



Aethiopica 09 (2006)

International Journal of Ethiopian and
Eritrean Studies

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Review

VERENA BÖLL – DENIS NOSNITSIN – THOMAS RAVE – WOLBERT SMIDT –
EVGENIA SOKOLINSKAIA (eds.), *Studia Aethiopica. In Honour of Siegbert
Uhlig on the Occasion of his 65th Birthday*

Aethiopica 09 (2006), 295–297

ISSN: 1430–1938

Published by

Universität Hamburg

Asien Afrika Institut, Abteilung Afrikanistik und Äthiopistik

Hiob Ludolf Zentrum für Äthiopistik

Reviews

Form als **hinnā* zu rekonstruieren ist, scheint mir zweifelhaft. Formen mit Klitika wie *hinni*, *hinnkā*, *hinno* (< **hinnaw* < **hinnabū*), *hinnu* oder *hinnkem* deuten eher auf die Basis **hinna*-; die beiden Formen *hinnāk* und *hinnām* dürften von anderen Partikeln mit Klitika beeinflusst sein (vgl. *lāk*, *bāk*, *‘immāk*, *‘oṭāk*, *‘ittāk*; *bām*, *‘immām*, *‘oṭām*, *‘ittām*). Der Auslautvokal -e könnte auf eine etymologisch falsche Reanalyse von *hinneṇi* oder *hinnebu* als *hinne* + *ni/hu* o.ä. zurückzuführen sein.

(S. 411, Testen) Die syr. Pronomina der 2. und 3. Pers. Pl. lauten nicht *‘a(n)tôn*, *‘a(n)tên*, (*‘enn)ôn* und (*‘enn)ên*, sondern *attôn*, *attên*, *hennôn* und *hennên*. Auch für syr. ‘Name’ lies *šmā*, nicht *šemā* (die dazugehörige Erläuterung auf S. 412, Fn. 4, die den Stammvokal dieses Substantivs als sekundär bezeichnet, der sich unter dem Einfluss des folgenden Labials aus */u/ entwickelt hätte, ist mir unverständlich; in Wirklichkeit liegt die Basis **šim* vor, die als *šem-* vor einigen Klitika noch erscheint. Im Allgemeinen würde ein Labial wohl eher den Übergang in /u/ bewirken, und nicht denjenigen in /e/).

(S. 456, Wedel) Ersetze *Siyāsāt Name* durch *Siyāsāt Nāme*.

(S. 457, Wedel) Der Terminus Infix wird hier für arab. *madāris* oder *tadrīs* rein auf die graphemische Ebene bezogen, was nicht seiner sonst üblichen Bedeutung entspricht.

Einige Aufsätze entsprechen dem Titel des Buches zwar nicht immer ganz – es finden sich etwa Beiträge zu türkischen Texten in syrischer Schrift (Younansardaroud), zur Wissenschaftsgeschichte (Müller) oder zum theologischen Problem des Bösen (Richter) –, doch zeichnet sich das Buch durch eine grosse inhaltliche Kohärenz aus und stellt sicherlich eine würdige Gabe an den Geehrten dar.

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VERENA BÖLL – DENIS NOSNITSIN – THOMAS RAVE – WOLBERT SMIDT – EVGENIA SOKOLINSKAIA (eds.), *Studia Aethiopica. In Honour of Siegbert Uhlig on the Occasion of his 65th Birthday*, Wiesbaden: Harrassowitz Verlag, 2004. XII + 459 pp. Price: € 78,-. ISBN: 3-447-04891-3.

Studia Aethiopica contains 37 essays by 37 different contributors in honor of Siegbert Uhlig’s 65th birthday. The authors are truly an international group, representing institutions in eleven different countries. Not surprisingly, German-based scholars contribute the lion’s share; but Ethiopia and Italy are both substantially represented. Long-standing traditions of Ethiopian studies in Israel, the Netherlands, Poland, Russia, Sweden, the United Kingdom and the United States make their contributions. Finally, the late Stuart Munro-Hay represents Asia from an address in Thailand. When we add the names of those, who pay their homage in the *Tabula Gratulatoria*, nine additional countries are represented, several of them of considerable importance in the field, most notably Eritrea, France, Japan and Norway,

which pretty much rounds out the geographical reach of Ethiopian Studies. The editors group the essays into five main sections – Philology, History, Linguistics, Anthropology, and the Arts – with outlying contributions from Ludwig Gerhardt (a personal account of the development of Ethiopian Studies in Hamburg), by Thomas Rave (“A Selected Bibliography of the Publications of Siegbert Uhlig”), and by Engdaget Legesse, an evocative portrait drawing of Uhlig during the 15th International Conference of Ethiopian Studies in 2003.

There is much to celebrate here, although Uhlig’s productivity to date suggests that the age of sixty-five is too early for a full summing-up of a career, which is at full spate. Rave’s bibliography reveals just how productive Uhlig has been as a scholar, productivity the more remarkable for his truly impressive institutional achievements, which have placed Hamburg firmly in the forefront of Ethiopian Studies – the home of a leading journal in the field (*Aethiopica*), the leading monograph series in the field (*Aethiopistische Forschungen*), host to the 2003 International Conference of Ethiopian Studies, and base for the *Encyclopaedia Aethiopica*, the most ambitious project ever undertaken in the field. Uhlig has also attracted to Hamburg an impressive coterie of postgraduate students, whose influence on the field seems likely to grow in the coming decades. These students he has supported in part with a major collaborative research grant. To be sure, the *Aethiopistische Forschungen* series was founded by Uhlig’s predecessor in the chair of African Studies at Hamburg, Ernst Hammerschmidt, but it has flourished under Uhlig’s direction and broader scholarly vision.

There is a decided philological/linguistic bent to the collection (18 of the 37 pieces), reflective of Uhlig’s own primary interests. Nevertheless, this classification is not rigid, the boundaries between the sections are noticeably permeable, and some contributions, like Bahru Zewde’s informed discussion of “The Changing Fortunes of the Amharic Language”, well fit several different categories (in this case History as well as Linguistics). Moreover, the comparative strength of the History section means that the volume solidly represents what were, and what continue to be, the foundational disciplines of the field. Flexibility and permeability are as things should be. As is the distribution of contributors across different generational lines: senior scholars (two of them, Chernetsov and Munro-Hay, alas, no longer with us) rub shoulders with flourishing mid-career colleagues, and with a goodly number of comparative newcomers. On the other hand, the social sciences have steadily increased their influence over the past forty years, and this, some strong contributions under Anthropology notwithstanding, is perhaps the least represented dimension of contemporary Ethiopian Studies.

Yet one would be hard-pressed to think of a scholar of Ethiopia, who would command a wider disciplinary range of tributes.

Perhaps an idiosyncratic selection of articles will give some sense of the range and flavor of the volume. Some contributions, like Emeri van Donzel's "‘Leave the Ethiopians Alone as Long as they Leave you Alone’, *utrukū l-ḥabaša mā tarakūkum*. Some reflections on a *ḥadīṭ*", are the ruminations of a mature scholar, on a subject of considerable contemporary significance – historic Islamic views of Ethiopia. Gianfrancesco Lusini, in "Note linguistiche per la storia dell’Etiopia antica", forwards an argument, which at one point is very closely focused on Aksumite regnal names and particularly on the frequent use of the element *’ella*, but which also moves forward to consider the very general question of the status of Ge’ez within the historical evolution of Semitic languages in Ethiopia and to intimate that Ge’ez was but one, and most probably not the oldest, of several Semitic languages spoken in the Ethiopian region in ancient times. Michael Kleiner in an equally tightly-argued and meticulously documented piece ("Were the Gāmba a Gafat Group? Deliberations on a finer Point of Ethiopian Ethnohistory"), challenges a proposition originally posited by Tadesse Tamrat in 1988. Wolbert Smidt ("Eine arabische Inschrift aus K^wiha, Tigray") publishes, and reflects on, an Arabic inscription (which has now been incorporated into a church), which confirms the growing picture of well-established Islamic communities in Tegray in Zagwé times. In a very technical piece, Evgenia Sokolinskaia offers us a valuable research tool, an integrated index of proper names from the three, long-published chronicles of the Emperor Téwodros. (Like any really good index it quickly raised a host of historical questions in my mind. Why, for example, is only one *ech’ägé* named in the three chronicles, and then only in one of them?) Bahru Zewde, in the offering already mentioned, presents a mature, historically-rooted discussion of the status of Amharic in Ethiopia. Jon Abbink ("Remembering Londósa: Mediator and Counterpoint in a ‘Violent’ Society") pays tribute to a personal friend and reflects on the very rapidly changing situation in southern Ethiopia, fueled, in considerable part, by the widespread availability of automatic weapons.

If Ethiopian Studies, as exemplified in this volume, remains firmly rooted in the study of historical texts, it also encompasses contemporary political conflict and individual tragedy. *Studia Aethiopica* is a worthy tribute to Siegbert Uhlig, a productive scholar and creative institution builder.

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