



# Aethiopia 18 (2015)

International Journal of Ethiopian and  
Eritrean Studies

---

ALESSANDRO BAUSI and DENIS NOSNITSIN, eds, Universität Hamburg

## Introduction

*Proceedings of the '18<sup>th</sup> International Conference of Ethiopian Studies:  
Movements in Ethiopia/Ethiopia in Movement' Dire Dawa, Ethiopia,  
October 29–November 2, 2012  
Panel on Manuscript Studies*

Aethiopia 18 (2015), 85–86

ISSN: 2194–4024

---

Edited in the Asien-Afrika-Institut  
Hiob Ludolf Zentrum für Äthiopistik  
der Universität Hamburg  
Abteilung für Afrikanistik und Äthiopistik

by Alessandro Bausi

in cooperation with

Bairu Tafla, Ulrich Braukämper, Ludwig Gerhardt,  
Hilke Meyer-Bahlburg and Siegbert Uhlig

## 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; 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).
- EMML* Ethiopian Manuscript Microfilm Library, Addis Ababa.
- JAH* *The Journal of African History*, Cambridge 1960ff.
- JES* *Journal of Ethiopian Studies*, Addis Ababa 1963ff.
- OrChr* *Oriens Christianus*, Leipzig–Roma–Wiesbaden 1901ff.
- PdP* *La Parola del Passato. Rivista di studi classici*, Napoli 1946ff.
- PICES 8* TADDESE BEYENE, ed., *Proceedings of the Eighth International Conference of Ethiopian Studies, University of Addis Ababa (26–30 November) 1984*, I–II (Addis Ababa: Institute of Ethiopian Studies–Frankfurt am Main: Frobenius Institut, Johann Wolfgang Goethe Universität, 1988–1989).
- PICES 10* C. LEPAGE and É. DELAGE, eds, *Études éthiopiennes: Actes de la X<sup>e</sup> Conférence internationale des études éthiopiennes, Paris, 24–28 août 1988* (Paris: Société française pour les études éthiopiennes, 1994).
- PO* *Patrologia Orientalis*, 1903ff.
- RIÉ* É. BERNAND, A.J. DREWES, and R. SCHNEIDER, *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, 1991).
- RRALm* *Rendiconti della Reale Accademia dei Lincei, Classe di scienze morali, storiche e filologiche*, Roma, 1892ff.
- RSE* *Rassegna di Studi Etiopici*, Roma, 1941–1981, Roma–Napoli, 1983ff.
- SAe* *Scriptores Aethiopici*.

Proceedings of the '18<sup>th</sup> International Conference of Ethiopian Studies: Movements in Ethiopia/Ethiopia in Movement'  
Dire Dawa, Ethiopia, October 29–November 2, 2012  
Panel on Manuscript Studies

Edited by  
ALESSANDRO BAUSI and DENIS NOSNITSIN

The following section of the journal contains a part of the papers presented at the Panel on Manuscript Studies on the occasion of the '18<sup>th</sup> International Conference of Ethiopian Studies', held in Dire Dawa, Ethiopia, on October 29–November 2, 2012. As agreed with the organizers of the conference, Eloi Ficquet and Ahmed Hassen Omer, as well as with the Organizing Committee, in compliance with the policy adopted, the proceedings of this panel appear in the form of a monographic section within the regular issue of *Aethiopica*.

The Panel on Manuscript Studies—no. 2.01 in the nomenclature of the conference—was proposed by Alessandro Bausi and Denis Nosnitsin, with the intention of stimulating reflection on 'the wide scope, goals and nature of 'Ethiopian Manuscript Studies' as such (within and beyond the limits of traditional 'codicology'), as well as their implication and impact upon related fields' in an interdisciplinary perspective. Among the points suggested for further discussion, were 'the necessity of considering two most important recent developments in manuscripts studies, i.e. the 'comparative approach'', the 'relationship and impact of manuscript studies upon philological (text-critical) methodologies', and a 'tentative outline of a 'manuscript geography' in Ethiopia'.<sup>1</sup> At the same time, the criteria for the panel were set in such a

<sup>1</sup> Important stimulus to the proposal was provided by different projects running at, or coordinated in, Hamburg University at the time: 'Comparative Oriental Manuscript Studies (COMSt)', a Research Networking Programme funded by the European Science Foundation (ESF, 2009–2014) and coordinated by the Hiob Ludolf Centre for Ethiopian Studies; 'Ethio-SPaRe: Cultural Heritage of Christian Ethiopia. Salvation, Preservation, Research', Independent Research Starting Grant funded by the European Research Council (ERC, 2009–2015), based at the same centre; and 'Cross-Section Views of Evolving Knowledge: Canonico-Liturgical and Hagiographic Ethiopic Christian Manuscripts as Corpus-Organizers', a sub-project of the Sonderforschungsbereich 950 'Manuskriptkulturen in Asien, Afrika und Europa', funded by the Deutsche Forschungsgemeinschaft (DFG, 2010–2015), based at the Centre for the Study of Manuscript Cultures.

way as to make it inclusive and convenient for the discussion of a wide range of topics and issues, both innovative and traditional.

The session hosted eleven papers, out of which six appear here in the proceedings: Bogdan Burtea, ‘Traditional Medicine and Magic According to Some Ethiopian Manuscripts from European Collections’; Daniel Assefa, ‘The Term *‘ālam* in 1 Enoch’; Ekaterina Gusarova, ‘Ethiopian Manuscripts in State and Private Collections of St Petersburg: An Overview’; Susanne Hummel, ‘Searching for the Appropriate Editorial Technique: The Case of *Gädlä Śārśä Petros*’; Yosef Demissie, ‘Text Emendations in Ethiopic Manuscript NLM no. 27 (National Archives and Library Agency, Addis Abeba)’. The paper by Mersha Alehegne, ‘Regularity and Uniformity in the Ethiopian Hagiographical Tradition: A Particular Focus on Narrating the Childhood of Saints’, that could not be presented at Dire Dawa, is also included here.

Moreover, six more papers were presented at the conference, that, for different reasons, could not be submitted: Antonella Brita, ‘The Organization of Knowledge in the Hagiographic Multiple-text Manuscripts: The Case of the *Gadla samāṯāt*’; Gidena Mesfin, ‘What is in a Name? Ethiopian Magic “Asmat” in Light of Ge‘ez Manuscripts’; Hagos Abrha, ‘The Nine Saints: Focusing on the Manuscripts of *Gädlä Yəm‘ata*’; and Eugenia Sokolinski, ‘New Sources for the Traditional History of Ethiopia: An Amharic Manuscript from *Mädrä Ruba*’. Others were printed in the meanwhile: Rafał Zarzeczny, ‘Some Remarks Concerning the Ethiopic Recension of the ‘Life of Antony’’, *Orientalia Christiana Periodica*, 79/1 (2013), 37–60—or are in print elsewhere: Alessandro Bausi, ‘The Strange Case of a Recent Ethiopian Edition: Some Reflections’, in print as ‘The Ethiopic *Book of Clement*: The Case of a Recent Ethiopian Edition and a Few Additional Remarks’, in Adam McCollum, ed., *Studies in Ethiopian Languages, Literature, and History, Presented to Getatchew Haile by his Friends and Colleagues*, Aethiopistische Forschungen (Wiesbaden: Otto Harrassowitz, 2016).

The texts below were not substantially developed and mostly reflect the state of their respective oral presentations, and the overall level of the panel as staged at the Conference. This was the deliberate aim of the panel organizers; therefore the preparation for publication was mostly limited to the regular editorial processing. Note that the transcription system adopted by some authors for their contributions differs from the default system adopted by *Aethiopica*.