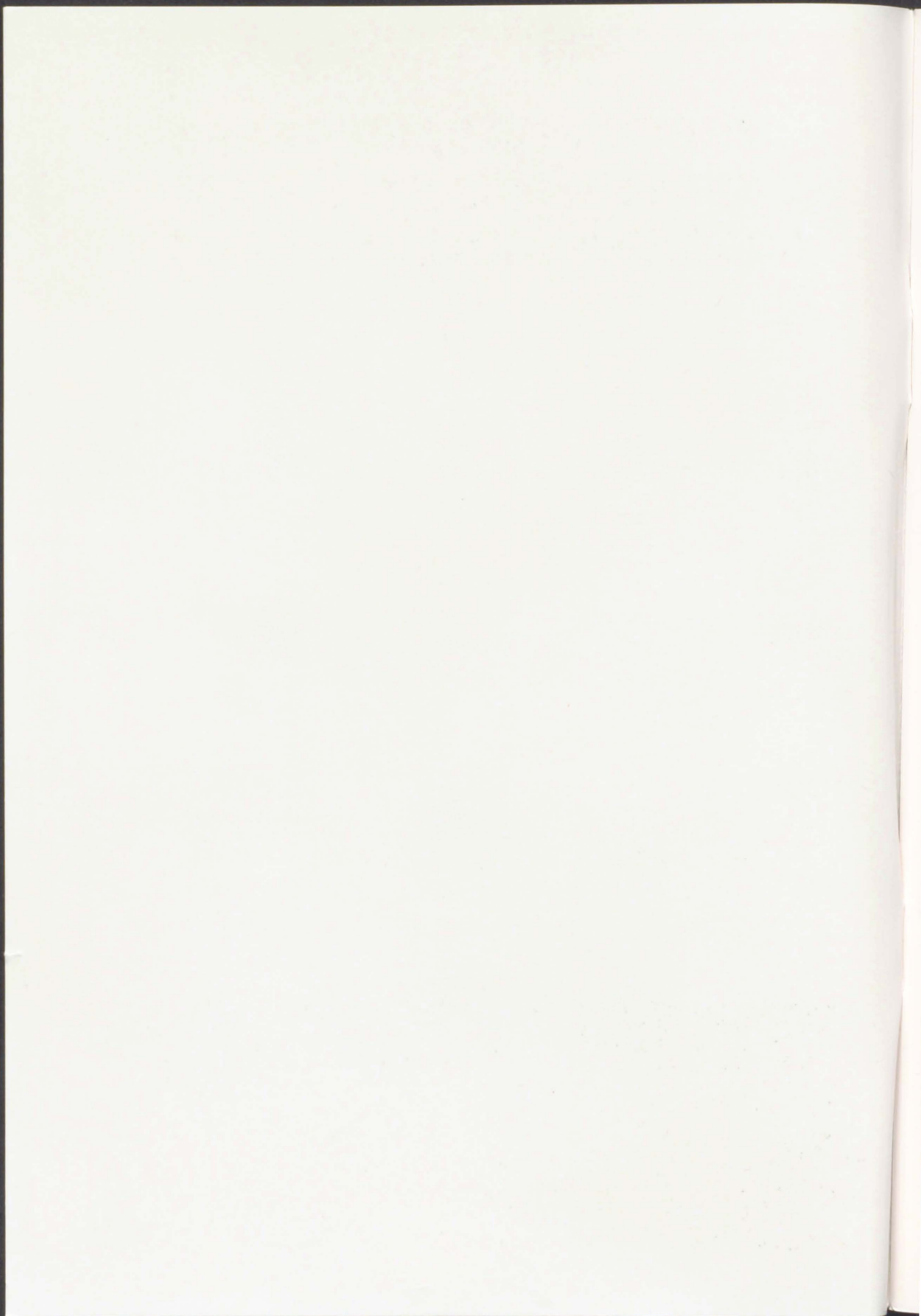


THREE HUNDRED YEARS OF ETHIOPIAN-GERMAN ACADEMIC COLLABORATION

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ለሰብእ : ሊትዮጳዖ ::







SONDERSCHRIFTEN DES FROBENIUS-INSTITUTS

2

THREE HUNDRED YEARS
OF ETHIOPIAN-GERMAN
ACADEMIC COLLABORATION



FRANZ STEINER VERLAG WIESBADEN GMBH
1986

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EIKE HABERLAND



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Texts, selection, layouts etc. by Eike Haberland

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»the spiritual son« of Enno Littmann, for his generous help

Vignette on the front cover: caption of the foreword of Hiob
Ludolf's *Lexicon Aethiopico—Latinum* (1661)

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Three Hundred Years of Ethiopian-German Academic Collaboration

This booklet is intended to draw attention to an aspect of Ethiopian studies which is almost always overlooked — the collaboration between people of two nations. In this context, many questions apparently remain open. How, for example, did famous books come into existence? With whom did the authors actually speak? Who were their friends and collaborators? Were they merely »informants« or true partners? The other side of this coin is the impression that Ethiopia's closed society often takes hardly any notice of a stranger: he is received with hospitality, people are eager to answer his questions or collaborate with him — be it in Ethiopia or in Germany — but does he leave behind any lasting trace? »Ships that pass in the night«?

This booklet aims to show that this was not and is not so: the history of the last three centuries provides numerous instances of the fruitful collaboration and exchange of ideas which has taken place between Ethiopians and Germans. The selection made here can of course be only an arbitrary and fortuitous one. Arbitrary, because in view of the confined scope of this undertaking it was necessary to impose certain limits, so that many people who deserve to feature here do not do so. Fortuitous, because the existence or absence of documents and pictures determines who has been recorded for posterity. Thus the documentation concerning the first German to live and work in Ethiopia — Peter Heyling (1607-1652), who undoubtedly left a strong mark — is so fragmentary and half-mythical that we prefer not to deal with him. The absence of a particular name, therefore, does not on any account mean that the person concerned was considered »unworthy« of inclusion in this booklet.

Despite all these imperfections, I believe that we have been able in this booklet to draw attention to aspects which go beyond the mere question of academic collaboration — namely, partnership and friendly human intercourse. The respect and affection expressed in the letters between Hiob Ludolf and Abba Gorgoryos, in the letters of Alaqa Tayya to Eugen Mittwoch or the obituary written by Enno Littmann for Naffa^c Wad ^cEtman speak for themselves. Here scholars of two nations have formed friendships and built bridges between continents.

Abba Gorgoryos

When it is said that Hiob Ludolf was the founder of Ethiopian studies in Europe, it is generally forgotten that Abba Gorgoryos (referred to in European literature as Abba Gregorios) has an equally valid claim to this title. Without him, much of Hiob Ludolf's enormous work could never have been written, and he was always a friend and partner of equal rank. With the fine portrait reproduced here, which Hiob Ludolf chose as the frontispiece for his *Commentarius ad suam historiam Aethiopicam*, he created an immortal monument to Abba Gorgoryos — a monument of gratitude and friendship, marking the beginning of Ethiopian-German academic collaboration.

Abba Gorgoryos (to give him his ecclesiastical name) was born in about 1595 in Makana Sellase in the celebrated Amhara Province — one of the great centres of classical Ethiopian culture. He belonged to a family of »makwanent«. After receiving an excellent education in his home country, he became a page in the service of Emperor Susenyos, who had tied his fate entirely to that of the Catholic church. Like other Ethiopians attached to the Catholic cause, he left Ethiopia after the abdication of the Emperor and travelled via India to Rome. There, in the gardens of the Vatican, he met Hiob Ludolf in the spring of 1649 — an encounter which was of decisive importance not only for the two men but also for Ethiopian studies in general. Later, in 1652, Abba Gorgoryos visited his friend Hiob Ludolf in Gotha, where the latter was then living, and they were able to devote several months to intensive scholastic collaboration. Then Abba Gorgoryos set out again for Ethiopia. He was drowned off the coast of Syria in 1658.



Hiob Ludolf (1624 - 1704)

Hiob Ludolf

Although other scholars had concerned themselves with Ethiopia before him — for instance, Johannes Potken of Cologne, who in 1513 had the first Ethiopian psalter printed — Hiob Ludolf can with justice be called the father of Ethiopian studies in Europe. In his monumental work he paved the way for a better and more just understanding of Ethiopia, its culture and its history. Although he himself was never in Ethiopia, he had the good fortune to make direct contact with Ethiopian scholars in Rome. Of tremendous benefit for his research was his collaboration and friendship with Abba Gorgoryos, who visited him in Germany.

Hiob Ludolf was not only a brilliant linguist (he mastered more than 25 languages) and historian: he was also a truly all-round scholar and politician. He entered into correspondence with the great figures of his time: he exchanged treatises with the philosopher Leibniz and tried to win over Louis XIV, King of France, for the project of a Suez Canal. In Frankfurt, where he spent the last years of his life, he was not only well known as a distinguished scholar, but also served as the diplomatic representative of German princes. His works remain important sources to this day, notably the *Historia Aethiopica* (written in Latin and soon afterwards translated into several other European languages) and the inexhaustible *Commentarius ad suam Historiam Aethiopicam*. If, in addition, we bear in mind his *Lexicon Aethiopico—Latinum*, *Grammatica Aethiopica*, *Grammatica Linguae Amharicae* and *Lexicon Amharico—Latinum*, then his epitaph does not sound an exaggeration: »Vir ingenio maximus, fama immortalis« — »A man of genius and of immortal fame«.

IOBI LVDOLFI
aliàs *Leutholf* dicti
AD SUAM
HISTORIAM ÆTHIOPICAM
ANTEHAC EDITAM
COMMENTARIVS

In quo
Multa breviter dicta fusius narrantur:
contraria refelluntur:

Atque hac occasione præter res Æthiopicas multa
Autorum, quædam etiam S. Scripturæ loca declarantur:

Aliaque plurima
GEOGRAPHICA, HISTORICA ET CRITICA,

Inprimis verò
ANTIQUITATEM ECCLESIASTICAM ILLUSTRANTIA,
alibi haud facilè obvia, exponuntur,

UT
VARIARVM OBSERVATIONVM
LOCO HABERI POSSIT

Cum Tabula Capitum, Figuris, & variis Indicibus
locupletissimis.



FRANCOFURTI AD MOENUM,

Sumptibus JOHANNIS DAVID ZVNNERL.

Typis MARTINI JACQVETI.

Anno Christi 1710 c. XCL.

Frontispiece of the *Historia Aethiopica* of Hiob Ludolf

Cur Nilus erronee GEON vocetur. 119

nescio. Alveos & brachia vocamus, si forte contingat flumen dividi, non amnes
 4 & rivus, qui suos peculiare fontes habent. Aliis veteribus, inprimis Poëtis, in- N. I.V.
 litum non fuit, magnum quoddam Humen Patrem vocare. At iste noster fluvius & 56.
 non Pater modò sed ipse $\xi\epsilon\upsilon\varsigma$ Αἰγυπτίου , *Jupiter Ægyptius*, $\Sigma\omega\tau\eta\rho$ *Salvator*, aliisque Deorum
 Ægyptiorum nominibus vocatus fuit, cui quotannis tanquam Deo, dies festi $\pi\epsilon\iota\upsilon\alpha\delta\omega\alpha$
Niliaca dicti, celebrati fuerunt. Tanta vis erat superstitionis illorum temporum, ut
 creaturas etiam inanimatas passim pro Creatore colerent. Similia ferè de *Gange*
Indorum flumine narrantur.

1 N^o. LV. Nilus omnia flumina in se recipit] *Cardanus* loco su-
 pra citato scribit, *nullum flumen in Nilum influere*, & propterea à *Scaligero* (i) repre-
 henditur : Sed tollenda est controversia distinctione locorum. Veteres, qui istud
 scribunt, de Ægypto solummodò loquuntur, ubi verum est, nullos influere fluvios;
 quia in Ægypto nulla vel exigua est pluvia, ideò nulli vel paucissimi fontes ibi dantur,
 & consequenter nulli fluvii. Idque nostram *de origine fontium* sententiam firmat. Sup. n. 51.

2 At in Æthiopia, ut paulò ante diximus, Nilus omnia flumina, uno & altero ex-
 cepto, colligit, atque sic magna glorià tanquam Heros & Rex in Ægyptum defer-
 tur. Ita loquitur *Gregorius* in relatione de cursu Nili; & nos in tabula nostra Cho-
 rographica id demonstratum dedimus. I. 8. 33.

1 N^o. LVI. (k) Nili nomen גִּיחֹן : Gijòn unde venerit] Quod
 Nilus linguà literatà Æthiopum sic vocetur, ex versione LXX. Interpretum fluxit.
 Illi textum Gen. 2. 13. *Nomen fluvii secundi*

$\text{גִּיחֹן הוּא הַסּוּכֵּי כֹל אֶרֶץ כּוּשׁ}$ | *Gichon; ipse ambiens [est] totam terram Cush.*
 reddiderunt secundum usum seculi sui

Γεων ; $\text{Ἰσθμὸς κυκλαῶν περὶ σκενὴν γῆν Αἰθιοπίας}$. | *Geon; ipse circumdans omnem terram Æthiopia.*

Et locum *Ieremie* II. 18. qui manifestè de Nilo agit,

$\text{מָה לְךָ לְדָרֵךְ מִצְרַיִם שֶׁתּוֹת מִי שִׁחֹר}$ | *Quid tibi cum vià Ægypti, ut bibas aquas*
 [fluvii] *Shichor.* (l)
 exposuerunt :

$\text{τί σοι καὶ τῆ ἰσθμὸς Αἰγυπτῶν ἢ ποτὴν ὕδατος Γεων$. | *Quid tibi est vià Ægypti ad bibendum aquam*
Geonis.

Putaverunt ergo *Gehonem* ipsissimum Nilum esse. Habessiniquoque nostri, nullam
 aliam Æthiopiam præter suam cognoscentes, in eadem sententià fuerunt.

2 Autoritas illorum Interpretum post *Siracidem* & *Josephum* fefellit tam Græcos
 quàm Latinos Patres, & Historicos veteres. Vide *Philostorgium* Lib. 3. c. 10. *Pansani-*
am in Corinthiacis & alios. *Theodoret* & *Augustini* loca in Historia ipsa allegavi (m).
Hieronymus in *Geographia* sua ait : *Geon fluvius qui apud Ægyptios Nilus vocatur*, &c.

3 Cùm ergò *Gichon* vel *Gehon* fuerit unum è quatuor capitibus fluminis *Paradisiaci*, quæ
Moses dicto loco describit : *Paradisus* verò indubitanter in Asia circa *Mesopotamiam*
 situs fuisset : contrà Nilus in Africa tot paralangis ab illa distante fluere; nec ex
 falsissima hypothesi necessarium erat absurdissimum conlequens, nimirum *cuniculos*
subterraneos, & (quod mireris) *meatus submaritimos* fingere, per quos Nilus ex Asia in
 Africam deduceretur. Addere oportebat inventores hujus commentii : *Cuniculos*
 illos subdus bene fornicatos fuisse, ne forte profluens Nili aqua cum marina uspiam ascen-
 deret, & alicubi ante tempus in fontes erumperet. *Philostorgius* dicto loco illum *subter*
Mare Indicum & *Mare rubrum* deducit, quasi de re valde probabili addens : $\omega\varsigma$ $\epsilon\varsigma\tau\iota$ $\sigma\upsilon\mu\beta\alpha\lambda\epsilon\upsilon\iota$
ut conjicere est, & $\omega\varsigma$ $\epsilon\upsilon\kappa\alpha\tau\alpha\sigma\tau\iota$ *ut verisimile est*. Propterea rectè perstringitur à

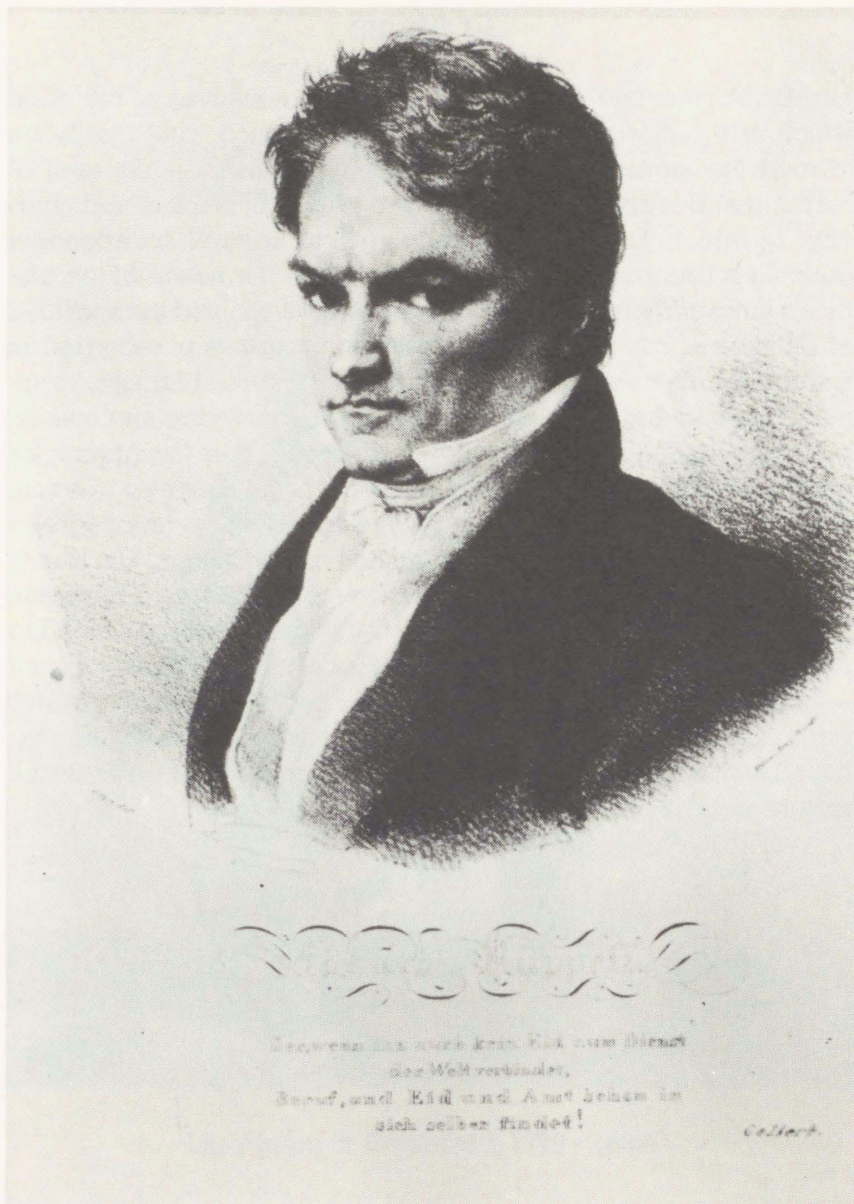
4 *Gothofredo* in dissertationibus ad hunc locum. Modò non *Contimbriceses* tam
 celebres Philosophi, in fruntæ huic opinioni calculum suum adjecissent, scribentes (n):
Nilum



Liç Aṭqum in Gondar (? 1772 - 1839)

Liq Aṭqum

Liq Aṭqum was one of the last great representatives of the class which, in the closing years of the Gondar period, could justly be termed the »conscience of the Ethiopian Empire« — the men of learning and judges. In the midst of a period of decline and anarchy, in which Ethiopia was split up into several independent dominions (zamana masafent), he kept alive the notion of the empire's unity and greatness. In his person he combined the sum total of Ethiopia's scholastic traditions. Much of what was recorded in Eduard Rüppell's work on the history and culture of Ethiopia originated from him. Rüppell wrote: »The most interesting and estimable of all the people I came to know in Gondar was Liq Aṭqum; for he was not only a man of great culture, but possessed also true religious faith and a character which was honest to the last degree.« Among the most highly valued treasures of the City and University Library of Frankfurt is a set of extensive compilations on Ethiopian history and copies of many important Ethiopian works, which Liq Aṭqum put together and wrote down for his friend Eduard Rüppell — books whose originals, owned by people in Gondar, were later burnt. We do not know what Liq Aṭqum looked like; might he perhaps be this scholar from Gondar, of whom Rüppell published a picture in his work?



Eduard Rüppell (1794 - 1884)

Eduard Rüppell

Like Hiob Ludolf, Eduard Rüppell was from Frankfurt, and he too was an all-round scholar, although he was far stronger as a scientist — as an astronomer, zoologist, botanist and geographer. In his home town, Frankfurt, he rendered great services to the Senckenberg Museum — one of the most important scientific museums in Germany — and to the Senckenberg Society of Natural Sciences from which it was born. Many of his expeditions were undertaken with a commission from this society, and his great collections are a precious possession of the museum today. After lengthy visits to Egypt, the Sudan (Nubia and Kordofan) and Arabia, he undertook a grand research tour of northern Ethiopia, lasting from 1830 to 1834, during which he investigated in particular the fauna and flora of Eritrea, Semen and central Bagemedr. Rüppell's interests, however, were very wide, and he also concerned himself with the culture and history of Ethiopia. Of decisive importance for him was his meeting and friendship with Liq Aṭqum, the famous judge and scholar in Gondar, much of whose knowledge Rüppell incorporated into his works. In his book on Ethiopia Eduard Rüppell created for Liq Aṭqum a most remarkable memorial.



Johann Martin Bernatz (1802 - 1878)

Johann Martin Bernatz

It was a long road that led Johann Martin Bernatz, the son of a brick-layer from Speyer on the Rhine, to Ethiopia. Originally destined to become a chimney-sweep, he soon proved himself a gifted draughtsman and artist. After receiving an artistic training, he was given a government commission to sketch important architectural monuments in Bavaria. Then, as a draughtsman, he accompanied German scholars to Turkey, Palestine and Sinai. A project in India came to nothing, but Bernatz was selected by the East India Company government as a draughtsman to accompany the great diplomatic mission of Captain Cornwallis Harris to the court of King Sahla Sellase in Shoa. He remained in Ethiopia almost three years (1841 - 1843), mainly in northern Shoa and in the vicinity of Ankobar and Dabra Berhan. The pictures which resulted from his journey were published in the famous, lavishly illustrated book *Scenes of Ethiopia*. Besides the outstanding beauty of its depiction of the Ethiopian countryside, the work contains a wealth of cultural information. It is a first-rate historical source, especially in the scenes where it depicts political events or the daily life of peasants — scenes which indicate an exceptionally close acquaintance with the people of Ethiopia. Some of the originals of his work are to be found in the Frobenius-Institut in Frankfurt.



Young Shoan nobleman, drawn by Bernatz (1842)

caput, *abradit*: ግምዒ፣ ርእሰከ፣ ወተላጸዩ፡ Mich. 1, 16; ተላጸዩ፡ ቦቲ፣ ርእሰከ፣ ወጽሕመከ፡ Hez. 5, 1, 27, 31; Lev. 13, 33, 14, 8, 9, 21, 5; Num. 6, 9; Jud. 16, 19; Act. 18, 18; ርእሰ፣ ከተላ፡ ሰብላ፣ ይትላጸዩ፡ Jer. 31, 37; 16, 6; ለትትላጸዩ፣ ወእማእከ፣ ትትቀረጽ፡ 1 Cor. 11, 6.

ሉጸይ፡ (nominumquam ልጸይ፣ occurrit) part. fem. ሉጸት፣ *rasus*: ሉጸይን፣ (v. ልጸይን፣) አጽሐሚሆሙ፡ Jer. 48, 5; ከሙ፡ ሉጸት፣ ይሕቲ፡ 1 Cor. 11, 5.

መላጺ፡ (nominumquam ለላጺ) subst. m. et fem. (Jes. 7, 20); Pl. መላጽያት፣ et መላጺያት፣ (Sx. Ter 6, 15; M. M. f. 214.); *uvacuola, culter tonsoris*: ጭረብ Jes. 7, 20; Ps. 51, 2; Num. 6, 5; Jud. 16, 17 (ሪሳዳዳ); Lev. 19, 28; መላጺ፣ ቀራጺ፣ Hez. 5, 1. Usurpator de quovis cultro acutiori: ከሙ፡ መላጺ፣ በሊሕ፣ ዘክልኤ፣ አፋሁ፣ ጭረብ Sir. 21, 3; ርሰዮ፣ አፋዮ፣ ከሙ፡ መላጺ፣ Jes. 49, 2; Hebr. 4, 12; de ሆሻዳዳ Ex. 4, 25; de cultro medici: ከሙ፣ ጠብብ፣ ቦቃቤ፣ ሥራይ፣ ዘይጠብብ፣ በመላጺ፣ Did. 10. — Voc. Ac.: መላጺ፣ ዘ፡ ም፡ ሳ፡ ጭ።

ለፈቀ፡ I ut videtur adhaerere vel assequi: Judae Isachariot በተነሰሐቱን፣ ኢተሰርዮ፣ ሎቱ፣ ጎጠአቱ፣ እስሙ፣ ደሙ፣ መለኮት፣ ዘለፈቆ፡ M. M. f. 205 (coll. ٱفعل II. V; 𐩧𐩢𐩨 al).

ለፈዩ፣ I, 1 [vicina sunt 𐩧𐩢𐩨 ٱفعل inflexit, acertit, deflexit, unde ٱفعل dimidium rei, latus, 𐩧𐩢𐩨 praep. juxta] et ٱفعل amocit, acertit; deinde 𐩧𐩢𐩨 𐩧𐩢𐩨 𐩧𐩢𐩨 𐩧𐩢𐩨 et supra ሌለዩ፣ et ለዩ፣] in duas partes dirimere: ኢትላፍድድድድድ (sic legendum pro ኢትላፍድድድድድ) ለክርስቶስ፣ ወኢትሪስይድ፣ ለወልድ፣ ለፈ፣ ወለሥ፣ ዘን፣ ሥአ፣ ለፈ፣ Haim. Ab. 13.

ተለፈዩ፣ dirimi. Voc. Ac.: ተለፈዩ፣ ዘ፡ ተለዩ።

ለፈ፣ subst. latus rei, quae duo habet latera (cfr. ٱفعل); plerumque in Accusativo loqui vel praepositioni cuidam subjunctum (adverbii vice) usurpatur. a) bis repetitum significat: ultraque, hic-illuc, huc-illuc, hinc-illinc, ultra citraque: ንጸረ፣ ለፈ፣ ወለፈ፣ περιεπιπέταμενος ὄδε καὶ ὄδε Ex. 2, 12; Jos. 8, 20; 3 Reg. 18, 45; Hez. 40, 37, 47, 7; ያንቀ ለቅል፣ ሐመር፣ ለፈ፣ ወለፈ፣ Chr. bo. 11; አንጊገዮ፣ ለፈ፣ ወለፈ፣ Clem. f. 128; እምለፈሂ፣ — ወእምለፈሂ፣ ጅጅን καὶ ጅጅን 1 Reg. 14, 16, 17, 3; 4 Eser. 6, 3; Hez. 40, 10, 45, 7; Ex. 26, 13, 37, 13; Num. 11, 31, 22, 24; Job. 19, 18; እምለፈ፣ ለለፈ፣ Act. 27, 15 rom.; በለፈ፣ — በለፈ፣ Ex. 17, 12 (ጅጅን καὶ ጅጅን); 2 Par. 9, 18, 19 (ጅጅን καὶ ጅጅን); እንተ፣ ለፈ፣ — ወእንተ፣ ለፈ፣ ጅጅን καὶ ጅጅን Ex. 32, 15; 4 Reg. 2, 14 (ጅጅን καὶ ጅጅን). Alterius ለፈ፣ vicem implere potest ከሐ፣ vel ከሐከ፣ ut ለፈ፣ ወከሐከ፣ ὄδε καὶ ὄδε 3 Reg. 20, 10 (hebr.); እልከቱ፣ እምከሐ፣ ወአሉሂ፣ እምለፈ፣ Jos. 8, 22. Etiam genitivum sibi subjungere potest ለፈ፣ ut: ጅእምለፈ፣ ድንጋገ፣ ፈለግ፣ ወጅእምከሐ፣ ድንጋገ፣ ፈለግ፣ ጅጅን καὶ ጅጅን ገፈሰሠ — ጅጅን ገፈሰሠ Dan. 12, 5; እምለፈ፣ ፈለግ፣ ወእምከሐከ፣ Apoc. 22, 2. b) Omissio geminorum altero, ለፈ፣ semel positum, prout sensus postulat, aut hic, huc, hinc aut illuc, illinc intelligendum est: ወገጸሙ፣ ለፈ፣ ያመዩጡ፣ ὄδε πρὸς ἄσπῶν διόσωσα Jer. 27, 5; ትመጽእ፣ ለፈ፣ ጎበ፣ እነ፣ እቀውም፣ Ex. 17, 6. c) ultra, supra, extra ut: ወተላፍሙ፣ እምአምጣ፣ አጎመት፣ ወለፈ፣ ጎበ፣ ἄσπῶν;

καὶ ἐπάνω 2 Par. 25, 5; ወለፈ፣ et deinde vel et ab altera parte Job 13, 10; Paulus Simoniacus docet ከሙ ከርስቶስ፣ ለፈ፣ እማርያም፣ ἐκ Μαρίας λέγων τὴν ἀρχὴν αὐτῶν ἐσχημένον Christum existere inde a Maria, Chr. Ta. 8; ለፈ፣ እምጥምቅት፣ inde a baptismo M. M. f. 2; (cfr. etiam ከሐ፣ እምነ፣); Photinus docet: እማርያም፣ እሙ፣ እምለፈ፣ ወአቱ፣ ወልድ፣ ወእከ፣ እምቅድሙ፣ ዓለም፣ Syn. f. 281.

ለፈጸ፣ id. q. ለሰ፣ Hinc ልፋጽ፣ part. subactus (id. q. ልወሰነ፣): Ex. 29, 40. ልፍጸት፣ n. act.: subactio farinae, massae, M. F.

ለፈፈ፣ id. q. ٱفعل obcolit, concolit, conjunxit, ٱفعل complicat, conjunxit, talm. 𐩧𐩢𐩨 concolit, infasciavit. Hinc

ልፋፍ፣ subst. [ٱفعل] fascina, taenia: እምጽእ፣ ልፋፈ፣ ከሙ፣ ይክድን፣ አዕይንተሁ፣ Sx. Mag. 7. Nominie ልፋፈ፣ ጽድቅ፣ appellantur taeniae (membranaeae), quibus praecae magicae inscriptae sunt, corporibus mortuorum circumvolatae cum iisque sepultae; homines talibus fasciis ornatos circum Deo justificatum iri vesana Abyssinorum recentioris aetatis superstitione imaginatur. Varias harum precum magicarum formulae reperiantur in Bibliotheca Musei Britannici Nr. LXXIX, Abbadiani Nr. I., 5; CCXIV, 4; CCXIX, 12.

ሐ litera alphabeti Aethiopici tertia, quae ሐውት፣ nominatur; alio nomine eam nunc vocant Abyssini, vid. Isenb. lex. amh. p. 13.

ሐለለ፣ permutatis literis ለ et ረ, eadem radix, quae ሐረረ፣

ገንገ 𐩧𐩢𐩨 ገገ sonat; ardoris significationem habet (de permutatione literarum cfr. hebr. 𐤆𐤒𐤓). Hinc

ሐለለ፣ I, 2 id. quod ክሐለለ፣ q. v.

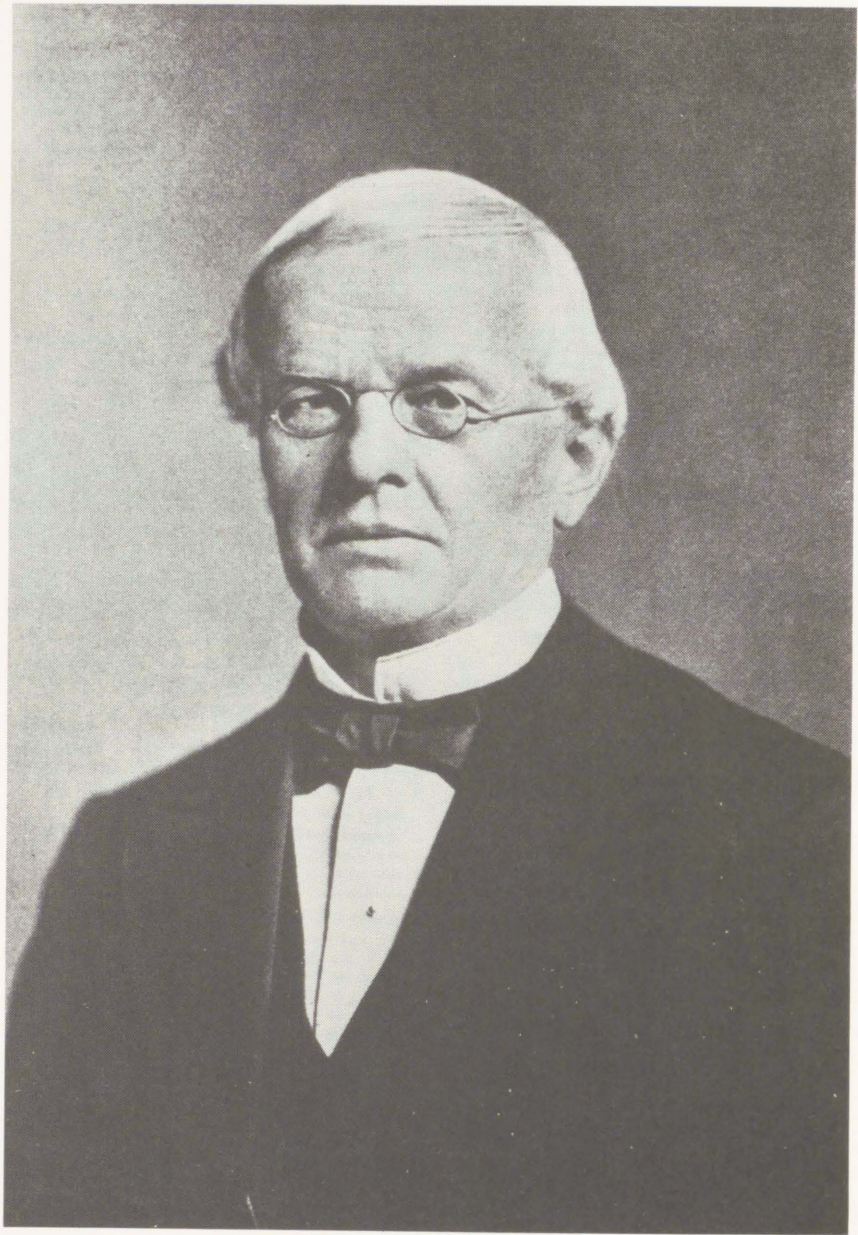
ክሐለለ፣ II, 1 torerere, adurere, ardescere: እምክርያም፣ ፈንግ፣ እሳተ፣ ወክሐለለ፣ ለአዕጽምትዮ፣ (v. ወሐለለ፣ አዕጽምትዮ) Thren. 1, 13; ሰበ፣ ለልብዮ፣ እሳተ፣ ሐዘን፣ ክሐለለ፣ II Sal. Mar. 7; እቶን፣ እሳት፣ ኢያሐለላ፣ Sx. Ham. 25 Enc.

ሐላላ፣ subst. adustio, torror, Iud. sine auct.

መሐልል፣ part. I, 2 et ግሐልል፣ part. II, 1 pigmentarius (μυροψός), qui aromata igne conficit vel coquit, Ex. 38, 25 cum annot.

ሐለሙ፣ I, 1 [id. q. 𐩧𐩢𐩨 𐩧𐩢𐩨] somnare, absol. Dan. 2, 1; 4 Eser. 10, 51; ወደገመ፣ ሐለሙ፣ Gen. 41, 5, 28, 12; e. c. Acc. ሐልመ፣ somnium somnare Gen. 37, 5 seq.; 40, 5 seq.; 41, 32 (ደገመ፣ ሐለሞቶ፣) Kul. 27, 39, 40; Dan. 2, 3, 7, 1; Jes. 29, 7; Jer. 23, 25; Joel 3, 1; 4 Eser. 13, 1; Ps. 75, 5; vel e. Acc. rei ለእመሰ፣ ሐለሙ፣ ኤጲስቶጶስ፣ አንበተ፣ ኢይቅረብ (ne commovet) Kùl. f. 10.

ተሐለሙ፣ III, 2 (sicut ٱفعل) somnia nocere, somniatorem agere, somnia videre: እለ፣ ይትሐለሙ-ከሙ፣ ሳ፣ ጅጅን ገፈሰሠ Jer. 31, 7; ሐላምያን፣ እለ፣ ይትሐለሙ፣ ለከሙ፣ Jer. 36, 8.



August Dillmann (1823 - 1894)

August Dillmann

Unlike Hiob Ludolf or Eduard Rüppell, August Dillmann, who can rightfully be said to have refounded the study of Ethiopian philology in Europe, never had any contact with Ethiopians, or was in Ethiopia. He is the typical example of that kind of German scholar who gathers all his knowledge from written sources. Dillmann needed no teachers or partners other than the great works of Ethiopian literature. His life was quiet and uneventful, although he received honorable appointments. He was the son of a Swabian teacher and studied theology, oriental philology and philosophy as a member of the famous »Stift« (religious training college) in Tübingen, from which so many great Germans originated. Even though trained to be a priest, he remained a man of letters. Without his very profound knowledge of the entire Ethiopian literature the great writings of his later career would never have been possible.

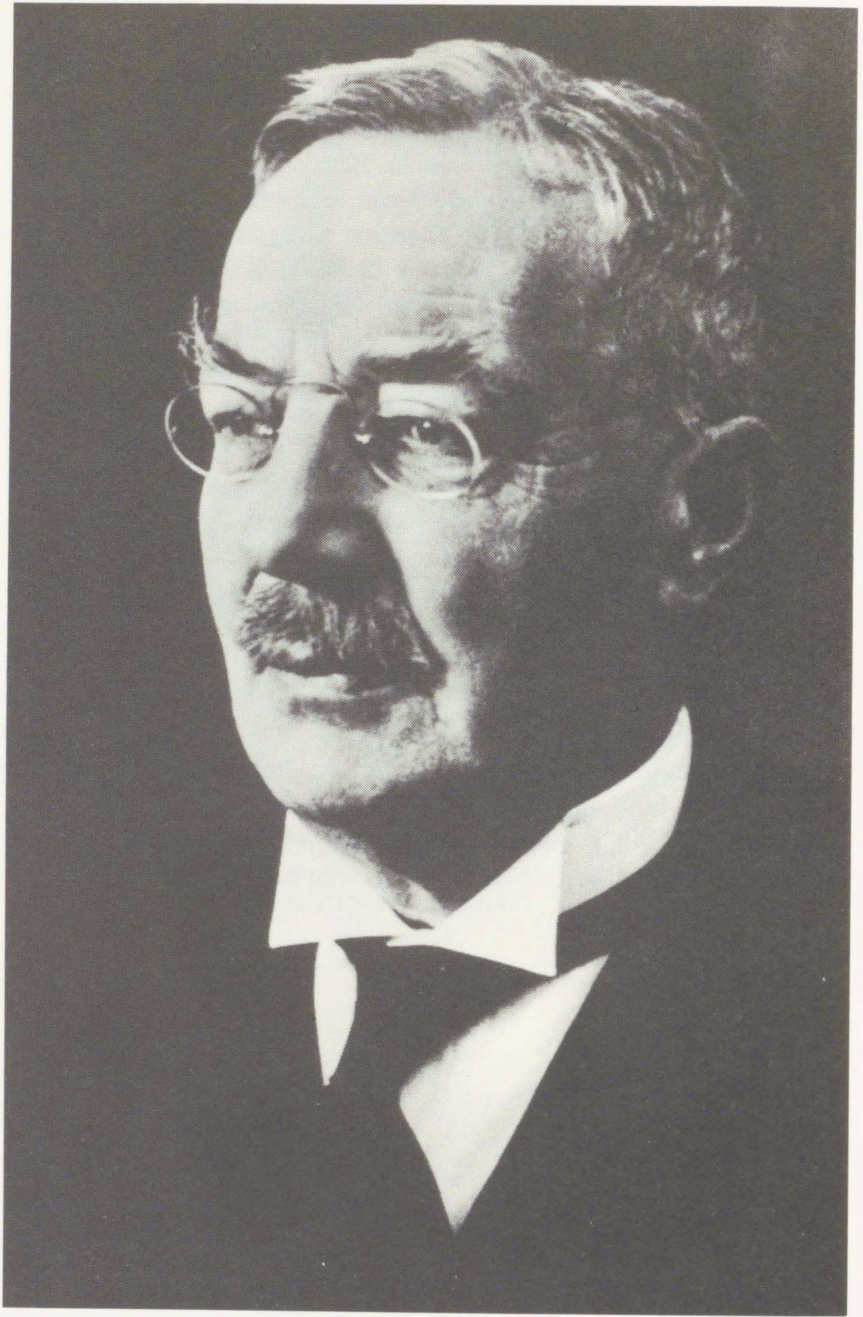
He was professor in Tübingen, Kiel and Giessen, and finally went in 1869 to Berlin, where he became a member of the then highly distinguished Academy of Sciences. Here he worked quietly and in seclusion until his death. It was in Berlin that by his many writings he gave a new impulse to Ethiopian philology, which had lain fallow since Hiob Ludolf. Above all one must mention the *Lexicon Linguae Aethiopiae*, which to this day has not been superseded, and his *Grammatik der äthiopischen Sprache* (Grammar of the Ethiopian Language — also in English). Not only is this work the great accomplishment of a gifted scholar: it also attests to his titanic industry. Dillmann published an excellent Ge^cez chrestomathy and edited important apocryphal texts, handed down only in Ge^cez. His writings on the Aksumite empire and on the reign of Emperor Zar'a Ya^cqob manifest the scope of his scholarly interests. It was with good reason that Enno Littmann dedicated his writings on Aksum to this great scholar.



Franz Praetorius (1847 - 1927)

Franz Praetorius

Even quieter than the life of August Dillmann was that of Franz Praetorius. It seems that it took its course almost without major events: he was professor of oriental languages in Berlin, Breslau (today Wrocław), Halle and then again in Breslau. His person completely disappears behind his writings. »He never presented personal matters in public. He refused all honors and titles.« Like Dillmann, whom he equalled in industry and universality, Praetorius can be called one of the great fathers of Ethiopian philology. But unlike Dillmann, who, irrespective of his sovereign mastery of all Semitic languages, confined himself almost exclusively to Ge^cez, Praetorius covered the complete field of all Ethiopian as well as all Semitic languages. He was the first scholar who, in a truly systematic manner, dealt with those languages which had been completely neglected in Europe due to the literary relevance of Ge^cez: Amharic, Tigrinya, Tigre, Gurage and Harari. In view of present criticism of his works, we must not forget that the material available to Praetorius for his *Grammatik der Tigrinya-Sprache* (1871) and his *Amharische Sprache* (1879) — incidentally a quarto volume of 523 pages — was very inadequate. Excellent and still unsurpassed is his brief grammar of Ge^cez. If, finally, we consider his writings on the Cushitic languages and on Agaw, but above all his *Galla-Grammatik* (1893), we can appreciate that Praetorius was a scholar who, far ahead of his time, laid the elementary foundations of Ethiopian philology.



Enno Littmann (1875 - 1958)

Enno Littmann

Enno Littmann was a professor of oriental languages, first in Strassburg, then in Göttingen and Bonn and finally in Tübingen, where his beautiful house remained a centre of oriental studies in Germany up to his death. He combined a brilliant gift for languages (he fully mastered more than a dozen), wide intellectual interests and the ability to build quickly a warm and intimate relationship with people of different cultures. These qualities explain why his relatively short stays in Ethiopia yielded such successful results. In addition, he had an amazing capacity for work, as can be seen from his six-volume translation of *A Thousand and One Nights*, completed with poetic energy within a very short period. He was also a master of Arabic literature. His fame rests above all, however, on the works which arose from his two research visits to northern Ethiopia, where he stayed among the Mensa (Tigre) in Eritrea in autumn and winter 1905 and in Aksum from January to April 1906. During his stay among the Tigre he had the good fortune to work with a congenial partner, Naffa^c Wad ^cEtman, without whom the four important volumes, misleadingly entitled *Publications of the Princeton Expedition to Abyssinia*, would never have appeared. They contain a whole corpus of Tigre traditions and songs, and are imperishable documents of Ethiopian culture. Littmann's research in Aksum, where he was accompanied by Theodor von Lüpke, Daniel Krencker und Erich Kaschke, marked the beginning of a new chapter in Ethiopian studies — archeology. It is amazing how much was excavated and recorded in the short period of his stay in Aksum. This too would not have been possible without the close cooperation of Ethiopian friends and partners. The members of the German team received valuable assistance from the dejazmach Gabra Sellase Barya Gabr and from many priests and monks in Aksum. Further illustrations of Littmann's universality are his edition of the *Praise-songs for Ethiopian Emperors* in the ancient Amharic language, for which he received precious advice from Mamher Kefla Giyorgis in Jerusalem, and his remarkable booklet on *Galla-Verskunst* (Oromo Poetry).



Naffa^c Wad^c Etman (1882 - 1909)

Naffa^c Wad ^cEtman

Naffa^c Wad ^cEtman was the son of the bard (ṣābṭāy) and transmitter of traditions ^cEtman, belonging to the ethnic group of the Mensa in Eritrea. Already as a child he had his father explain to him the famous songs of his people and began to learn them. He told his father: »Sing a song only, if you know it completely. If you don't know it completely, I don't want to hear it.« Naffa^c himself must have been a talented poet, even though none of his songs have been handed down. At the age of thirteen, inspired by an extraordinary thirst of knowledge and against the wishes of his parents, the boy went to the Swedish mission school in Gäläb. Here he met Enno Littmann in the autumn of 1905 and day by day collaborated with him in the recording, translation and annotation of Tigre texts. Upon his departure from Eritrea it was clear to Littmann that it would be impossible to publish the Tigre songs — some of which were very complicated — in an optimum manner without the aid of Naffa^c. A large part of the comments and footnotes stem from him. Naffa^c's life came to a sad and mysterious end. In April 1909 he travelled back to Eritrea. In the night of April 16, under circumstances which were never clarified, he disappeared from the Italian steamer which was to bring him home. Enno Littmann, who wrote a long obituary for him, dedicated to Naffa^c the melancholy lines of an old Tigre song:

»Would that the dead were interchangeable
And that we could exchange them!«

ነጫቢ : ወድ : አርበድ ።

እብ : ለፍጡር : እት : ልትዐጀብ : ለቤላ ።

1 ትትፈሌ : እጁና ። እት : ትርኤማ : ኢትእመን ።

እክል : መጽእ : ምን : ምድር : ምን : ሐን : ሐጸ : ወእበን ።

ሐሊብ : ምን : ደም : ልትዓሬ : ወሕኖት : ምን : ሚ : ትትመወን ።

እጁና : ሐላፊት : ታ : ጎረት : ታርፈት : ታ : እት : ድመን ።

5 ለገሮብ : ቀለሚ : ቱ ፤ ወለንሻል : መደወን ።

ነዊድ : ምን : ዐድ : ልትገሌ ፤ ወዔጥሮ : ትነብር : እት : ከደን ።

ቅብላት : እላ ፣ ሀዩ ፣ መስመር ፣ ወድ ፣ ገዳይን ፣ “እግል : ነጫቢ ፣
እግል : ንስዴካ ፣ ቦሎ” ፣ እንዶ ፣ ቤላ : እላ ፣ ሐላ ።

1 ሰልሞ ፣ ወለት ፣ ሐውርያ ፤ ወአብዩ ፣ ሰጁቅ ፣ ፈቂሩ ።

መላትሐ ፣ ወገጃ ፤ እብ ፣ ቀለሙ ፣ ቱ ፣ ወእብ ፣ ሊሉ ።

ሐንዋት ፣ ለእሉ ፣ መኔካ ፤ እብ ፣ ሚ ፣ ሀላ ፣ ነቢሩ ፣

አዩ ፣ ዓልም ፣ ንሰአል ፣ ቡ ፤ ኢረከብና ፣ ፈኪሩ ።

5 ሐሊብ ፣ ምን ፣ ደም ፣ ልትዓሬ ፤ ምን ፣ አፍ ፣ ለሕሊሉ ።

እክል ፣ መጽእ ፣ ምን ፣ ምድር ፤ ግኑሕ ፣ እሊ ፣ በቂሉ ።

ውላድ ፣ አንበጣ ፤ ምን ፣ ሐን ፣ ሐጸ ፣ ቱ ፣ ነፊሩ ።

* * *

ለገሌ ፣ ሰክብ ፣ ልትመዩ ፤ እንዶ ፣ መልእ ፣ ከርሸቱ ።

Page from the Tigre songs about the »Wonders of the Creation«,
collected, translated and annotated by Naffa^c Wad ^cEtman and
Enno Littmann

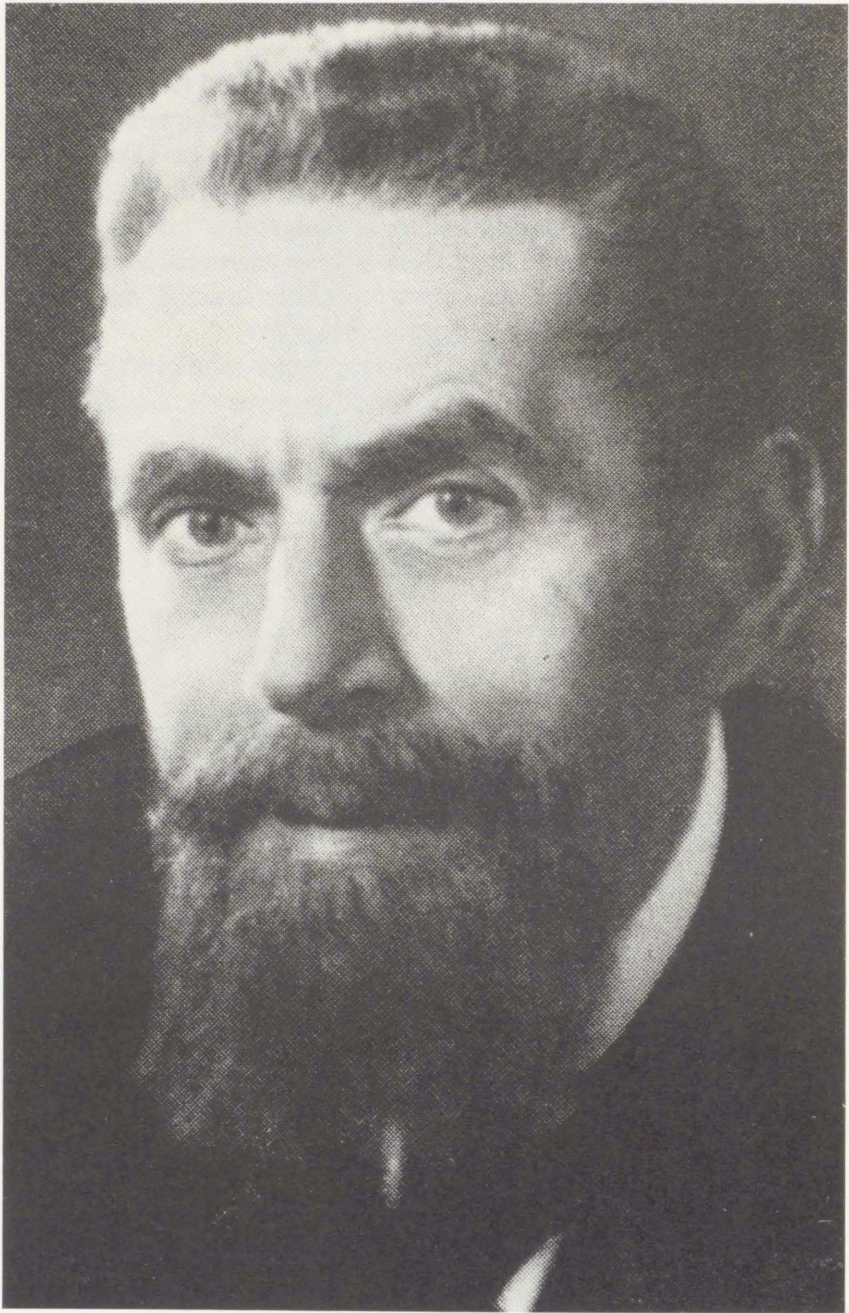


Dajzmach Gabra Sellase Barya Gabr (1872 - 1930)

Dajzmach Gabra Sellase Barya Gabr

Dajzmach Gabra Sellase came from a famous old family living in the province of Tigre and was a close relative of Emperor John IV. It was a fortunate coincidence that he happened to be Governor of Tigre and Nebura'ed of Aksum at the time when Enno Littmann was working there (January to April 1906). Littmann could not have found a better friend and more responsible assistant. Much of the information which he provided found its way into the writings on Aksum by Littmann, Krencker and Lüpke.

In this context it is proper to remember those men in Aksum who cooperated with Littmann and his companions as scholars and transmitters of historical traditions, such as Mamher Gabra Mika'el, Bajerond Gabra Sellase and others who must remain nameless.



Eugen Mittwoch (1876 - 1942)

Eugen Mittwoch

With Eugen Mittwoch we conclude this set of great German scholars of Ethiopian languages. His brilliant career was brought to a close by the unhappy events of the period after 1933. He was obliged to emigrate and died in exile in England in 1942. Of him it was written in one obituary: »He was quiet scholar. He was faithfully attached to his German fatherland and to the traditions of his Jewish fathers. For his family he was a model paterfamilias, and for the poor and needy among his fellow-believers a friend who was always ready to help.« In 1905, when Friedrich Rosen led the first German legation to Ethiopia and thus opened a new chapter in the history of Ethiopian-German relations, a professorial chair was created for Ethiopian studies at the University of Berlin, with the aim of promoting academic contacts between Ethiopia and Germany. Eugen Mittwoch was the first person to hold this post, and for many years he also directed the famous »Seminar für Orientalische Sprachen«, which at that time had the same status as the School of Oriental and African Studies in London has today. Like other German orientalists, Mittwoch was at home in Persian, Arabic and Turkish. His principal area of study, however, was Ethiopia, especially the literature and language of the Amhara. Here he made accessible a large amount of new material. Of particular benefit for him was the close contact which he had over a period of many years with Alaqa Tayya, the first person to hold the post of lector for Ethiopian languages at the University of Berlin. Together with him he published a large number of works on popular traditions of the Amhara. A legation visit to Berlin by the Belatengeta Heruy gave Mittwoch the opportunity to get to know this remarkable man, and this contact resulted in a very important piece of academic work.



Alaqa Tayya Gabra Maryam (1861 - 1924)

Alaqa Tayya Gabra Maryam

Inseparably linked with the name of Eugen Mittwoch is that of Alaqa Tayya. After receiving an ecclesiastical education in his home region of Yifag, east of Lake Tana, he wandered northwards and came into contact with the Swedish mission in Monkullo, for whom he worked for several years, principally as a translator. His first important publication, *Maṣhafa Sawasew*, appeared in Monkullo in 1890. Following an unsuccessful term as a Protestant missionary in Bagemedr, he was sent by the Governor there to Addis Ababa, where he hoped to obtain an appointment at the court, on account of his education and knowledge. But when the first German legation came to Ethiopia under Friedrich Rosen and asked for an Ethiopian scholar to be sent to Germany in order to promote Ethiopian studies there, the Emperor Menilek remembered Alaqa Tayya and sent him to Berlin, where he held the post of lector in Ethiopian languages at the Seminar for Oriental Languages (from 1905 to 1907). His participation in the Seminar's work yielded very fruitful results: many of the texts which Mittwoch published on Amharic culture were compiled by Tayya, and the two men had a very close and good relationship. On his return to Ethiopia, Tayya took with him 130 precious Ethiopian manuscripts as a gift from Germany to Ethiopia. Alaqa Tayya was a productive writer: of particular note, besides his theological writings, is his *History of the Ethiopian People*.



Belattengeta Heruy Walda Sellase (1878 - 1939)

Belattengeta Heruy Walda Sellase

Likewise closely associated with Eugen Mittwoch was Belattengeta Heruy Walda Sellase, one of the most distinguished Ethiopians of his day and one of the founders of modern Amharic literature; he died in exile 1938 in England. Few men have exercised such an important influence over their people through their scholastic, moral and poetic writings. He is included here because his lengthy stay in Germany in 1923 led to a very fruitful collaboration with Eugen Mittwoch. »With Belatta Heruy I was able to work together for a few hours a day over a period of several weeks... He readily complied with my studies, for which he showed a lively interest«. In the course of this work they discussed the important question of the pronunciation of Ge^cez in present-day Ethiopia — a question which, in Europe, had until then remained fully unanswered; later a scholarly analysis was published.



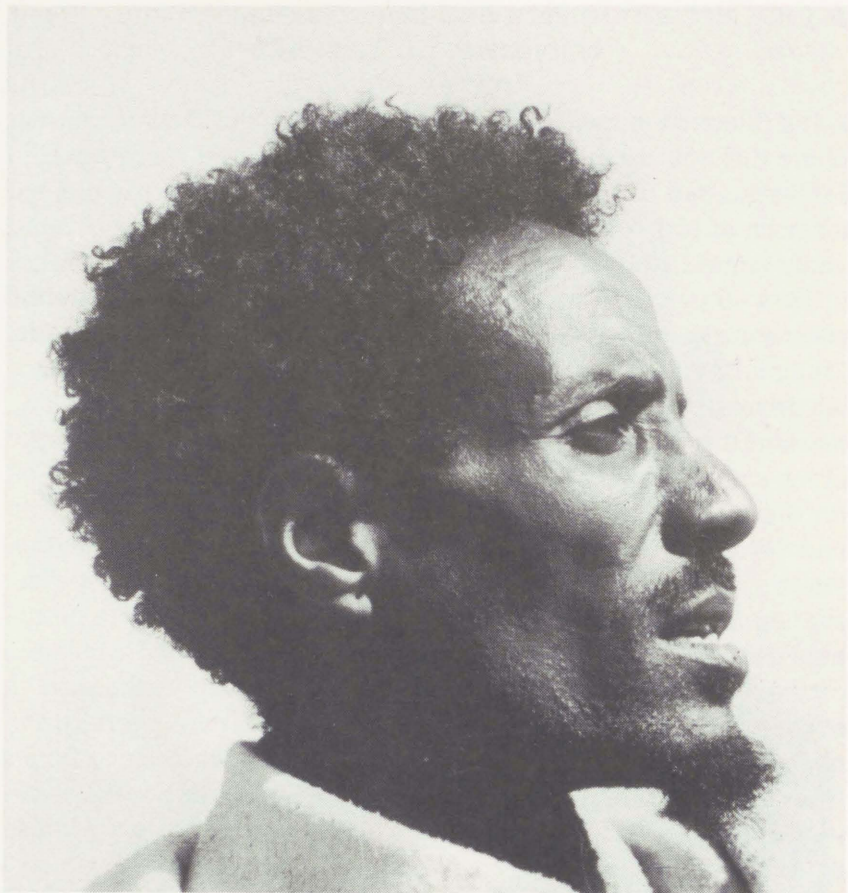
Adolf Ellegard Jensen (1899 - 1965)

Adolf Ellegard Jensen and the Frobenius-Institut at the University of Frankfurt

Adolf Ellegard Jensen was the oldest and most outstanding student of the distinguished Africanist, Leo Frobenius. The institute which Frobenius had founded in 1898 was directed by Jensen through the turmoils of Nazi period, the Second World War and the difficult years immediately after the war. His research in southern Ethiopia in 1934 - 35 yielded important results, although it was terminated prematurely on account of the impending war between Italy and Ethiopia. After almost three centuries of largely philological studies devoted principally to northern Ethiopia, Jensen's undertaking marked the beginning of German historical and cultural research in the southern part of the country. This research was resumed after the war. Since 1950 eleven members of the Frobenius-Institut have worked in southern Ethiopia — some of them for several years — pursuing above all historical, geographical and linguistic studies. Their principal aim has been, in collaboration with prominent persons of southern Ethiopia, to study and record the cultures of these groups, which had received hardly any attention in scholastic literature and whose history existed only in oral traditions. As a result of his work, a large number of articles and books have appeared, mostly in German. Many further publications are in preparation, and increasingly the effort is being made to publish them also in English.

Members of the institute have worked or are working on the following nationalities: Sidama, Gideo, Gidicho, Kambata, Hadiya, Tembaro, Arussi, Guji, Borana, Konso, Das (Burji), Amarro, Dorze, Gamu, Wolayta, Zala, Gofa, Male, Basketto, Ari, Dauro (Kullo), Konta, Dime, Dizi, »Gimirra« (She, Bensch), Chako, Shekka, Kafa, Boshia (Garo).

This research has dealt both with history and with cultural history: in other words, the aim has been to see history not merely as a stringing together of political events, but also as the evolution of the whole culture of a people. Consequently each research project has been designed to include in its investigations all aspects of the culture of the ethnic group concerned. Particular value has been placed on the recording of material culture in films, photographs, drawings and collections, because even the objects used in every-



Kaba Debo from Wolayta (1955)

day life can provide important historical evidence. Parts of these collections have been presented to the Institute of Ethiopian Studies at the University of Addis Ababa as a gift.

The following members of the Frobenius-Institut have worked in Ethiopia: Adolf Ellegard Jensen, Elisabeth Jensen-Pauli, Eike Haberland, Willi Schulz-Weidner, Helmut Straube, Wolfgang Kuls, Ulrich Braukämper, Siegfried Seyfarth, Werner Lange, Karl Heinz Striedter, Maria R.-Alföldi.

It is unfortunately not possible here to name our Ethiopian friends and partners individually, for their numbers run into the hundreds. We are happy to have this opportunity of thanking them all most warmly for everything we have received from them — not only knowledge and instruction, but also friendship and kindness. As a token of our debt to these people, we show here the portraits of two great historians — Jilo Da'imu from Konso and Kaba Debo from Wolayta.



Konso Elder Jilo Da'imu from Fasha (1954)



Research of the Frobenius-Institut in Southern Ethiopia





