbit to hyrax (series of 10 items).
- ‘Pelican’.
- Two more smaller mammals: ‘stoat’ and ‘squirrel’.
- ‘Tiger’ (should come after the following item: ‘giraffe’)
- ‘Giraffe’.
- Greater carnivores among the mammals: from ‘lion’ to ‘bear’ (series of four items)
- ‘Elephant’.
- ‘Monkey’: mentioned twice with two different words.
- Raptors: from ‘goshawk’ to ‘eagle’, including ‘crow’ which may be treated as a raptor in Classical Arabic sources (series of six items).
- Smaller carnivores: from ‘jackal’ to ‘domesticated polecat/ferret’ (series of four items).
- ‘Pied crow’ and ‘kite’: should belong to the ‘raptors’.
- ‘Mouse’ and ‘rat’.
- Series of different birds including fruit bat:¹⁷ from ‘white stork’ to ‘swallow’: (series of 24 items).
- Insects: from ‘ant’ to ‘long horned beetles’ (series of eight items).
- Different small birds: from ‘rook’ to ‘red-backed shrike’ (series of four items).
- ‘Gecko’.

¹⁶ The term *ḥašarāt* in Arabic from the Classical period denotes all kinds of small animals moving close to the ground, i.e. insects, amphibians, reptiles, and small rodents (on this point, see also Lamouchi Chebbi 2018).

¹⁷ In Classical Arabic bats were usually categorized as birds, even though their mammalian nature was well known and discussed by medieval authors (see Ben Saād et al. 2013).

- ‘Short-toed snake eagle’.
- ‘Gecko’ (another word).
- ‘Cat’: two different zoonyms.
- ‘Hoopoe’.

Linguistically, it must be noticed that the Arabic species names used in the list correspond in large part to the ones attested in the Arabic zoological literature from the Classical period. As the background of the list should be found in the juridical literature, this adherence to Classical Arabic terminology is not surprising.¹⁸

The Translations in Local Languages

As mentioned, the list is provided with an Amharic translation for most of the Arabic zoonyms (sometimes an Oromo translation instead of or together with the Amharic one can be found). All the words in local languages are written in Arabic script with the addition of a few modified Arabic letters to render the Amharic/Oromo phonemes which are absent in Arabic. The following signs can be found in the list: *kāf* with three dots above it, *ḡayn* with three dots, and *ḡīm* with three dots are interchangeably used for /g/; *šīn* with four dots represents /č/; *ṭā* with three dots above it stands for /č/. As for the vowels: Arabic *fatha* represents the first and the sixth orders of the *fidāl* and /a/ of Oromo; *alif fatha* (*ā*) represents the fourth order of the Ethiopic syllabary; *damma* is used for both the second (/u/) and seventh (/o/) orders of the *fidāl*. In a couple of instances *yā* is used for the long /e/ in Oromo. Labiovelars are not marked. All these graphical modifications are well attested in the writing of the languages of Ethiopia in Arabic script.¹⁹ The wide variation shown by the text in the rendering of /g/ confirms once more the absence of a standardized way of writing Amharic and Oromo in Arabic script: random and intuitive solutions are the most practiced in both manuscripts and printed books.

The translation implies that the translator carried out a preliminary identification of the animal based on both some zoological knowledge and then matched it

¹⁸ Regarding the sources of the list, the mention is made of al-Qazwīnī in one of the marginal glosses. The reference is almost certainly to Zakariyā b. Muḥammad b. Maḥmūd (d. 1283) and his *Kitāb ‘Agā’ib al-maḥlūqāt wa-ḡarā’ib al-mawḡūdāt*, a very renowned handbook of cosmography which also includes a bestiary (see Wüstenfeld 1848–1849, I, for the first edition; many modern editions in the Arab world, among which in this paper we use al-Qazwīnī 2000). The reference to al-Qazwīnī does not imply a direct knowledge of his work by the author of the list, as he could have possibly got the name from one of his juridical sources.

¹⁹ See for example Wetter 2012, 182–183.

with the reality of the local Ethiopian fauna. Thus, the Amharic version represents the result of an intellectually complicated process, where scientific and linguistic skills were needed and used.

Most identifications are precise from both a linguistic and zoological point of view, as in the following examples:

- Arabic *‘aqrab* = Amharic *gint* (‘scorpion’).
- Arabic *ḥayya* = Amharic *əbab* (‘snake’).
- Arabic *timsāḥ* = Amharic *azzo* (‘crocodile’).
- Arabic *asad* = Amharic *anbässa* (‘lion’).
- Arabic *nimr* = Amharic *näbär* (‘leopard’).
- Arabic *fil* = Amharic *zəhon* (‘elephant’).
- Arabic *qird* = Amharic *zəngär* (‘ape’).
- Arabic *nu ‘āma* = Amharic *sägon* and Oromo *guchii* (‘ostrich’).
- Arabic *šarrāra* ‘a kind of cricket’ (*Acheta*) = Amharic *fenta* ‘locust-like grasshopper which hops but does not fly and does not congregate in swarms; cricket’.²⁰
- Arabic *ḥimāruh*, i.e. *ḥimār waḥš* ‘zebra’. *Waḥš* can be inferred from the previous entry *baqar waḥš*. The list has an Oromo gloss above the line: *harree diidoo* ‘zebra’; then an Amharic translation under the line: *yäbäda ahəyya* also meaning ‘zebra’.²¹

Some other Amharic translations are, however, less precise. The reason for the lack of exactitude is mostly the incertitude in connecting the Arabic zoonym to an animal attested in the Ethiopian fauna, like in the following examples:

- Arabic *baqar waḥš* (lit. ‘wild cow’); the syntagm is commonly used in Classical Arabic literature with the meaning ‘Arabian oryx’ (*Oryx leucoryx*).²² The entry is apparently difficult to understand for the author of the list and prompted, therefore, two different translations in Amharic: 1) *agazän*, ‘greater kudu’ (*Tragelaphus strepciseros*) or²³ 2) *sala* ‘a large antelope’ (*Oryx beisa*).

²⁰ Kane 1990, II, 2323.

²¹ Kane 1990, I, 934. It must be noted that the Amharic syntagm *yäbäda ahəyya* can be analyzed as ‘the ass of the uncultivated land, wild ass’. The same literal meaning has also *yämeda ahəyya* (Kane 1990, I, 320), which is the Amharic way to call the ‘Grevy’s zebra’ (*Equus grevyi*) but also, interestingly enough, the proper ‘wild ass’ (*Equus asinus*). The two Amharic expressions could be a calque on the Arabic *ḥimār al-waḥš*.

²² Eisenstein 1991, 64.

²³ The Arabic word for the conjunction is *aw* instead of *am*, which can also point to the author’s hesitation.

The greater kudu *Tragelaphus strepsiceros* is an antelope like the oryx, but it differs in size, shape, colouring, and habitat. The Arabian oryx is endemic to the Arabian Peninsula, while the kudu is strictly African. The subspecies *Tragelaphus strepsiceros chora* is found from northern Kenya through Ethiopia up to Eritrea, western Somalia, and eastern Sudan. As for the East African oryx (*Oryx beisa*, also *beisa oryx*), it is closely related to the Arabian oryx and has a high resemblance to it. The main difference is that the Arabian oryx has a white coat, while the colour of the *beisa oryx* is a very light grey colour.²⁴ The *beisa oryx* is found in eastern Africa from Eritrea and Ethiopia southward to Tanzania but does not live in the Arabian Peninsula.²⁵

- Arabic *umm ḥubayn* ‘lizards of the Agamidae family’ has been identified with the Amharic *əsəst*, which means literally ‘chameleon’.²⁶
- Arabic *namir* ‘leopard, panther (*Panthera pardus*)’ has been translated as *nābər*, ‘lynx’. In this case, assonance could have played a role in prompting the connection.²⁷
- Arabic *ta‘lab* ‘fox’ is identified with the Amharic *qābāro* ‘jackal, Simien fox’ (*Canis simensis*). On the one hand, both the jackal and the Simien fox are bigger than any species of fox. On the other hand, no animal that looks like a fox is attested in Ethiopia.²⁸
- Arabic *qumrī* (written *qumrāy* in the manuscript) ‘turtle dove’ (*Streptopelia turtur*) has been identified with the Amharic *qoq*, which means partridge (*Perdix erckelii*). Turtle doves winter in Ethiopia, and many closely related species are found in East Africa. Partridges are smaller gallinaceous birds, but they behave quite differently from turtle doves; for instance, they almost never sit in trees. Additionally, their plumage is also quite different.

In some cases, the identification is completely wrong, as in the case of Arabic *fenek* ‘fennec fox’ (*Vulpes zerda*), which is rendered in Amharic as *gəssalla* ‘panther’.²⁹ A marginal gloss in Arabic says: ‘The fennec is a kind of the Indian

²⁴ Cf. Dorst and Dandelot 1986, plate 31 and 201–202.

²⁵ Dorst and Dandelot 1986, distribution map on page 223.

²⁶ The identification is provided by Ma‘lūf 1932, 7, who calls it *banāt ḥubayn* ‘Agamidae’. The list spells this name with an initial *ḡīm*, which is clearly an error.

²⁷ There is no similarity between the two animals, as the only real lynx in Africa is the caracal (*Caracal caracal*), also known as the ‘desert lynx’. This species is rather different in size, colour, and appearance from the leopard.

²⁸ Dorst and Dandelot 1986, 107. Dorst and Dandelot have put a question mark for the Bat-eared fox *Otocyon megalotis* in the Ethiopian region.

²⁹ Kane 1990, II, 1954.

foxes'.³⁰ *Dubb* 'bear' is identified with the Amharic *asama* 'wild boar, bush pig [*potamochoerus porcus*], pig, hog, sow'.

The reasons behind these failures are probably a lack of knowledge of the fauna outside the Ethiopian region and consequently the lack of knowledge regarding the precise meaning of an Arabic animal name. This has led to the approximations shown in at least some of the glosses in local languages.

Conclusions

As has already been noted the Arabic animal names from the list treated here stem from the classical vocabulary as used in *fiqh* manuals and in the reference work of al-Qazwīnī. Only two terms have their origin respectively in the Egyptian and Syrian dialect. It is thus clear that the producer of the list has basically only Classical Arabic literature as his scientific background.

The glosses in local languages, added by a hand different from the one of the list, are clearly meant to establish a relation between the Arabic zoonym and the local fauna to make fully understandable and as far as possible also physically recognizable the animals of the list to the Ethiopian reader. The exigency to connect an Arabic zoonym with a locally known species sometimes leads the translator astray with the result that the identification is, in the end, incorrect or forced. The translation is based on the local knowledge of the fauna while the Arabic zoological designations are those from Classical Arabic literature so that the room for misunderstandings and implausible identifications is wide.

Nothing testifies to the author's knowledge of the modern, western scientific tradition, as it could be the case in other contexts both in the Arab world (translation of handbooks of science in Arabic in the second half of the nineteenth century) and in Ethiopia starting from the 1920s with the translations of technical texts.

As for the reasons for the compilation of the list of Arabic zonyms and the aims that the author wanted to achieve, two hypotheses can be advanced with a good level of probability.

³⁰ There are actually three marginal notes about the 'foxes' on right side of fol. 66v: *Wa al-sammūr wa-al-singāb naw'ān min ta'ālīb [sic] al-turk* ('And the sable and the grey squirrel are two species of the foxes of the Turks'); *Wa-al-qaqīm wa-al-hawṣil naw'ān min ta'ālīb [sic] al-baḥr yu'had minhā al-farw* ('And the stoat and the pelican are two species of the foxes of the sea; fur is taken from them'); *Wa-al-fanak naw' min ta'ālīb [sic] al-hind* ('And the fennec is a species of the foxes of India'). The concept 'Foxes of the Turks' can be found in commentaries and supercommentaries on the *Mihāğ al-tālibīn* (e.g. in al-Qalyūbī, 1956, 258). 'The fox of the sea' (as well 'dog of the sea') is another Arabic name of the otter (more commonly *quḍa*) but is not attested as a denomination of a species. As for the 'fox of India' it was not possible to identify it as an animal or as a species.

It is very much possible that the author was firstly moved by the necessity to better understand the Arabic texts of prophetic *hadīṭ* and law manuals dealing with the canonically licit and illicit animals, where zoonyms of species completely unknown in the Ethiopian area may often appear. To this clarifying purpose, the author of the list had to undertake a serious endeavour to identify animals absent from the Ethiopian fauna.

As an additional motivation, showing erudition and special knowledge could also have been another stimulating incentive, which pushed the author to compile the list.

Appendix: The Zoological List and the Glosses

[fol. 66r]

1. *Dafḍa* ‘, ‘frog’; Amharic (= Amh.) *g^wagunčär*.³¹
2. *Saraṭān*, ‘crab’; Amh. *yāwəha ənnat*,³² *yāwəha gint*.³³
3. *Ḥayya*, ‘snake, serpent’; Amh. *əbab*.³⁴
4. ‘*Aqrab*, ‘scorpion’; Amh. *gint*.³⁵
5. *Sulahfāh*, ‘turtle’; Amh. *qč*, *dnkūr-kūrā*.³⁶
6. *Timsāh*, ‘crocodile’; Amh. *azzo*.³⁷
7. *Tirsa*, ‘African or Nile softshell turtle (*Trionyx triunguis*)’; Amh. *gmār*.³⁸
8. *Baqar waḥš*, ‘Arabian oryx (*Oryx leucoryx*)’; Amh. *agazān*³⁹ or *sala*.⁴⁰
9. *Ḥimāruh* (i.e. *ḥimār waḥš*), ‘zebra’; Amh. *yābāda ahəyya*,⁴¹ Oromo *harree diidoo*.

³¹ Kane 1990, II, 2058: ‘frog, padlock’.

³² Kane 1990, II, 1471: ‘waterbug (which skates on the surface of the water)’.

³³ Literally, ‘water scorpion’; the word is not attested in dictionaries.

³⁴ Kane 1990, II, 1198.

³⁵ Kane 1990, II, 2015.

³⁶ Unidentified words transliterated from ‘*aḡamī*’.

³⁷ Kane 1990, II, 1276.

³⁸ Unidentified word transliterated from ‘*aḡamī*’. A connection with Amharic *gumare* (‘Hyppopotamus’) seems unlikely due to the significant differences between the two animals.

³⁹ Kane 1990, II, 1330: ‘greater kudu (*Tragelaphus strepsiceros*)’.

⁴⁰ Kane 1990, I, 441: ‘*oryx beisa*, a large antelope’.

⁴¹ Kane 1990, I, 934: ‘የበዳ አህያ [yābāda ahəyya], zebra also የሜዳ አህያ [yāmeda ahəyya]’. The two zoonyms are made on the basis of the word *ahəyya* (‘donkey, ass’; Kane, 1990, II, 1093), literally meaning ‘The donkey of the desert’ and ‘The donkey of the field’. Under the entry *ahəyya* Kane mentions also a third variant: ‘የበረኅ አህያ [yābārāha ahəyya]’ i.e. ‘The donkey of the lowland wilderness’.

10. *Ṣaby*, ‘gazelle (*Gazella Dorcas*)’; Amh. *feqo*,⁴² *waydali*.⁴³
11. *Tays*, ‘buck, he goat’; Amh. *dəkk^wəla*.⁴⁴
12. *Ḍab* ‘, ‘hyena’; Amh. *ḡəb*.⁴⁵
13. *Ḍabb*, ‘spiny-tailed agama (*Uromastyx*)’; *wkkl*.⁴⁶
[fol. 66v]
14. *Umm ḥubayn*, ‘Agama lizard’; Amh. *əsəst*.⁴⁷
15. *Arnab*, ‘hare (*Lepus egyptianus*)’; Amh. *ṭəncäl*.⁴⁸
16. *Ṭa ‘lab*, ‘fox’; Amh. *qābāro*.⁴⁹
17. ‘And a species of fox is’ *al-ṭufa*; ‘jungle cat (*Felis chaus*)’.⁵⁰
18. *Yarbū* ‘, ‘jerboa’; Amh. *agardam*.⁵¹
19. *Ibnu ‘irās* (i.e. *ibn ‘irs*), ‘polecat, weasel’; Amh. *säs*.⁵²
20. *Fanak*, ‘fennec fox (*Vulpes zerda*)’; Amh. *gəssəlla*.⁵³
21. *Sammūr*, ‘sable (*Martes zibellina*)’; Amh.-Oromo *Adurre lagaa yəmäsäl*.⁵⁴
22. *Qunfuḍ*, ‘hedgehog’; Amh. *ḡart*.⁵⁵
23. ‘And a kind of hedgehog is’ *al-duldul*, ‘the porcupine’.

⁴² Kane 1990, II, 2298: ‘a kind of gazelle; jerboa’.

⁴³ Unidentified word transliterated from ‘*aḡamī*. A connection with Gə‘əz *wäyṭäl* (Dillmann 1865, 929: ‘caprea’) and/or Təgrəñña *wäyṭäl* (Kane 2000, II, 1781: ‘ibex’) seems scarcely probable, even if not completely impossible. See also Hommel 1879, 390–391, who mentions *wäyṭäl* together with *feqo*. Interestingly, the Gə‘əz–Amharic dictionary Kidanä Wäld Kəfle 1955/1956, 387 also translates *wäyṭäl* with *feqo*.

⁴⁴ Kane 1990, II, 1815: ‘bushbuck (*Tragelaphus scriptus*)’.

⁴⁵ Kane 1990, II, 1863.

⁴⁶ Unidentified word.

⁴⁷ Kane 1990, II, 1168: ‘chameleon’.

⁴⁸ Kane 1990, II, 2162.

⁴⁹ Kane 1990, I, 768: ‘jackal, Simien fox (*Canis Simensis*)’.

⁵⁰ This identification is confirmed by Ma‘lūf 1932, 53.

⁵¹ The word is clearly written in ‘*aḡamī*’ but it was not possible to identify the animal.

⁵² Kane 1990, I, 500: ‘gazelle’.

⁵³ Kane 1990, II, 1954 ‘panther (usually) black with white spots’. Note on the right margin of the manuscript: *Wa-al-fanak naw’ min ṭa ‘ālīb [sic] al-hind* (‘The fennec is a species of the foxes of India’).

⁵⁴ Mixed Amharic-Oromo gloss above the entry: ‘It resembles a (wild) cat’. *Adurre lagaa* (apparently ‘the cat of the river’) comes further in the list as an Oromo translation of ‘wild-cat’.

⁵⁵ Kane 1990, II, 1860.

24. *al-Wabr*, ‘the rock hyrax (*Procavia capensis*)’; Amh. *aškokko*.⁵⁶
25. *al-Ḥawṣal*, ‘the pelican’, ‘It is a white bird bigger than the crane (*karakī*) with an enormous crop from which [fur] is taken’.⁵⁷
26. *al-Qāqum*, ‘the stoat (*Mustela eminea*)’, ‘And the s’⁵⁸ ‘and the stoat and the pelican are two species of the fox of the sea, fur is taken from them’.⁵⁹
27. *al-Singāb*, ‘Persian squirrel (*Sciurus anomalus*)’, ‘And he is of the shape of a jerboa’⁶⁰, ‘The sable and the grey squirrel are two species of the foxes of the Turks’.⁶¹
28. *al-Babr*, ‘the tiger’, ‘It is one of the predators and is hostile to the lion’.⁶²
29. *al-Zurāfa*, ‘the giraffe’; Amh. *qr̥sa*; ‘*mmrsa*; *qāččəne*.⁶³
30. *Asad*, ‘lion’; Amh. *anbässa*.⁶⁴
31. *Namir*, ‘leopard, panther (*Panthera pardus*)’; Amh. *nābər*.⁶⁵
32. *Dī’b*, ‘wolf (*Canis lupus*), jackal (including *Canis lupaster*)’; Amh. and Oromo *yäyy*.⁶⁶
33. *Dubb*, ‘bear’; Amh. *asama*,⁶⁷ *ğuyyami*.⁶⁸
34. *Fīl*, ‘elephant’; Amh. *zəhon*.⁶⁹

⁵⁶ Kane 1990, II, 1182.

⁵⁷ *Ṭa’ir abyad akbar min al-kurkī dū al-ḥawṣala ‘azīma yuttaḥad minhā*, Arabic note on the left margin next to the entry of the list, which corresponds literally to a passage of the supercommentary of ‘Abd al-Ḥamīd al-Šarwānī to the *Tuḥfat al-muḥtāğ fī šarḥ al-minhāğ*: al-Šarwānī 1938, 280.

⁵⁸ ‘*Wa al-s*’ follows the word *qāqum*, which is repeated after a blank at the beginning of the following line (the first *qāf* lacks the two dots).

⁵⁹ A note on right margin of the manuscript: *Wa-al-qaqīm wa-al-ḥawṣil naw’ān min ṭa’ālīb [sic] al-baḥr yu’ḥad minhā al-farw’*.

⁶⁰ Arabic note above the entry: *Wa-huwa fī šakl al-yarbū’*. This similitude is well established in all commentaries and supercommentaries to the *Minhāğ al-ṭālibīn* e.g. in al-Qalyūbī 1956, 258.

⁶¹ A note on the right margin of the manuscript says: *Al-sammūr wa-al-singāb naw’ān min ṭa’ālīb [sic] al-turk*.

⁶² A note above the entry: *Wa-huwa min al-sibā’ wa-yu’ādī al-asad*.

⁶³ The first two Amharic words remain unidentified, but for the third see Kane 1990, I, 839.

⁶⁴ Kane 1990, II, 1220.

⁶⁵ Kane 1990, I, 1035–1036: ‘lynx’.

⁶⁶ Kane 1990, II, 1702: ‘hunting dog [also: ‘African wild dog’] (*Lycæon pictus*), jackal’; Gragg 1982, 457: ‘wolf’.

⁶⁷ Kane 1990, II, 1163–1164: ‘wild boar, bush pig (*Potamochoerus porcus*), pig, hog, sow’. Hommel 1879, 301–303.

⁶⁸ The word is clearly written in ‘*ağamī*’, but the animal remains unidentified.

⁶⁹ Kane 1990, II, 1602.

35. *Qird*, ‘ape, monkey’; Amh. *ḡəṅḡäro*, ‘Anubis baboon (*Papio Anubis*)’.⁷⁰
36. *Nasnās*, ‘monkey’; Amh. *ṭoṭa*.⁷¹
37. *Bāz*, ‘hawk (general name), here probably the goshawk (*Accipiter gentilis*)’; Amh. *çəlfīt*;⁷² Oromo *culullee*.
38. *Šāhīn*, ‘peregrine falcon’; Amh. *gāddi*.⁷³
39. *Šaqr*, ‘falcon (general term)’; Amh. *ṭənb amora*.⁷⁴
40. *Nasr*, ‘vulture, eagle’, ‘The sultan of the birds’⁷⁵ ‘And regarding the eagle/vulture, it is not of red colour or of black colour, but it is black tending a little bit to red, and the head of his wings is of gold and his breast is white and his beak is blue’.⁷⁶
41. *Zāḡ*, ‘crow’; Amh. or Oromo, *u/omā*.⁷⁷
42. *‘Uqāb*, ‘eagle’; Amh. *ḡobira*.⁷⁸
43. *Ibn āwā*, ‘jackal’, ‘He is included in the predators with tusk’;⁷⁹ Amh. *araḡ*.⁸⁰
44. *Hirra*, ‘female cat’; Oromo *adurre laḡii*.⁸¹
45. [*hirrat*] *waḥš*, ‘wild female cat’; Amh. *anār*.⁸²

⁷⁰ Kane 1990, II, 1869.

⁷¹ Kane 1990, II, 2188: ‘vervet monkey (*Cercopithecus aethiops*)’.

⁷² Kane 1990, II, 2204: ‘sparrow hawk; bird of prey’.

⁷³ Kane 1990, II, 2033: ‘kind of falcon’.

⁷⁴ Kane 1990, II, 2159: ‘vulture’.

⁷⁵ Arabic note above the entry: *Sulṭān al-ṭayr*.

⁷⁶ Arabic note on the bottom margin of the folio: *Wa-ammā al-nasr fa-huwa lā aḡmar al-lawn wa-lā-aswad al-lawn lakinnah aswad yamīl ilā al-ḡumra šay’an yasīran ra’s aḡnihatih min al-ḡahab wa-šadruḡ abyad wa-minḡāruḡ azraq*. It is a quotation of a passage of al-Qazwīnī (al-Qazwīnī 2000, 387) on the *nasr* (‘eagle/vulture’) as one of the four *šūra* (‘images’) of the angels carrying the *ḡamalāt al-‘arš* (‘divine throne’) and has no direct zoological relevance. The original text of al-Qazwīnī reads *wa-šadruḡ aydan* instead of *wa-šadruḡ abyad* of the list.

⁷⁷ The word is clearly written in *‘aḡamī*, but it was not possible to identify it.

⁷⁸ Kane 1990, II, 1864: ‘large bird of prey’.

⁷⁹ Arabic note above the entry: *Huwa mulḡaḡ bi-ḡī al-nāb*, the text of which can be found in the commentaries or supercommentaries of the *Minḡāḡ al-ṭālibīn* e.g. in al-Qalyūbī 1956, 259.

⁸⁰ Kane 1990, II, 1156: ‘long-tailed animal with a pointed snout which raids beehives for their honey’ (honey badger (*Mellivora capensis*), also known as ratel).

⁸¹ Literally ‘The cat of the river’.

⁸² Kane 1990, II, 1211: ‘wildcat (*Viverra genotta*)’.

46. *Nims*, ‘ichneumon, mongoose; probably here: Egyptian mongoose, *Herpestes ichneumon*’; Amh. *məṭməṭ* [*sic*].⁸³
47. *Ibn maqraḍ/miqraḍ*, ‘ferret (*Mustela putorius furo*) ’; Amh. *ayṭä mägoṭ* (or *ayṭä mogäṭ*).⁸⁴
48. *Ġurāb abqa* ‘, ‘pied crow (*Corvus albus*)’; Amh. *Bokeçu q^wəra*.⁸⁵
49. *Ḥidāh* (more correctly: *hid’ā*), ‘kite’; Amh. *čəlfīt*;⁸⁶ Oromo *culullee*.⁸⁷
50. *Fa’r*, ‘mouse’; Amh. *ayt*.⁸⁸
51. *Ġirdān*, *ğurdān*,⁸⁹ ‘rat’; Amh. *təlləq ayṭ*, *falfal*.⁹⁰
52. *Laqlaq*, ‘stork’; Amh. *asaləqami*.⁹¹
53. *Şurad*, ‘shrike (passerine birds of the family *Laniidae*)’; Amh. *şulaq čäləq*.⁹²
54. *Raḥama*, ‘Egyptian vulture (*Neophron percnopterus*)’; Amh. *quyyahara*.⁹³
55. *Buğāta*, ‘a kind of small bird of prey’;⁹⁴ Amh. *sabissa*.⁹⁵

⁸³ The Amharic word has been cancelled by a stroke. Kane 1990, I, 354: ‘genet (*Genetta* sp[ecies])’.

⁸⁴ Kane 1990, I, 347: ‘a kind of field mouse which has a tapered nose, dull gray fur and a white ventral area’; Kane 1990, I, 348: ‘small field mouse’; Kane 1990, II, 1296: ‘field mouse (a little smaller than the common mouse) with dull gray fur and a white ventral area’.

⁸⁵ Kane 1990, I, 718: ‘ቦሐ ቀጥራ [*Boḥa q^wəra*] crow which has a white spot on his head’ (also *b^waḥe q^wəra* and *yāNoḥ q^wəra*). See also Kane 1990, I, 855 s.v. *boḥa* and *b^waḥe*.

⁸⁶ Kane 1990, II, 2204: ‘sparrow hawk; bird of prey’.

⁸⁷ Gragg 1982, 87 confirms the identification of *culullee* ‘A kind of bird of prey’ with Amh. *čəlfīt*.

⁸⁸ Kane 1990, II, 1296.

⁸⁹ The form is actually a plural of a singular *ğuraḍ*.

⁹⁰ Literally ‘big mouse’. As for *falfal*, the word is clearly written in ‘*ağamī*, but the animal remains unidentified. Moreover, it has been cancelled by a series of strokes.

⁹¹ The Amharic word is made up of the two elements *asa* (‘fish’) and *ləqami* (active participle from verb *ləqqāmā* ‘to pick up, to gather’). As a compound name, it is not attested in dictionaries.

⁹² The word compound as such is not attested in dictionaries. The first element could be linked to Kane 1990, I, 606 *şoləq* ‘toucan (which has a long-pointed beak)’; the second element is possibly connected to Kane 1990, II, 2201 *čäləq^wə* ‘A kind of sparrow hawk’.

⁹³ Possibly to be interpreted as a compound made up of *qäyy* and *amora* meaning ‘the red bird of prey’. As such, the word is not attested in dictionaries.

⁹⁴ The definition of the *buğāta* is uncertain in the sources. We follow here Biberstein-Kazimirski 1860, I, 145: ‘Oiseau de proie de petite espèce’. In Arabic sources several different descriptions of the bird are available: in particular, it is discussed whether it is a bird of prey and/or a seabird or not. See for example Ibn Manzūr 1955–1956, II, 118–119, and al-Azharī n.d., 93.

⁹⁵ Kane 1990, I, 519: ‘a large white bird, heron or egret (*Ardea garzetta*)’.

56. *Būm*, ‘owl’; Amh. *guggut*.⁹⁶
 57. *Waṭwāt*, ‘which is the *ḥuffās*’,⁹⁷ ‘bat’; Amh. *yālelit wāf*.⁹⁸
 58. *Sa ‘dān*, (probably) ‘a genus of flowering, thorny plants (*Neurada*)’;⁹⁹ Amh. *kərənčət*.¹⁰⁰
 [fol. 67r]
 59. *al-Šu*’,¹⁰¹ ‘the nightjar, goatsucker’.
 60. *al-Šadā*, ‘little owl (*Athene noctua*)’,¹⁰² ‘and they both are species of *al-buḡāṭa*’.¹⁰³
 61. *Ġurāb zar*’, ‘jackdaw (*Coeleus monedula*)’; Amh. *tu/o/qlis, u/omā*.¹⁰⁴
 62. *Babbagā*’, ‘parrot’; Amh. *gračča*.¹⁰⁵
 63. *Ṭāwūs*, ‘peacock’; Amh. *yāmāsqāl wāf*.¹⁰⁶
 64. *Na ‘ām*, ‘ostrich’; Amh. *sāgon*; ¹⁰⁷ Oromo *guchii*.¹⁰⁸

⁹⁶ Kane 1990, II, 2058.

⁹⁷ *Ḥuffās* is another Arabic name of the bat.

⁹⁸ Kane 1990, I, 41 (*s.v. lelit*) and Kane 1990, II, 1598 (*s.v. wāf* or *wof*).

⁹⁹ This is an added note on the left inferior margin of the folio. It seems to have been erroneously placed here instead of in the following list of plants. For the identification of the Arabic word see, for example, Ibn Manẓūr 1955–1956, III, 215–216, Biberstein-Kazimirski 1860, I, 1091. The inaccurate collocation of *sa ‘dān* could have been caused by the fact that it can also mean ‘monkey’, but as a word originally spreading with this sense from the Syrian dialect (see Ma‘lūf 1932, 16–17, 162, according to which the word is typically Syrian, and ‘Abd al-Raḥīm 2003, III, 750).

¹⁰⁰ Kane 1990, II, 1393: ‘*k’ərənčət* a variety of ground creeper which has small thorns (*Tribulus terrestris*)’.

¹⁰¹ The manuscript reads in this way, and the word is attested in Biberstein-Kazimirski, I, 1385: ‘Hibou; *en gén.*, tout oiseau nocturne’. It exists also in the form with initial *dād* (*ḍawwa ‘ḍawwa*’) with the same meaning: see Ibn Manẓūr 1955–1956, VIII, 229–230, Ma‘lūf 1932, 171–173.

¹⁰² For the definition of *al-šadā*, see Biberstein-Kazimirski 1860, I, 1325, Ibn Manẓūr 1955–1956, XIV, 454, and Ma‘lūf 1932, 180.

¹⁰³ Arabic gloss above *al-šadā*: *Wa-humā naw ‘ān min al-buḡāṭa*. For the identification of *al-buḡāṭa*, see above note 93.

¹⁰⁴ The words are clearly written in ‘*aḡamī*’ but remain unidentified.

¹⁰⁵ Kane 1990, II, 1952: ‘piebald (mule); porcupine (because of its black and white needles)’, possibly here meaning a gray, silver-gray parrot, perhaps the *Poicephalus rufiventris*.

¹⁰⁶ Kane 1990, I, 506: ‘name given to various birds appearing at the time the rainy season ends’, one of them is the *dənbiṭ* (see below).

¹⁰⁷ Kane 1990, I, 584.

¹⁰⁸ Hinsene Mekuria 2005/2006, 210.

65. *Kurkī*, ‘Common crane (*Grus grus*) and crane in general’; Amh. *šāmāla*.¹⁰⁹
 66. *Baṭṭ*, ‘duck’; Amh. *wahabaṭbaṭ*.¹¹⁰
 67. *Iwazz*, ‘goose’; Amh. *yāwānz amāte*;¹¹¹ Oromo *du’ayaaddu*.¹¹²
 68. *Dağāğ*, ‘hen’; Amh. *doro*.¹¹³
 69. *Ḥamām*, ‘pigeon’; Amh. *ərgəb*.¹¹⁴
 70. *al-Qumrāy* (= *qumrī*), ‘turtle dove’; Amh. *qoq*.¹¹⁵
 71. ‘*Uşfür*, ‘house sparrow, but also small birds in general’; Amh. *čäräba* or *čoräba*.¹¹⁶
 72. ‘*Andalīb*, ‘nightingale and thrush nightingale’; Amh. *guramayle*.¹¹⁷
 73. *Ša’wa*, ‘goldcrest (*Regulus regulus*)’; Amh. *dənbīt*.¹¹⁸
 74. *Zurzür*, ‘starling (*Strurnus vulgaris*)’; Amh. *gərisa*.¹¹⁹
 75. *Ḥuṭṭāf* ‘and he is known as ‘*uṣfür al-ğanna*’,¹²⁰ ‘swift, a variety of swallow’; Amh. *lalo*.¹²¹
 76. *Naml*, ‘ant’; Amh. *čučət*,¹²² *gundan*.¹²³
 77. *Naḥl*, ‘bee’; Amh. *nəb*.¹²⁴
 78. *Ḍubāb*, ‘fly’; Amh. *zənb*.¹²⁵

¹⁰⁹ Kane 1990, I, 611: ‘locust-eating crane (*Ciconia abdimi*)’.

¹¹⁰ The word is clearly thus written in ‘*ağamī*’ but cannot be found in dictionaries. It looks like a compound, the first member of which could be *wəha* ‘water’ and the second *bāṭbaṭ* ‘someone who beats or whips a liquid’ or simply a reduplication of the Arabic word *baṭṭ*.

¹¹¹ Kane 1990, II, 1544: ‘a kingfisher-like bird’.

¹¹² The word is clearly written in ‘*ağamī*’ but remains unidentified.

¹¹³ Kane 1990, II, 1734–1735.

¹¹⁴ Kane 1990, II, 1159 and also Kane 1990, I, 415–416 for the parallel form *rəgəb*.

¹¹⁵ Kane 1990, I, 761: ‘partridge (*Perdrix erckelii*)’.

¹¹⁶ Kane 1990, II, 2216: ‘small, brown grain-eating bird, sparrow’.

¹¹⁷ Kane 1990, II, 1929: ‘black crow which has a large white dorsal patch; a black and green bird’, possibly here it is meant in particular the *Corvus albicollis*.

¹¹⁸ Kane 1990, II, 1800: ‘small bird which has red and brown plumage (*Sylvia lugens*; *Fringilla bengalus*)’, called also *yāmäsqäl wäf*.

¹¹⁹ Kane 1990, II, 1931: ‘a kind of bird which gathers in flocks in fields, rivers and bushes’.

¹²⁰ ‘Swallow’ in Egyptian dialect.

¹²¹ The only occurrence of this word in dictionaries is Kane 1990, I, 40: ‘masc. pers. n., notable of Mänz’.

¹²² Kane 1990, II, 2241 *čəčət*: ‘swarm of ants of bugs’ (see also *ibid.* s.v. *čəččan*: ‘kind of small ant’). Cfr. also Bulakh and Kogan 2017, 178 ‘*tātāt*’.

¹²³ Kane 1990, II, 2013: ‘a kind of black ant which inflicts a painful bite’.

¹²⁴ Kane 1990, I, 1032.

¹²⁵ Kane 1990, II, 1616.

79. *al-Ba 'ūd*, ‘the mosquito’; Amh. *tənəññ*.¹²⁶
 80. *al-Zunbūr*, ‘the hornet’; Amh. *yāwəšša nəb*,¹²⁷ *tārba*.¹²⁸
 81. *Ḥunfusā*, ‘dung beetle, scarab, Amh. *ṭənzizza*,¹²⁹ *aṭgəbiññ*,¹³⁰ *barzaq*.¹³¹
 82. *al-Za 'qūq*, ‘a species of dung beetle’,¹³² ‘dung beetle, scarab’; Amh. *arankābal*.¹³³
 83. *Ġudāf al-kabīr*, ‘big raven’; Amh. *ərkum*.¹³⁴
 84. *Ġudāf al-šaḡīr*, ‘small raven’; Amh. *qura*.¹³⁵
 85. ‘*Aq 'aq*, ‘magpie (*Pica pica*)’; Amh. *kakate*,¹³⁶ *gaganom*.¹³⁷
 86. *Nahhās*, ‘trogon (genus of bird) red-backed shrike’,¹³⁸ Amh. *čərri*.¹³⁹
 87. *Wazaḡ*, ‘geckos in general’; Amh. *masdab*.¹⁴⁰
 88. *Šarrāra*,¹⁴¹ ‘cricket (*Acheta*)’; Amh. *fənṭa*.¹⁴²

¹²⁶ Kane 1990, I, 982.

¹²⁷ Kane 1990, II, 1527: ‘wasp; gadfly’.

¹²⁸ Kane 1990, I, 965: (*tārba*) ‘wasp-like insect which produces a small amount of honey; wasp, large wild bee’.

¹²⁹ Kane 1990, II, 2164: ‘dung beetle; beetle which attacks tobacco plants’.

¹³⁰ Kane 1990, II, 1340: ‘a kind of beetle which eats grass’.

¹³¹ The word remains unidentified.

¹³² Arabic note above the entry: *Naw' min al-ḥunfusā*. The identification of the *za 'qūq* with ‘the biggest of the dung beetle’ can be found in al-Darīmī 2004, 253, and then repeated in legal sources.

¹³³ Kane 1990, II, 1140: ‘አር አንከላፄ [*ar ankābalay*] dung beetle’.

¹³⁴ Kane 1990, II, 1154: ‘stork; pelican’.

¹³⁵ Kane 1990, I, 718 (*q'əra*): ‘crow, raven’.

¹³⁶ Kane 1990, II, 1448 (also *kakate wof*): ‘longtailed bird, cockatoo’.

¹³⁷ Kane 1990, II, 2058: (*gagano*) ‘ibis, water hen’.

¹³⁸ The use of the Arabic word *nahhās* to indicate the ‘trogons’ is a neologism, formed as a calque on the Greek name (lit. ‘the nibbling one’).

¹³⁹ Kane 1990, II, 2211 (also *čərre*): ‘red-beaked bird which makes wounds on the back of animals’.

¹⁴⁰ The word is clearly written in ‘*aḡamī*’ but remains unidentified. A note on the left margin of the manuscript says: *wazaḡ gābālo*, for which, see Kane 1990, II, 1973: ‘*gābālo* large lizard (*gecko?*)’; Bulakh and Kogan 2017, 186: *ḥḥāš*.

¹⁴¹ The position in the list and the following Amharic translation makes it likely that the word *šarrāra* should be considered here as *nomen unitatis* of the collective *šarrār* (geckos) and not as the simple singular *šarrāra* (snake eagle, *Circaetus*).

¹⁴² Kane 1990, II, 2323: ‘locust-like grasshopper which hops but does not fly and does not congregate in swarms; cricket’.

89. *Sāmm abraṣ*, ‘wall gecko’; Amh. *ənšašəllit*.¹⁴³
 90. *al-Hars (haris)* ‘is born from the hyena and the wolf’,¹⁴⁴ ‘cat’.¹⁴⁵
 91. *Sinnawr*, ‘cat’; Amh. *yädur dämmät*;¹⁴⁶ Oromo *adurree lagii*.¹⁴⁷
 92. *Hudhud*, ‘hoopoe’; Amh. *dirmañ*,¹⁴⁸ *yägännät wäf*;¹⁴⁹ Oromo *hudhuda*.¹⁵⁰
 93. *Banāt ward*,¹⁵¹ ‘cockroach’; Amh. *bäräro*;¹⁵² Oromo *balballa*.¹⁵³

Alphabetical index of the Arabic zoonyms (numbers refer to the position of the word in the list)

<i>‘Andalīb</i> , 72.	<i>Dağāğ</i> , 68.	<i>Ḥidāh/ḥid’a</i> , 49.
<i>‘Aq ‘aq</i> , 85.	<i>Ḍi ‘b</i> , 32.	<i>Himār waḥš</i> , 9.
<i>‘Aqrab</i> , 4.	<i>Ḍubāb</i> , 78.	<i>Hirra</i> , 44.
<i>Arnab</i> , 15.	<i>Dubb</i> , 33.	<i>Hirrat waḥš</i> , 45.
<i>Asad</i> , 30.	<i>al-Duldul</i> , 23.	<i>Ḥuffāš</i> , 57.
<i>Babbağā</i> ’, 62.	<i>Fanak</i> , 20.	<i>Hudhud</i> , 92. Or.
<i>al-Babr</i> , 28.	<i>Fa ‘r</i> , 50.	<i>hudhuda</i>
<i>Baqar waḥš</i> , 8.	<i>Fīl</i> , 34.	<i>Ḥunfusā</i> ’, 81.
<i>Banāt ward</i> , 93.	<i>Ġirdān, ġurdān</i> , 51.	<i>Ḥuṭṭāf</i> , 75.
<i>Baṭṭ</i> , 66.	<i>Ġudāf al-kabīr</i> , 83.	<i>Ibn āwā</i> , 43.
<i>al-Ba ‘ūd</i> , 79.	<i>Ġudāf al-šağīr</i> , 84.	<i>Ibnu ‘irās/ibn ‘irs</i> , 19.
<i>Bāz</i> , 37.	<i>Ġurāb abqa</i> ’, 48.	<i>Ibn maqraḍ/miqraḍ</i> , 47.
<i>Buğāta</i> , 55.	<i>Ġurāb zar</i> ’, 61.	<i>Iwazz</i> , 67.
<i>Būm</i> , 56.	<i>Ḥamām</i> , 69.	<i>al-Qāqum</i> , 26.
<i>Ḍab</i> ’, 12.	<i>al-Hars (haris)</i> , 90.	<i>Qird</i> , 35.
<i>Ḍabb</i> , 13.	<i>al-Ḥawṣal</i> , 25.	<i>Qumrāy/qumrī</i> , 70.
<i>Dafḍa</i> ’, 1.	<i>Ḥayya</i> , 3.	<i>Qunfuḍ</i> , 22.

¹⁴³ Kane 1990, I, 604 (also *ənšəlalit*): ‘lizard’. One more gloss over the word reads *habūru*, the meaning of which remains unclear. See also Bulakh and Kogan 2017, 98.

¹⁴⁴ Arabic gloss above the word: *Yūlad min al-dab ‘ wa-al-ḡi ‘b intahā [al-]Q[azwīnī]*. The passage could, however, not be located al-Qazwīnī’s work.

¹⁴⁵ The word *hars/haris* is mentioned as one of the names of the cat in Ma‘lūf 1932, 52.

¹⁴⁶ Kane 1990, II, 1725: ‘wildcat (*Felis lybica*)’.

¹⁴⁷ Literally, ‘Cat of the river’.

¹⁴⁸ Possibly a misspelling for or another form of *əndərmamit* or *əndərməmit*, Kane 1990, II, 1239: ‘hoopoe’.

¹⁴⁹ Kane 1990, II, 2005: ‘long-tailed bird often seen during the months of *Mäskärām* and *Ṭəqəmt* along river courses’.

¹⁵⁰ Clearly a direct loanword from Arabic.

¹⁵¹ More correctly *banāt wardān*, sing. *bint wardān*.

¹⁵² Kane 1990, I, 878: ‘cockroach, wood louse’.

¹⁵³ The word is clearly written in *‘ağamī* but remains unidentified.

<i>Kurkī</i> , 65.	<i>Sammūr</i> , 21.	<i>‘Uqāb</i> , 42.
<i>Laqlaq</i> , 52.	<i>Saraṭān</i> , 2.	<i>Umm ḥubayn</i> , 14.
<i>Na‘ām</i> , 64.	<i>Ṣarrāra</i> , 88.	<i>‘Uṣfūr</i> , 71.
<i>Nahhās</i> , 86.	<i>Ṣa‘wa</i> , 73.	<i>‘Uṣfūr al-ḡanna</i> , 75.
<i>Nahl</i> , 77.	<i>al-Sinḡāb</i> , 27.	<i>al-Wabr</i> , 24.
<i>Namir</i> , 31.	<i>Sinnawr</i> , 91.	<i>Wazaḡ</i> , 87.
<i>Naml</i> , 76.	<i>Sulahfāh</i> , 5.	<i>Waṭwāt</i> , 57.
<i>Nasnās</i> , 36.	<i>Ṣū‘</i> , 59.	<i>Yarbū‘</i> , 18.
<i>Nasr</i> , 40.	<i>Ṣurad</i> , 53.	<i>Ẓaby</i> , 10.
<i>Nims</i> , 46.	<i>Ta‘lab</i> , 16.	<i>Zāḡ</i> , 41.
<i>Raḡama</i> , 54.	<i>Ṭāwūs</i> , 63.	<i>al-Za‘qūq</i> , 82.
<i>al-Ṣadā</i> , 60.	<i>Tays</i> , 11.	<i>Zənb</i> , 78.
<i>Sa‘dān</i> , 58.	<i>Tənəññ</i> , 79.	<i>al-Zunbūr</i> , 80.
<i>Šāhīn</i> , 38.	<i>Timsāh</i> , 6.	<i>al-Zurāfa</i> , 29.
<i>Ṣaqr</i> , 39.	<i>Tirsa</i> , 7.	<i>Zurzūr</i> , 74.
<i>Sāmm abraṣ</i> , 89.	<i>al-Ṭufa</i> , 17.	

Alphabetical index of the Amharic zoonyms

<i>Agardam</i> , 18.	<i>Ībab</i> , 3.	<i>Gmār</i> , 7.
<i>Agazān</i> , 8.	<i>Enšašəllit</i> , 89.	<i>Gračča</i> , 62.
<i>‘mmrsa</i> , 29.	<i>Īrgəb</i> , 69.	<i>Ĝobira</i> , 42.
<i>Anär</i> , 45.	<i>Īrkum</i> , 83.	<i>Guggut</i> , 56.
<i>Anbässa</i> , 30.	<i>Īsəst</i> , 14.	<i>Gundan</i> , 76.
<i>Araḡ</i> , 43.	<i>Dəkkwəla</i> , 11.	<i>Guramayle</i> , 72.
<i>Arankäbal</i> , 82.	<i>Dənbiṭ</i> , 73.	<i>Ĝuyyami</i> , 33.
<i>Asaləqami</i> , 52.	<i>Dirmañ</i> , 92.	<i>Kakate</i> , 85.
<i>Asama</i> , 33.	<i>Dnkürkürā</i> , 5.	<i>Kərančət</i> , 58.
<i>Aškokko</i> , 24.	<i>Doro</i> , 68.	<i>Lalo</i> , 75.
<i>Aṭgəbiññ</i> , 81.	<i>Falfal</i> , 51.	<i>Masdab</i> , 87.
<i>Ayt</i> , 50.	<i>Fenṭa</i> , 88.	<i>Məṭməṭ</i> , [Məṭmaṭ], 46.
<i>Aytä mägoṭ (or aytä mogät)</i> , 47.	<i>Feqo</i> , 10.	<i>Nəbər</i> , 31.
<i>Azzo</i> , 6.	<i>G^wagugančär</i> , 1.	<i>Nəb</i> , 77.
<i>Bäräro</i> , 93.	<i>Gäddi</i> , 38.	<i>Qäbäro</i> , 16.
<i>Barzag</i> , 81.	<i>Gaganom</i> , 85.	<i>Qč</i> , 5.
<i>Bokeçu qwəra</i> , 48.	<i>Ĝart</i> , 22.	<i>Qäččəne</i> , 29.
<i>Čäräba or čoräba</i> , 71.	<i>Ĝəb</i> , 12.	<i>Quyjahara</i> , 54.
<i>Čəlfīt</i> , 37., 49.	<i>Ĝəngäro</i> , 35.	<i>Qrsa</i> , 29.
<i>Čərri</i> , 86.	<i>Ĝərisa</i> , 74.	<i>Qoq</i> , 70.
<i>Čučat</i> , 76.	<i>Ĝəssəlla</i> , 20.	<i>Qura</i> , 84.
	<i>Ĝiñt</i> , 4.	<i>Sabissa</i> , 55.

<i>Sägon</i> , 64.	<i>Ṭanzizza</i> , 81.	<i>Yägännät wäf</i> , 92.
<i>Sala</i> , 8.	<i>Ṭoṭa</i> , 36.	<i>Yälelit wäf</i> , 57.
<i>Šәмäla</i> , 65.	<i>Ṭu/o/qlis</i> , 61.	<i>Yämäsqäl wäf</i> , 63.
<i>Säs</i> , 19.	<i>U/omā</i> , 41, 61.	<i>Yäwänz amäte</i> , 67.
<i>Šulaq čäläq</i> , 53.	<i>Waydali</i> , 10.	<i>Yäwəha ənnat</i> , 2.
<i>Tärba</i> , 80.	<i>Wahabaṭbaṭ</i> , 66.	<i>Yäwəha giñt</i> , 2.
<i>Tälləq ayt</i> , 51.	<i>Wkkl</i> , 13.	<i>Yäwəšša nəb</i> , 80.
<i>Ṭənb amora</i> , 39.	<i>Yäbäda ahəyya</i> , 9.	<i>Yäyy</i> , 32.
<i>Ṭəncäl</i> , 15.	<i>Yädur dəmmät</i> , 91.	<i>Zəhon</i> , 34.

Oromo zoonyms

<i>Adurre lagii</i> , 44, 91.	<i>Du`ayaaddu</i> , 67.	<i>U/omā</i> , 41, 61.
<i>Balballa</i> , 93.	<i>Guchii</i> , 64.	
<i>Culullee</i> , 37, 49.	<i>Harree diidoo</i> , 9	

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Summary

In the present article a list of Arabic animal names copied in a codex kept in a collection in the town of Agaro (Jimma Zone, Oromia Region) is published and analyzed. Together with the Arabic words, the short text contains also explicatory glosses and translations into Amharic and Oromo. The authors describe the origin and the function of the text, setting it into the wider framework of the production of lists and glossaries in the manuscript traditions of Ethiopia. They then study the structure and content of the list from zoological and linguistic points of view, highlighting the interpretational issues that the author of the text had to face and solve.