

304)'; **ghwàvidá gù** (p. 75 a) *n'*bot *Fluggea virosa* Baill. *small bush (eaten by goats)*; *arbuste (appété par les chèvres)* = F caami (Noye 1989: 299)'.

The items are often paired with **photos**, which indicates that the photographs are available in the Lexus database (<http://lux17.mpi.nl/lex/lexus/index.html>). These items are of different types: **búdá** (p. 55 b) *n* 'bracelet, armllet, bangle'; **dādúwì** (p. 58 a) *n* 'nose or lip ornament for women'; **fwá ghàbà** (p. 67 a) *n'*bot *Faidherbia (Acacia) albida* tree, Apple-ring acacia, winter-thorn'; **gǎñ** (p. 68 a) *n* 'squirrel; a head-dress made from skin of a squirrel'; **xàsú'ù** (p. 118 a) *n* 'wood'.

The only forgetfulness, we notice, is the absence of a Hdi-English-French Index (pp. 54–125) in the Contents (p. vi).

We should be grateful to the authors for this valuable dictionary, which will enhance the documentation of a rather minority Central Chadic language, considering the fact that H. Ekkehard Wolff has recently published *The Lamang Language and Dictionary* (Köln: Rüdiger Köppe 2015), a language very close to Hdi.

Elliesie, Hatem (Hg.): *Multidisciplinary Views on the Horn of Africa*. Festschrift in Honour of Rainer Voigt's 70th Birthday. Köln: Rüdiger Köppe 2014. XXXVII, 667 S., 5 Kart., 24 Abb. 8° = Studien zum Horn von Afrika 1. Hartbd. € 98,00. ISBN 978-3-89645-683-0

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The first volume of the series 'Studien zum Horn von Afrika' edited by Rainer Voigt and Hatem Elliesie, is entirely devoted to the Festschrift in honour of Professor Rainer Voigt on the occasion of his 70th birthday (17th of January, 2014), which goes under the title "Multidisciplinary Views on the Horn of Africa". As specified in the foreword by the editor Hatem Elliesie, this astounding book contains the main results of three different international conferences on the Horn of Africa, hosted by the Rainer Voigt's chair of Semitic Studies, funded by the Freie Universität Berlin since 2009. The following remarks will try to summarize the contents of this impressive volume, which covers a huge number of cultural areas. They are represented by 10 sections: Internal and External Denomination, Religion, Magic, Culture and Literature, Music and Liturgy, the Horn of Africa between the Continents, Education, Arab-Ethiopian relationship, finally the last two sections, which are devoted to Linguistics, close the

volume. Each section is constituted by three articles, excepting the section dedicated to 'Arabic-Ethiopian Relationship', which is represented by two articles. It goes without saying that in the overspecialization era, it is impossible to provide an extensive review of this volume covering such a wide spectrum of fields. For this reason I will try to give the reader just an idea of this impressive work by offering an overview of its content and describing its main topics.

The volume starts with the bibliography of Rainer Voigt (pp. xxv–xxxv), which gives the reader an idea of the languages in which the scholar to whom this work has been dedicated, consecrated his attention and studies during the last ten years (2004–2014). The bibliography lists 110 titles: articles, reviews in journals and contributions in volumes. The criterion adopted to organize the bibliography makes reference to the subjects. Although this criterion has the merit to offer at a glance the fields to which Voigt consecrated his research, sometimes it has obliged the editor to iterate the same titles more than once, as in the case of the "Turkologie und Indogermanistik" section (p. xxxii), whose titles are already quoted elsewhere. The bibliography sections include Comparative Semitic Studies, Hebrew, Mandaic, Old- and Neo-Sud-arabic, Arabic, Ethiosemitic (40 titles), Semito-Hamitic, Cushitic and Chadic languages. As specified in the footnote at the beginning of the bibliography (p. xxv), this list intends to complete the other bibliography of Rainer Voigt already published in the first Festschrift (Burtea-Tropper-Younansardaroud 2005).

The first section of this Festschrift deals with external denominations of Ethiopia and traces of Ethiopian loanwords in the languages of other civilizations. F. Breyer examines the toponymy and names of people within the inscriptions of the Temple of the Dead consecrated to Queen *Hatshepsut* in *Dair al-Bahri* (Egypt). The author comes to the conclusion that while for the names of people the etymology is uncertain, for some toponyms like *habäšat* the hypothesis of an Egyptian origin can be advanced. K. Geus considers the Tolemaic geographical work as a starting point for the study of the geographical literature about Ethiopia. Eventually also W.G.C. Smidt examines the etymology of the name *habäša* but from an anthropological, political and cultural point of view. In this study the contemporary oral tradition of the term *habäša* within different nations (Eritrea, Ethiopia), ethnic groups and geographical areas of the Ethiopian plateau is dealt with. Thanks to Smidt's enquiry one can deduce that today's use of this term is strictly related to unified cultural groups (p. 43). The section 'Religion' starts with the interesting and useful article by K. Seidel and H. Elliesie

who draw the state of the art about the Ethiopian Islamic Studies. The same section includes two other articles concerning Islam and Christianity in modern Ethiopia, as factors of national unity of different ethnic and cultural groups. D. Bustdorf analyses how “the Qabeena petty state became a transregional point of intersection for Muslim interethnic networks and exchange” (p. 102). J. Haustein gives an interesting reading of the history of Pentecostal Christianity in Ethiopia, which became in the last decades an “indigenous Ethiopian movement” (p. 124). B. Burtea, A. Otto and T.P. Otto present studies on magic from different points of view: Burtea deals with the Ethiopian Christian tradition towards magic practices, A. Otto describes the thorny issue of relations between traditional Medicine and modern biological medicine in modern Ethiopian institutions, T.P. Otto presents a study on digital techniques used to analyse and restore amulets sewed in leather pouches. The section ‘Culture and Literature’ contains a wide range of cultural concepts which deal again with the problem of the relation between traditional and scientific medicine in nowadays Ethiopia, especially by stressing the question of the cultural gap between physicians and patients (A. M. Müller), the local administration of justice in the Kafa region in South Ethiopia and the way in which two different ethnic groups can manage their relations (F. De Sisto), ending with a study presented by C. Hoffmann, who tries to investigate the identity of the 4th-century ethnic groups in Ethiopia as they appear in the bilingual Ezana inscriptions. In the section dedicated to ‘Music and Liturgy’ U.-R. Nieten highlights the need to study Ethiopian music not only with an interdisciplinary approach between musicology and prosody, but also comparing the melodies used by the Ethiopian Church with those of Byzantine and Syrian churches. M. Priess analyzes the symbolism of the term *’asāt* (fire) in ten written Ge’ez anaphoras of the Ethiopian liturgy. The author examines the symbolic meanings of fire within the liturgical literature, as yet a neglected literary genre. K. Wedekind focuses his investigation on the Ethiopic and Egyptian terms *bati/bayati* which indicate the scales in use in the Orthodox Ethiopic and Coptic Churches. The focus of his survey is on the origin of these terms, their geographical and historical relations, the structure and function of such scales in both musical systems. Eventually the author assumes that there could be a common Egyptian source between both musical systems. Graphics and music transcriptions are used throughout the article in order to explain differences and similarities and to give some examples. M. Schuol, G. Krebs and D. Kerstig’s articles constitute the ‘Horn of Africa between the Continents’ section, which deals with the relations and connections of

the Horn of Africa with other countries and cultures. Schuol presents a study on the commercial and cultural role played by the Soqotra Island, as a hub and thoroughfare of ancient trade routes between the Indian sub-continent, the Horn of Africa, the sub-Saharan Africa and the Mediterranean. G. Krebs adopts a historical and comparative perspective on Japan and Ethiopia in the modern era up to the colonial period. The influence of the Western world marks the modernization process in both countries, but for Ethiopia it will lead to the tyranny of the Italian fascist regime. D. Kerstig’s contribution offers an overview of the Somali piracy as a geopolitical phenomenon since its development in 2008, describing its economic affairs in the orbit of the contemporary Horn of Africa. The section devoted to ‘Education’ starts with an article by J. W. Herzig and W.G.C. Smidt, who present the University of Mekelle as a case study of their research. This is a brief historical overview of the main academic institutions in Ethiopia, since the time of the Italian colonial occupation until today. T.R. Müller, thanks to interviews she carried out during her field-research in Eritrea, offers a panorama of the current situation in the Eritrean education system, by paying particular attention to the militarization and control of education by the government. The article by Saleh Mahmud Idris offers an interesting reconstruction of the cultural politics in Eritrea, concerning alphabet choices for the six spoken languages in the country, which missed an official script till 1985. The need to give a basic natural and common basis to the building of a nation, led the Educational Division of the Eritrean People’s Liberation Front to the choice of the Latin-script based transliteration for the languages which were not written yet. The principle adopted has been that of “one phoneme one symbol” and “common symbols for common sounds”. The ‘Arabic-Ethiopian Relationship’ section is the only one composed of two contributions, by Z. Wellenhofer and by H. Hayajneh respectively. The first article deals with the medieval Ethiopic literature in Ge’ez translated from Arabic since the Coptic Renaissance period in Egypt (13th–14th c.). The author highlights the crucial need in Ethiopian studies to carry on critical editions of still unknown or neglected texts of the Ge’ez literary tradition. The second research of this section faces the intricate issue of Ethiopic loanwords in the Arabic literary traditions. The author mentions (pp. 499–500) also the well-known question of the foreign words in the Quranic text by quoting the most prominent Western and Arabic scholars who have dealt with this topic, starting with al-Suyūṭī. However in the bibliography quoted by Hayajneh the Arabist scholar cannot help noting the absence of the classic work in the field by Arthur Jeffrey,

“The Foreign Vocabulary of the Qur’ān” (1938). The linguistic section is the only one to present six articles. O. Gensler opens the first linguistic section with an article about long vowels in Ethiosemitic languages. While the main scholars have focused their researches on the classical Ge’ez 1st and 4th orders, Gensler extends his examination to two peripheral (and therefore more conservative) languages such as Harari and Tigre to come to the conclusion that a long *-ā* in such languages is an Ethiosemitic archaism. B. Mitiku discusses the use of the two morphological prefixes *a-* and *at-*, which are the marks of the derivation of the direct and indirect causative in Harari language. K. Wedekind and C. Wedekind presents a study divided into four parts: a) presentation of Beja language and its relations with Ethiosemitic languages, b) an evaluation of the trustworthiness of the parser linguistic analysis in terms of failures and ambiguities, c) the current parsers in use by academic research, and d) presentation of available texts to linguistics. M. Guss-Kosicka studies the gerund in Amharic and Tigrinya languages, by paying special attention to the temporal context in which this verbal mode is inserted. M. Bulakh presents a study on the syntax of epigraphic Ge’ez in a comparative perspective with the classic literary Ge’ez. This contribution is mostly inspired by the classical work by D. Cohen, “La phrase nominale et l’évolution du système verbale en semitique” that Bulakh quotes in its second edition of 2013 (the first edition goes back to 1984). The author comes to the conclusion that concerning the nominal sentences there are only stylistic differences between epigraphic and classical Ge’ez; on the contrary the use of the verb *nabara* as copula has been introduced in literary Ge’ez thanks to the influence of the Ethiosemitic languages.

An article by professor Voigt himself closes the whole Festschrift. This deals with some Oromo versions of the Gospels of Mark and Matthew. The translations used are those by Johan Ludwig Krapf (1841), and the Viennese edition of 1886. The author's intention is contained in the following programmatic sentence: “Wir wollen uns in diesem Beitrag auf die Vergleichung der Übersetzungen der *Oratio Dominica* (Herrengebet) ins Oromo und einige äthiosemitische Sprachen beschränken” (p. 640). However, the author does not fail to compare some syntactic constructions of Ethiosemitic languages, such as Amharic and Tigrinya, with the Turkish language being another Subject-Object-Verb (SOV) structure language. Through the linguistic comparison between these translations and some Amharic and Tigrinya syntactic constructions, the author wanted to bring the history of Oromo syntax in its proper temporal and evolutionary scheme spectrum.

As has been said above, despite the broad range of disciplines touched by this work, it must be specified that this first volume of the “Studien zum Horn of Afrika” series offers a first selection of the multidisciplinary aspects concerning this rich geographic and cultural area. We hope that several other volumes will follow in the future, in order to develop and enrich this manifold and seminal branch of knowledge.

Oßwald, Rainer: *Sklavenhandel und Sklavenleben zwischen Senegal und Atlas*. Würzburg: Ergon-Verlag 2016. 585 S. 8° = Mitteilungen zur Sozial- und Kulturgeschichte der Islamischen Welt 39. Hartbd. € 68,00. ISBN 978-3-95650-160-9.

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Nicht erst seitdem Frederick Cooper Ende der 1970er mahnte, die Geschichtswissenschaft in Afrika dürfte sich der Bedeutung der Sklaverei für afrikanische Gesellschaften nicht verschliessen, hat sich viel getan.¹ Die gesellschaftlichen Veränderungen in der Folge der Sklaverei sowie des afrikanischen Sklavenhandels, die Bedeutung der Sklaverei für die politisch-ökonomische Ausformung von politischen Einheiten, die Auswirkungen des transatlantischen Sklavenhandels auf afrikanische Gesellschaften wurden herausgearbeitet (einen interessanten Überblick liefert z. B. Klein 2001²). Handelsnetzwerke in der Sahara, der Handel im Roten Meer, sowie an den Küsten des Indischen Ozeans und im Niltal kamen stetig steigende historiographische Bedeutung zu (als Überblick eignet sich u. a. Lovejoy 2000³).

Ein wichtiges Problem bei der Erforschung der Sklaverei stellt die Suche nach stichhaltigen Quellen dar (vgl. Martin Kleins Kritik zu oralen Quellen (Klein 1989), sowie Marie Rodets Replik von 2013⁴). Reiseberichte, Autobiographien und (koloniale) Archivmaterialien zählen zu den

¹ Cooper, F. 1979. ‘The Problem of Slavery in African Studies’, *Journal of African History*, 20/1 (1979), 103–125.

² Klein, M.A. 2001. ‘The Slave Trade and Decentralized Societies’, *Journal of African History*, 42/1 (2001), 49–65.

³ Lovejoy, P. 2000. *Transformations in Slavery: A History of Slavery in Africa* (3rd ed.) (Cambridge: Cambridge University Press, 2000).

⁴ Klein, M.A. 1989. ‘Studying the History of Those Who Would Rather Forget: Oral History and the Experience of Slavery’, *History in Africa*, 16 (1989), 209–217; Rodet, M. 2013. ‘Listening to the History of Those Who Don’t Forget’, *History in Africa*, 40/1 (2013), 27–29.