



## 19th International Conference of Ethiopian Studies

### ABSTRACTS

(arranged by author's name)

The Warsaw University

24-28 August 2015

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(Chr. Michelsen Institute)

#### MOBILISING WOMEN IN EPRDF'S 'DEVELOPMENTAL STATE'

Since the early 2000s, the ruling Ethiopian People's Revolutionary Democratic Front (EPRDF) has been following what they term 'the developmental state'-model, derived from the experiences of Japan, South Korea and Taiwan. According to this model, states must concentrate enough power and capacity at the political centre to formulate and achieve developmental goals, driven by a determined elite with a national development vision. In the Ethiopian 'developmental state' regime, the mobilisation of women is considered crucial for creating growth and development: unleashing the work potential of Ethiopian women is seen as a necessary step to release the country's untapped resources.

In this paper, I will discuss EPRDF's approach to the mobilisation of women in two major development fields: as workers in the emerging manufacturing industries and as part of the provision of basic health services through 'Women's development armies'. This mobilisation can be an important step to empower women, making them active participants in society. Experiences from the Asian developmental states, however, show that gender gaps in the labour markets have been maintained. In Ethiopia, the mobilisation of women is taking place simultaneously with restrictions in the civil society, bringing out a contradiction familiar from the Asian experiences: while women are encouraged and expected to contribute to development, they are remaining with limited options for political influence, a crucial aspect of women's empowerment.

Abbebe Kifleyesus

(University of Asmara)

#### FASTING AND FEASTING IN ALIYYU AMBA DURING RAMADAN

The Argobba, like the majority of Muslims elsewhere in Ethiopia, think of Ramadan as the most important annual religious rite, and in no other month does Argobba Islam penetrate daily life so pervasively and profusely as during Ramadan. Yet oddly enough, the scant scholarly attention paid to Ramadan contrasts sharply with the significance the Argobba attach to it. This article therefore examines the ethnography of fasting and feasting as an aspect of the anthropology of religion, addresses ritual and the link between religious prescription and human behavioural action, and shows that there is no clear distinction between universal Islam to which fasting and feasting during Ramadan belong and fasting and feasting that takes on local meanings, and that there are local nuances concerning the cultural conceptualisation of an Islamic community revolving around the prescriptions on fasting and feasting during Ramadan, Shaban as preparation for Ramadan, living through Ramadan, and Ramadan as a cycle of celebration, calendrical rite and religious merit in an Argobba society in and around Aliyyu Amba, a town few kilometres southeast of Gorobela down the escarpment slopes of northeastern Šāwa. The article elucidates the religious and cultural circumstances surrounding this holy month by drawing on intensive field research carried out in Aliyyu Amba, the author's personal experience through two Ramadans as well as the months preceding and following the fasting month, and by looking at some of the theoretical underpinnings under which the ethnographic knowledge about Ramadan is produced.

Jon Abbink

(African Studies Centre, Leiden)

### SPACE, PLACE AND CONFLICT: CULTURAL AND POLITICAL ECOLOGY APPROACHES TO CHANGING 'RESOURCE USE' IN SOUTHWEST ETHIOPIA

In this paper we examine how three local societies in Southwest Ethiopia – Dizi, Me'en, Suri - experience and conceptualize changing 'resource use' in a time of development and how they seek new opportunities to connect, e.g. to national arenas of power. Their narratives on environmental space and economic positioning are (or were) tied to their cultural conceptions of self and the future, but the definition of these is being externally redefined, leading to rhetorical clashes, friction and conflict. A political ecology approach reveals the emerging role of new elite groups, the de-emphasizing of ethnic rights, more group tension, and the questioning of the relevance of local environmental knowledge and development. Exclusionary mechanisms base on a 'limited access' model are in place that tend to counter-act the search for continuities. They also accelerate the instrumentalization of the environment among these so-called 'traditional' ethnic groups, leading to basic changes in the 'ethno-landscape', and possibly to new forms of trans-local group identification.

Abdiwasa Abdilahi Bade

(Department of Political Science and International Relations, Addis Ababa University)

### PASTORALISTS' LIVELIHOOD VULNERABILITY IN SOMALI REGION OF ETHIOPIA: EXPLORING POLITICAL MARGINALIZATION

This article builds a case that marginalization has been the main feature of the Somali pastoralists in the region. The study reveals that the lack of consultation and inclusiveness in the government's policy formulation and implementation approaches towards its Somali pastoralists have remained remarkably unproductive and contributed to the destitution in the pastoralist's livelihood. The state's official approach tends to ignore issues such as livelihood, freedoms and needs of the pastoralists. One critical area where the lack of participation is noticeable is the sedentarization program. The issue of land (land being their source of livelihood and value) and its politics never ceases to gain the attention of the people. It also reveals that the marginalization of Somali pastoralists' is the result of non-responsive and unaccountable institutions, and politicians and policy-makers lacking the will to include pastoralists' interests in national policy debates. Moreover, members of 'Somali pastoral elites' who should represent the rights and interests of pastoralists have been co-opted and detached from pastoral lives. Furthermore, traditional institutions, which were supposed to be the voice of the communities, are silenced. Consequently, the people have experienced decades of deterrent policies and socio-political exclusion which attributed to continuous crises in the region. Thus, this article recommends that sustainable livelihood of the community could only be met through the implementation of the constitution and people's participation.

Abdu Ahmed

(Addis Ababa University)

## TENSE-ASPECT INTERACTIONS IN AMHARIC IMAGINATIVE CONDITIONALS

Displacement, one of the design features of human language, allows us to talk about spatio-temporally remote situations in our imaginations. Imaginative conditionals, a subclass of unreal conditionals - also referred as subjunctive conditionals in the philosophical literature, help us to articulate our remorse and hopes by way of letting to dissociate from the real world and swing through past and future times. Cross-linguistically, imaginative conditionals are characterized by their past-morphology in the consequent clause, which usually serves the modal function of irrealis. The semantic-based classification of Thompson et al. identifies two subtypes of imaginative conditionals: hypotheticals and counterfactuals. Despite their most grammatical similarities particularly in their consequent clauses which at times lead to semantic ambiguities, the Amharic hypotheticals and counterfactuals can be taken as contrastive structures. Dropping out the counterfactuality auxiliary *noro*, which is common in some counterfactual constructions, causes confusion. But, the language has various grammatical resources which make the disambiguation of such confusions possible, and tense-aspect interaction is essentially exploitable area. Hence, this paper aims at elaborating on how tense and aspect systematically interact in Amharic imaginative conditionals in yielding favorable readings.

Abdulkader Saleh Mohammad

(Høgskolen i Oslo og Akershus, ILPI Oslo)

## THE AFAR PASTORAL COMMUNITY AND THEIR UNEASY RELATIONSHIP WITH THE RULING ELITES IN ADDIS ABABA AND ASMARA

The states in the Horn are fragile and suffer from inter-and intra-state conflicts. The Afar as indigenous inhabitants were divided between Ethiopia, Eritrea and Djibouti and are restricted in their cross-border mobility and their access to pasture land. They have been challenged by the highland-dominated authorities, whose perception of land ownership is opposed to pastoral communal ownership systems. The Afar were skeptical towards the TPLF and EPLF liberation fronts dominated by highlanders. After coming to power, they established different political systems: a centralized unitary state in Eritrea vs. an ethnic federal state in Ethiopia. In both systems the Afar remained marginalized because both governments regarded the pastoral production system as unsustainable. However, the Ethiopian federal state established a separate Afar Region and incorporated the Afar elite in their administrative system, while the Eritrean government suppresses subnational identities, which led to the alienation of the Afar from the state. This paper addresses the impact of the differing political systems on the Afar and the obstacles created by both governments in regard to their subsistence economy. It assesses the Eritro-Ethiopian war as a critical juncture with long term consequences for the Afar's mobility due to their location along the contested borders. Their living conditions have worsened, since their settlement areas were among the main battlefields and because the no peace no war situation hampers their survival strategies. Another focus is the analysis of the Afar political movements' goals and strategies in respect to regional autonomy or the establishment of an Afar state.

Abeba Amare Gebreselassie

(Academy of Ethiopian Languages and Cultures, Addis Ababa University)

## FEMINIST POSTSTRUCTURALIST ANALYSIS OF AN AMHARIC NOVEL BY A WOMEN WRITER

In recent years feminist thinking has shifted from essentialist to poststructuralist thinking which views women as subjects and challenged the defined images of women as 'victims', 'oppressed' and incapable of playing the role of agents. The narratives and the embedded messages in literary texts highlight societal values about women and men and they are one of a number of sites in which sexualized representations of women existed. In this paper I argue that there has been a significant shift in representation of women in literary texts in recent years, rather than women being represented as passive objects of male gaze, frequently women are depicted as active, independent and sexually powerful. Of course, depictions of women as victims still do exist just as traditional objectifying representations continue to exist today. But my argument arises from my experience of reading recently published Amharic novels by Ethiopian writers which depict empowered women characters. Focusing on one of the novels *Lebuse Tila* (2002 E.C.) by Yordanos Guesh. In this study a feminist poststructuralist approach is used to examine the way in which women's sexual agency is represented and understood. The paper explores contemporary constructions of female sexual agency in the novel by examining how female sexuality is represented, how discourses of women's desire are articulated, and how the body and sexuality can be a site of resistance and agency. This analysis attempts to shift our thinking about women's sexuality from a potential site of vulnerability and victimization to a site of power and resistance.

Abebaw Minaye, Kassahun Habtamu, Abrham Seyoum, Abera Degefa

(Addis Ababa University School of Psychology, Department of Economics, School of Law)

## MANAGING THE LEGAL, ECONOMIC AND HEALTH DIMENSION OF MIGRATION IN ETHIOPIA

This study examined the legal, economic, and health contexts of Ethiopian migrant workers focusing on migrants to the Middle East and South Africa. The findings show that there are positive legislative measures towards providing better protection to migrant workers. A number of relevant international human rights instruments and conventions have been ratified. But the legislative measures are not adequately enforced for lack of inter-agency coordination and resources. Ethiopia has signed bilateral agreements with Kuwait, Qatar and Lebanon and negotiation is under way with UAE. Ethiopia has to ratify the 1990 comprehensive UN International Convention on the Rights of Migrant Workers and their Families, which would help in facilitating cooperation with country of transit, destination and the international community. In terms of health returnees manifested both physical and mental health as measured by SRQ-20 and PHQ 15. In spite of this there are only two NGOs with very limited capacity engaged in rehabilitating returnees implicating aggressive action in this regard. Related to economic dimension various interest groups are involved in facilitating the unsafe migration of people. Diversified theories of migration (systems, dual labour, mobility as transition, value expectancy, social capital...etc) are found to explain the situation of Ethiopian migrants. Migration decisions were more of collective (self, family, peer, broker...etc) than unilateral. Based on the findings implications for policy, research, and practice are forwarded.

Abebayehu Messele Mekonnen, Klaus Wedekind

(Addis Ababa University, Ethiopia)

#### PITCH AS A PHYSICAL CORRELATE OF STRESS IN GEDEO NOUNS

This study aims at investigating the acoustic correlates of stress in the nouns of the Gedeo language. Acoustic analysis is employed to analyze 81 nouns recorded from three native speakers of the languages. Results showed that, in this language, pitch variations are significant correlates of stress in nouns. Unlike the general literature on the phonetic correlates of stress, duration, particularly vowel length, does not appear to be a consistent correlate of stress.

Abebe Tilahun

(Dilla University)

#### SPATIAL EXPRESSIONS IN GEDE'UFFA

Gede'uffa is a Highland East Cushitic language spoken mainly in the Gedeo zone in the Southern Nations, Nationalities, and Peoples' Regional State. In Gede'uffa, spatial expressions include locatives, destination marker, source marker and postpositions. Spatial expressions of locatives are lexical in Gede'uffa. It is interesting to see that Gede'uffa makes three lexical distinctions on a horizontal plane from the deictic centre **kabaa** 'here'. These are **okko** 'there (closer to the addresser)', **jik'ok** 'further there' and **baayyat** 'furthest there'. Lexical items are also used to make distinctions of location downwards from the deictic centre. These are **buttaa** 'down there (closer to the addresser)', and **hundaa** 'further down'. The latter locative is also used to express depth of a well, hole in the ground. There is only one locative that expresses the elevation above the deictic centre. That locative is **iimaa** 'up there'. It is interesting that the language does not make lexical nor derivational distinctions with regard to an elevation higher than the location of the addresser. The native speakers tend to lengthen the initial long vowel in the attempt to show further location up but this does not make clear distinction as is for horizontal and lower locations. Spatial expressions that describe destination and source are marked by suffixes, **-ʔa** and **-n**, respectively. For example, the destination marker is added to the word **dikko** 'market', and we get **dikkoʔa** 'to the market'; similarly, the source marker **-n** is added to the noun **mini**, and we get **minin** 'from the house'. Postpositions are also used for spatial expressions. They include **iima** 'on', **hundaa** 'under', **biraa** 'near', **udumaa** 'behind', **giddo** 'in'. It is interesting that some of the locatives are also used as postpositions.

Abinet Sime

(Mekelle University)

#### SPATIAL RELATIONS AND BODY PART TERMS IN OROMO

This study looks into the possible grammaticalization of human and animal body-part nouns in Oromo. Ten body-part terms are considered in the study: BACK (of human) > BEHIND; BACK (of animal) > UP; BELLY > ALLATIVE; BREAST > HERE, a deictic pronoun; CHEEK > SIDE; MANE > SIDE; RIB > SIDE; SOLE (of foot) > BEHIND >

TEMPORAL; TAIL > BEHIND > SINCE (temporal) > SINCE (causal). Illustrative examples are taken from all the major dialects: western, eastern, and southern Oromo. All the terms considered have evolved into markers of spatial relations. Some of them have also grammaticalized further into markers temporal relations. In one case, *eegee* 'tail', has extended even further into a marker of logical relations. Other than the highly grammaticalized *eegee*, the development of the term for 'belly' into a directional preposition is found to be peculiar. Both the anthropomorphic and zoomorphic models of metaphor are invoked to explain the conceptual transfer from body-part nouns to spatial, temporal, and logical relation markers.

Abiyu Asmamaw Nigatu

(Addis Ababa University)

#### VIEWING A SOCIETY THROUGH THE LIFE OF AN EXPATRIATE – ALEMTSEHAY SIYOU AND THE CONDITION OF ORAL HISTORY TRANSMISSION IN HER DESCENDANTS

My intentions in this brief essay are two: documenting the life history of an expatriate – Alemtsehay and assessing the condition of oral history transmission taking Alemtsehay's family as a case. Based on this, the project pushes further in to deducing the fate of oral history in the study area where the expatriate dwell. So as to execute this, the researcher have collected reasonable data at first hand from the expatriate (the major character) and her descendants (her son, daughter and granddaughters – i.e. cases from three generations) using an extensive interview and case study. The study finally had come up with the following findings. The life of Alemtsehay is full of ups and downs in jeopardy by numerous political, social and economic factors. In spite of this fact, she has reached these days in an imaginary endurance, which enabled me to consider her as a role model for women. Regarding the condition of oral history transmission, the study showed that the tradition is declining from the expatriate's time to her offspring's and now it is at its drain. Hence, the research had forwarded that the need for orienting the local community to give due value for oral history and the need for documenting oral history data are indispensable before they disappear. Above all, the researcher urges the need for approaching "hidden agents" (to borrow the panel's theme title) so as to comprehend them and give due value to their roles that ought to have considered.

Aboneh Ashagrie

(School of Theatre Arts, Addis Ababa University)

#### ETHIOPIAN CINEMA: THE SOCIOECONOMIC AND POLITICAL IMPACTS ON THE DEVELOPMENT OF SCREEN MEDIA

Ethiopia that had been at the high-up as one of the few world powers in the 1st and early centuries of the 2nd millennium, later to descend to poverty line to the extent of being synonym for famine and degradation in an English dictionary, is currently on the takeoff to socio-economic and political renaissance. Likewise, the country that experienced film viewing in the very early years of the development of world cinema eventually lagged behind those countries that had been exposed to cinematic arts a few decades ago. But now the

Ethiopian cinema is relatively ascending to its historical status. This research thus attempts to investigate the socioeconomic and political impacts that governed the development of the Ethiopian screen media in the last hundred years. The inconsistency in the development of Ethiopian cinema will be analyzed and demonstrated in conjunction with features in the era of emperor Menilik, *abeto* Iyasu, empress Zewuditu, emperor Haileselassie, colonel Mengistu Hailemariam and the EPRDF. The study hopefully will portray the inextricable link between cinema and mode of productions that would be of a scholastic benefit to the Ethiopian and the international academia in the field of film and politics.

Addisalem Tebikew Yallew

(Hawassa University, Ethiopia)

#### THE DISH WATCHERS: FREE-TO- AIR SATELLITE TELEVISION USE AND ITS INFLUENCE ON THE MEDIA PREFERENCE AND WORLD OUTLOOK OF ETHIOPIAN VIEWERS

Satellite communication transcends boundaries. And when applied to television, it has been an agent of globalization that has brought people and events around the world closer to one another. This paper analyses the use and possible impacts of free-to-air satellite television on Ethiopian watches' media preferences and on the way they view themselves and the rest of the world using quantitative surveys and qualitative focus group discussions by using uses and gratifications and ethnographic audience research. The findings show demographic variables such as age, gender and religion have their impacts on the cognitive and affective uses and gratifications the watchers sought after from the dishes. The overall analysis indicates audiences use their satellite dishes more to gratify their cognitive needs than affective ones. It was also found out that in the face of the ever expanding free-to-air satellite television use the state-run broadcaster (ETV) is losing its audience to the dishes. The focus group discussions revealed the audiences of the free-to-air satellite television use their dishes taking into consideration their lived reality. Unlike the thoughts articulated in the cultural imperialism thesis, the watchers seem to be active decoders of the content they receive. Many of the watchers stated the dishes' role as their biggest affordable bridge to get connected with the rest of the world as the best advantage they get from it. On the other hand, it was also found out that the dishes have become destructing elements in family relations, and that they have also disconnected many watchers from local happenings in the country.

Addisu Gedlu

(Addis Ababa University, Gondar University)

#### GROWING UP IN POVERTY: CHILDHOOD AMONG THE AMHARA OF JANAMORA, ETHIOPIA

This paper is part of the on-going PhD dissertation fieldwork. It is aimed at exploring how children are growing up in impoverished families of rural Ethiopia. It is designed to deal with how the society understand and interpret child and childhood, what the local ways and practices of child upbringing are, how children in impoverished households are growing up, and why some of the socialization practices are changing, what the reasons behind those changes are and what the reaction of the society towards those changes is. A few studies have



been undertaken in the last few decades on socialization and child rearing practices. However, none of these studies deal with the impact of poverty on the well-being and holistic development of Ethiopian children and recent changes in relation to child upbringing. Therefore, I am conducting this study to address these issues in the northern part of Ethiopia particularly in Janamora Woreda/district of North Gondar Administrative Zone which is 950 km away from the capital, Addis Ababa. The district is a drought prone and poverty-stricken area due to its rugged topography and sever land degradation. This is an ethnographic study which is traditionally known as the hallmark of the field of social anthropology. For this study, qualitative data collection techniques are employed. To this end the following research methods are in use; in-depth and semi-structured interviews, informal conversation, focus group discussion, observation and case history. In order to collect data using these instruments, people from all walks of lives are included in this study.

Admasu Abebe

(Department of History and Heritage Management, Madawalabu University)

#### WARFARE AND DRY STONE DEFENSIVE WALL BUILDING STRATEGIES IN UPPER OMO VALLEY: ANALYSIS ON THE GREAT MEDIEVAL WALLS OF DAWURO/KATI HALALA KEELA, SOUTHWEST ETHIOPIA

This paper assessed the construction scheme of defensive walls built by small medieval Kingdom of Dawuro, locally named as kati Halala keela. The relationship between causes and effects of intermittent warfare with defensive tactic that might escort to build the walls were defined. Data was collected in 2011 using fieldwork, interview, document analysis and focus group discussions. Mainly its construction commenced to shield the Oromo population territorial expansion, Ahmed Gragh War and the incursion of south Omo pastoralists. Likewise, varied factors intertwined to spark off hostility were; contest between cultivators with cultivators to access to and control of resources, customary tradition conception of killing man and cattle raiding. These intensive skirmishes kicked out numerous war captives for swift slavery exploitation. To secure its citizen from those chilling powers and sporadic enemies, the defensive walls were built from 16th to 18thc. Its strategic border positions are enclosed by 3 to 7 parallel rows of walls. They are dry stone walls build up without using any joining materials. The kingdom was watched over by 7 main gateways. The length of a single wall estimated from 150 km to 200 km. The sum totals of all rows to be more than 1,000 km. Its average height and width is about 2.6m and 3.5m respectively. Thus, it elucidates how the walls have been considered as symbol of both military and political power. These impressive dry stone walls are rare architectural style but yet defectively cultivated into its virtual historic worth. This notable analysis could bring a paradigm shift to recount the peripheral Omotic people in medieval Ethiopian studies.

Admasu Lokaley Kidewa

(Addis Ababa University, Institute For Peace And Security)

#### THE COMPLEX INTER-ETHNIC INTERACTIONS ALONG ILEMI TRIANGLE: THE CASE OF NYANGATOM, TOPOSA AND TURKANA

The Ateker which comprises Nyangatom, Toposa and Turkana are socio-economically and politically marginalized and share a common language, culture, and geographical location of origination. Decades of insensitive and biased national policies have contributed to their vulnerability. The struggle to survive revolves around a social and economic livelihood strategy that is structured by the maintenance and well-being of their livestock and in a context of insecurity due to competition over scarce resources. Further, the colonial demarcation process that was not all-inclusive further fueled the inter-ethnic conflict along Ilemi triangle. The inter-ethnic conflicts in Ilemi triangle used to be mainly dealt with locally through customary mechanisms and are nowadays increasingly fatal. The consequences are far-reaching: ranging from death (including women and children), protracted displacement of people to severe depletion of livestock. Traditional practices such as raids, assaults and also activities that encouraged further violence like blessings the raiders still continued to be major influencing factors triggering the conflict. Thus, collaboration among states is required to ensure peace and security along the borders in Ilemi triangle. Failure to timely deal with inter-ethnic disputes along the borders in Ilemi triangle, lack of formal cross-border administrative structures and communications, ad hoc peace efforts, lack of foresight on impacts of interceptive programs on ethnic groups featured prominently to aggravate the situation. Therefore, this paper seeks to examine the interactions among Ateker and approaches utilized to resolve the recurring cross border hostility.

Afewerk Hailu Beyene

(Ethiopian Graduate School of Theology, Addis Ababa)

#### SABBATH OBSERVANCE IN ETHIOPIC DIDASCALIA AND SINODOS AND ITS ECCLESIASTICAL AND THEOLOGICAL INFLUENCE IN THE 13TH – 16TH C.

A few of the texts in Ethiopic Didascalia and Sinodos are related to regulation on observance of Sabbath. In this presentation it will be argued that some of these texts which were used in the religious dialogue in the 13th – 16th c. became a basis for the Ethiopian church scholars' acceptance of pro-Sabbath stance. This 'new' development has shaped but most importantly successfully altered the non-Sabbath tradition which was handed down by the Alexandrian Coptic Church, which by the time was the custodian of the Ethiopian Church for more than a century. The findings will highlight a factor on the development of 'Jewish profile' of the EOTC to assert some of the Jewish elements like Sabbath were introduced in the Ethiopian in a gradual, complex socio-politico-cultural process that took place over many centuries.

Agaredech Jemaneh Gameda

(Addis Ababa University)

#### PORTRAYAL OF THE NEW GENERATION BY AMHARIC FEMALE NOVELISTS

History shows that Ethiopian female fiction writers have been contributing to the Ethiopian Amharic literature, since the 1940s. Female novella writers and poets have been able to publish their works. However, the proper novel written by female writer, Tsehay Melaku was published in 1989. Following her footprint other female novelists (still few in number compared to male writers) presented their works to their readers. The two female

writers who depicted lives of Ethiopian Diaspora, a literary movement which does not receive the researchers' and literary analysts' attention are the focus of this research. This research studies Hirut Hagos's "My Gospel Son" (Hawariyaw lije- 2003 EC ) a novel which depicts life in America and Etalem Eshete's "The visionary mother" (Hilmegnawa Enat - 2004 EC), another novel which shows life in Great Britain. The objective of this research is to explore the issues raised by the novels and the literary devices used to magnify these issues. Inter-textual analysis and postcolonial feminist theory are employed as method and theory. The findings show challenges that Ethiopian female diaspora and their children encounter. Children are portrayed as healers of their mothers' physical and psychological wound and at the same time, these new generations suffer a lot when their parents divorce.

Ahmed Hassen Omer

(Addis Ababa University)

#### PILGRIMAGE CENTERS IN ETHIOPIA: AN ALTERNATIVE ROUTE FOR TOURISM DEVELOPMENT

The Ethiopian society has always been diverse in both ethnic and religious sense. A particular definition of the term pilgrimage is a journey to visit a place with which one has personal associations or in which one has a particularly respectful interest above all in a spiritual sense of the word. It is almost common feature of the Ethiopian cultural and religious diversity. Pilgrimages in the environment of the Ethiopian Christian society are practiced in or around churches on annual basis on a very date fitting with holidays. It is not difficult to identify Christian holidays of annual pilgrimages in the course of a given year. Islamic pilgrimages are related to the centers of holy shrines or near the tombs of the revered 'Alīm (pl. 'Ulema ) of the yore. Those revered 'Ulema of the yore can be religiously being 'awliyā. Their former religious centers where now their tombs are situated are attracting Muslim pilgrims. Other pilgrimage centers in Ethiopia are still spiritual but extra Christian and Islamic creeds. They can be under big / old trees, around rivers etc. These pilgrimages centers have left an immortal imprint in attracting their fellow pilgrims based on their respective ceremonial time frames. The research outputs so far produced uncover the significance of such centers in terms of their spiritual significance as symbols of peaceful coexistence and as means of knowledge transmission. This paper tries to concentrate on the context of tourism development as pilgrimage centers preserve both tangible and intangible heritages and attract local and foreign tourists. They are an alternative route for tourism development.

Alelign Aschale

(Addis Ababa Science and Technology University, Addis Ababa University)

#### A RHETORICAL ANALYSIS OF ETHIOPIAN CROSSES

Most Christians believe that the cross is a symbol of power, shield, scarification, and salvation. As an academic interest, and as a person of accountability to religious purism from inculcations of other things in the worship of God, I have critically analyzed the "things" on Ethiopian crosses. I have used the theories and frameworks of Critical Semiotic Analysis (CSA). From the endeavors, it is found out that symbolisms of politics and ancient traditional beliefs are intertwined in some crosses of the Ethiopia genera. Shared symbols from different

religions also appeared. More specifically, the Solomon-knot, animals, birds, fishes, the serpent, plants, and pagan symbols appear. The causes of these inclusions are very difficult to trace. However, illiteracy of the cross-smiths, lack of knowledge from priests, foreign and traditional art influence, and the need for decoration could be the some causes worthy of mentioning.

Alemayehu Hafte

(Folklore Cultural Studies, Mekelle University)

#### CUSTOMARY LAW: MURDER CONFLICT RESOLUTION METHOD IN RAYA

Raya (Southern part of Tigray) is highly endowed with different folkloric values. The society is well known for its multi-functional customary laws. This article, therefore, is aimed to focus its analysis on murder conflict resolution methods. This research is very significant to deliver information about this method so that it will be contextualized with the modern law as an exemplar conflict resolution method. Data has been collected from the people both through interview and observation; then the collected data has been analyzed through qualitative method. As the result of the analysis, it has been found that two institutions, Abbo Gäräb (belongs to males), and Dəbartä (females), play an important role in murder conflict resolution. This kind of conflict resolution system depends on the degree of the guilty, namely, Qäyih Däm (lit. red blood), Ṭəqur Däm (lit. black blood), Yä Ṭəqur Ṭəqur Däm (lit. black of black blood). The first one is occurred unconsciously (just a sudden), the second is a deliberate action and the third one is an intentionally done, extremely inhuman and torturing kind of murder. The wise elders (in the institutions) consider all these mental setups to reconcile the conflict. This conflict resolution system creates everlasting harmonization among the people.

Alyu Abate

(Ambo University)

#### LEADING PERSONALITIES IN THE FIELD OF MENZUMA

Menzuma is reported to have appeared in Ethiopia first in Wello which is found in northern part of the Amhara regional state of the country. Then it spread to other parts of the country like Jimma, Harar and Gurage areas. The beginning of Menzuma is strictly related to the establishment Sufism in Ethiopia around the late 18th c. Hence the aim of this paper will be to identify the most renowned personalities (u'lemas) of Menzuma along with their contributions for the development and publicity of menzuma within the Muslim segment of the country's population and their role in inculcating Islamic values. To derive and sustain the social, artistic and cultural values of Menzuma, it becomes an obligation for us to recognize the effort of those who engage themselves in the writing of Menzuma poems and perform it through songs and unique physical movements. Since the poems of Menzuma are largely of foreign origin specially from the ancient Arabic manuscripts of praise poems, the u'lemas in the Sufi circles of Ethiopia has confronted with the task of adopting the poems into the local languages of Amharic, Oromiffa, Guragigna etc. and performing it in such a way that it attracts the spirit of Muslim ummah following the unique metrics and rhyme of the Ethiopian Muslim tradition. Generally this paper is organized into two themes. The first is devoted to

identifying the leading personalities in the field of Menzuma both in the past and in the present times. The second part will discuss their roles in maintaining the cultural and religious significances of Menzuma up to the present days.

Amaha Kiros Gebreegziabher

(Independent Research in urban areas)

#### AN ASSESSMENT OF ROAD AND URBAN STORMWATER DRAINAGE INTEGRATION IN SHIRE-INDASILASSIE TOWN, TIGRAY

With increasing trend of urbanization, provision of adequate urban storm water drainage facilities plays greater role in maintaining community safety and municipal asset from flood hazard. However, development of these systems is at its infant level in many towns of Ethiopia. Shire-Indasilassie is one of the towns in Ethiopia where huge amount of resource is depleted yearly at household and municipal level because of flooding. Nowadays, the ideal economic location of the town is attracting many people from the nearby towns and rural hinterlands. This rapid rate of urbanization together with illegal multiplication of slums and squatter settlements in the town are exacerbating the problem of flooding in the town. Hence, the main intention of the researcher is to assess the condition of USWD system, determine the extent of road and USWD (Urban Storm Water Drainage) integration, and assess the risk of flood hazard within the context of the social, economic, physical and institutional atmosphere of the town. To this end, the researcher employed mix of qualitative and quantitative data from households and various responsible municipal authorities. The study shows that the existing USWD facilities in the town are inadequate to properly remove urban storm water in the town. Because of this huge resources are depleted yearly both at household and municipal level. Result of the household survey also reveals that income level of the majority of the households in the town is unable to solve the financial burdens of flood damage. According to the findings of this research, the basic impeding factors for USWD development are disintegrated infrastructural management, lack of finance and qualified human power. Finally, the researcher recommends the municipality to strengthen the capacity of human power and establish workable organizational structures conducive for communication of the various stakeholders and integration of related infrastructural departments.

Amanuel Gebru

(Addis Ababa University)

#### “HERE TODAY, GONE TOMORROW” - RAPE, MEDIA AND THE CRIMINAL JUSTICE SYSTEM

According to the tenets of the “issue attention cycle”, a particular social problem all of a sudden rises into the media and public attention, remains a subject of importance for a short span of time, then ebbs and leaves center stage, and despite largely unresolved, gives way to other issues of the day. The recent gang rape and eventual death of 16-year-old Addis Ababa school girl Hanna Lalango may be situated in this conceptual framework. The fleeting Hanna case galvanized the nation, albeit much less than the homicidal gang rape of the Indian medical student Jyoti Singh Pandey did in the Asian nation. The chemistry of the Indian and

global reaction was also essentially different. Based on the media's role in the molding of essential public attitudes and enhancing political visibility and initiating legal reform, this paper interrogates press and media coverage of the Hanna story in four selected newspapers, four FM radios and the national television network EBC. The study includes investigations of public perceptions of the criminal justice system in matters of jurisprudence over rape cases as reflected in media texts. Also a subject of enquiry is the media's perceived impact on law enforcement as well as Ethiopia's sex assault laws. Interviews will be held with individual journalists who reported on the Hanna case as well as groups engaged in the promotion of women's rights. The study uses content and multimodal critical discourse analyses to analyze aspects of crime report texts, processes of text production, interpretation as well as social conditions of text production and interpretation.

Hermann Amborn

(Institut für Ethnologie Universität München)

#### THE RELATION OF ARTISANS AND FARMERS IN SOUTHERN ETHIOPIA

My study focused on the development of relations between professional artisans and farmers during the last 80 years and on the interplay of internal development and external events. Research will be covered. I distinguish 3 phases: (1) Imperial period entailing the political and ideological superimposition of traditional southern societies; (2) the Derg regime, and (3) Recent situation. In phase 1, we have (a) the givens of polycephalous societies (pcs), (b) the conditions in hierarchical societies, and (c) intermediate stages in divine kingdoms. Re (a): In pcs, the interdependence of farmers and artisans goes along with the integration of artisans. Re (b): The degradation of handicrafts and artisans. Re (c): ambivalence of approach towards crafts. In towns the conquerors' ideology makes a negative impact to the indigenous artisans. First resistance in pcs against discrimination and starting of organization in associations of artisans. Research in phase 1: Anthropologists studying artisans have the idea of despised in their minds which issues from the European Middle Ages. In the 2nd phase, the Derg's attempts to upgrade handicrafts had little success. The end of the Derg allowed associations of artisans wide economic control. Research in phase 3: Interest in minorities necessitates a critical consideration of the notion of "minority". Recently the artisans gained more strength. They comprised recent developments in their activities. Implying that the relations of wealth have been shifted to the benefit of artisans. This was a decades-long process and by no means merely the result of recent ecopolitical change.

Amira Abdulkadir Ibrahim

(Independent Researcher)

#### TIGRINYA MANZUMA 'AJAMI OF SHEIKH UMAR

Ethiopian Muslim clerics teach about Islam mostly through Manzūma written in 'ajamī - indigenous languages written in the Arabic script. Apart from its religious use, the 'ajamī literature is important as it embodies aspects of Ethiopian history in general and particularly that of Islam in Ethiopia. However, as many indispensable Arabic sources on Ethiopia were not given due consideration, the contributions of the Ethiopian Muslim

scholars, especially their ‘ajamī works, have also remained for long unnoticed. This paper is an attempt to introduce a manzuma written in Tigrinya ‘ajamī of sheikh Umar Abrar a clerical scholar of the Tigray region. The sheikh wrote manzumas like the history of Nejashi, Islamic jurisprudence, Mawlid the birthday of the prophet Muhammed, the impression of Khediya the prophet’s first wife, and on saints of Tigray which this paper focuses on. This section of the manuscript discusses the status and contributions of popular saints. The manuscript identifies four saints. Among them, ‘Abba‘ay Saliḥ (also known among clerics as kābirā Saliḥ) is the most popular. The manuscript also dwells on this saint at length. Hence information on the tombs of local saints which could be a subject of inscriptional philology is also in the category of important but neglected written heritage. In the same way as manuscripts are studied, examination of the tombs of saints and inquiry into the literature and oral traditions about shrines would give clues for the lacunae in the history of Islam in Ethiopia.

Amsalu Tefera

(Addis Ababa University)

#### MARY’S MANIFESTATIONS AS DEPICTED IN AR’AYA MARYAM

Ar’aya Maryam “Manifestation of Mary” is an Ethiopic text on the images, glories and praises of St. Mary read on Yekkatit 16 (February 23). The text has two parts: the first part presents various interpretations of biblical passages in relation to St. Mary, and the second is mainly on the story of Mary and her son Jesus, narrated by the former to Theophilus of Alexandria. The first part lists and interprets with respect to Mary different quotes from the Old Testament: by the major prophets, minor prophets, biblical patriarchs and biblical figures. There are also quotes from the New Testament and the apocrypha like the prophesy of Anna - the mother of St. Mary, the praise of Elizabeth, Simon the elder, St. Mary about herself, Paul, Matthew, John, etc. The second part is mainly on the flight of the holy family to the wilderness of Egypt and the sufferings endured on the way (on Ginbot 27 (June 4)), as well as on the early life and miracles of Jesus. The story is narrated by Mary to Theophilus in the first person. The text also gives an account of Jesus from His infancy until His thirtieth year (before His Baptism and His Ministry), and indicates that Joseph died when Jesus was 17 years old. At least four exemplars of the text Ar’aya Maryam are attested: i) EMMML 543 (ff. 156-165); ii) EMMML 2461 (ff. 250-265); iii) EMMML 6538 (ff. 2-37) and iv) a manuscript from Adwa Mika’el. The earliest of these dates to the sixteenth century. The text is less known but useful material on Ethiopian Mariology. This paper aims to present an overview of the text and relates its inter-textuality with other materials.

Anbessa Teferra

(Department of Hebrew Culture, Section of Semitic Linguistics, Tel Aviv University)

#### SPATIAL EXPRESSIONS IN SIDAAMA

The aim of this paper is investigating the morphological and syntactic structure of spatial expressions in Sidaama, a Cushitic language spoken in south-central Ethiopia. Various grammatical elements are involved in spatial expressions. These are nouns ‘*alba*’ ‘front’,

*badd'e* 'back'), adjectives (*d'eerto* 'far'), and postpositional phrases (*'albaa-nni* 'in front of', *'imaa-nni* 'on the top'). In addition, Sidaama has three locative deictics which distinguish three gradations of distance: *kawa* 'to here' (proximal), *hakka* 'towards there' (medial) and *ka''a* 'to that very far place' (distal). The locatives can take the singulative /-ččo/ as in *kaw-i-ččo* 'here' and *hakk-i-ččo* 'there'. They are also marked for the genitive as in *kaw-i manni* 'people of this place'. The multi-purpose postposition /-nni/ marks 'side'. Thus we have *kawaa-nni* 'on this side' and *hakkaa-nni* 'on that side'. The locatives when combined with different words give rise to adverbial expressions and various idiomatic expressions. Some of these are: *hakka woonte* 'immediately, there on the spot', *hakki sa'-ino-ta* 'moreover', *hakka-nna kawa or ka''a-nna kawa* 'here and there', *hakkuye 'ane* 'oh my!', *hakk-i-čči--nni ka'-e* 'from there on', etc. The verb *hig-* 'return' when combined with the locatives indicates direction as in *kawaaga* 'going towards the speaker' and *hakkaaga* 'going away from the speaker'. Spatial expressions may also be used to express temporal meanings as in *'alb-i yanna* 'in past times'.

Stéphane Ancel, Eloi Ficquet

(HLCES / EHESS)

#### THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH OUTSIDE ETHIOPIA : COMPARING THE CASES OF JERUSALEM AND WASHINGTON

The Ethiopian Orthodox Tewahedo Church is a national Church whose destiny has been closely associated with the expansion of a national state, its unification and the administration of local resources. However, external factors, through the international circulation of priests and monks and the establishment of longstanding relations with other Christian churches, have been very influential in spiritual and institutional evolutions. This paper will compare the Ethiopian Christian Orthodox communities of Jerusalem and Washington DC. In the first case, the history of the establishment of an Ethiopian community in the Holy Land has been a matter of discussion on the legal status of its implantation. In the second case, the fast-growing expansion of a community of Ethiopian immigrants required the conversion of existing buildings into churches and the formation of communities which have been engaged in different strategies regarding their relations to the home Church and their adaptation to local rules and interreligious conditions.

Marta Antosz

(Institute of Political Science and International Relations of the Jagiellonian University)

#### DESTINATION ETHIOPIA: ERITREAN REFUGEES IN THE ETHIOPIAN CAMPS

Ethiopia has observed an enormous increase in Eritrean refugee influx since the end of the Ethiopian-Eritrean war. Only during October 2014, more than 5,000 Eritreans crossed into Ethiopia. The average number of arrivals in 2014 was 2,000 people per month. Most of the new arrivals are people between 18-24, many of whom are men trying to escape the mandatory military service and conditions of living under the authoritarian regime of Isaias Afewerki. Most of the Eritreans are located in the refugee camps in Afar and Shire. Furthermore, throughout the years Ethiopia has become a stop during their journey to the



European Union, Israel or United States. This tendency plays an important role in the Ethiopian security complex, especially near the Eritrean-Ethiopian border, as the threat of the terrorism has risen rapidly in the last two decades in the Horn of Africa. During her presentation author will present the situation of the Eritrean refugees, living in the camps on the territory of Ethiopia, especially emphasizing the aspects of the: 1. Growing influx of Eritreans into Ethiopia. 2. Ethiopian policy towards the refugees and administration of the camps. 3. The relation between the complex humanitarian emergency and security issues. 4. The role of the Eritrean refugees in the Ethiopian security complex. The author will refer to the discourse analysis of the reports and literature of the subject. The proposed theoretical approach will be constructivism related to the neo-realistic security concept.

Aregga Hailemichael

(Addis Ababa University)

#### A MORPHO-SEMANTIC ANALYSIS OF OFFICIAL TITLES IN AMHARIC

This study presents a linguistic analysis of some selected secular and ecclesiastical official titles used in Amharic before and after the Ethiopian Revolution of 1974. It analyses the official titles regarding their social backgrounds, formation and classification, etymologies and morphological structures. The linguistic classification of such official titles comprising different patterns include those official titles formed from single nominal and nominal compounds consisting of the Construct States in Ge'ez (Patterns 1 and 2) and the Construct State in Amharic (Pattern 3). Both descriptive and analytic methods have been used to describe and analyze the derivation, distribution, current usage and shifts in Amharic over time. The sources of information for this research are based on primary and secondary sources such as published sources, manuscripts, and interviews. This study focuses on the different patterns of Amharic lexical items contributes to a general theory of derivation, morphological structures, semantic, social and cultural changes that are manifested in a language in several ways. This study also suggests the formation of official titles from single nominal or nominal compounds which are the lexical items of language. It determines the regional variations in the usage and meanings of official titles; it traces the function, changes and location of some of the official titles through history; it also explains briefly the social meanings and the socio-political motives in the coinage of such official titles. The outcome of this study also provides a lot of sociolinguistic data for further research.

Arka Abota

(Addis Ababa University)

#### HYDROPOLITICS OF OMO-TURKANA: ITS IMPACT ON ETHIO-KENYA RELATIONS

The Omo-Turkana basin comprises upstream Ethiopia and downstream Kenya. The Omo and its headwaters drain southwestern Ethiopia and they empty into lake Turkana on the Ethiopia Kenya frontier area. Lake Turkana receives 90% of its waters from Omo river in Ethiopia and the remaining 10% from Turkwel and Kerio rivers in Kenya. For centuries, the water utilization of the Omo-Turkana basin has been a key resource for traditional production systems predominantly pastoralism and small scale cultivation. Since recent decades, the

water utilization has been transformed into large scale hydropower dam projects and large scale agricultural irrigation schemes. The paper attempts to examine: 1) the impacts on the traditional livelihood systems 2) the upstream-downstream hydro-political relationship and 3) the impacts on the Ethiopia-Kenya relations. The paper is an aspect of a PhD research on “The Hydro-politics of Om-Turkana Basin: Its Impacts on Ethio-Kenya Relations” at the Department of Political Science & International Relations of Addis Ababa University.

Haruka Arii

(Graduate School of Asian and African Area Studies, Kyoto University)

#### HOW WOMEN CHOOSE THEIR SCHOOLING IN THEIR LIFE COURSE: THE CASE OF MAALE, SOUTHWESTERN ETHIOPIA

In the discussion of female schooling of Sub-Saharan countries in general and of Ethiopia in particular, topics of interest mainly include the social importance of female schooling, improvement of female schooling conditions, and the achievement of gender parity. However, a few research has examined the conditions under which individual women selected the action of going to school. Discussion about dropout of female students has been lively and directed toward preventing dropout and allowing more females to attend school, while there is little discussion about education after dropout or about people who did not enter school at school age. This study, taking the community of Maale, southwestern Ethiopia as an example, investigated the process of female schooling with regard to how individual women decided to enter or return to school by interviewing three women who entered or returned to school despite being beyond school age. The research identified two factors that enabled their schooling. One is that the both present formal education system and the communities’ social consent to female schooling matched their individual decision making under the circumstances. The other is that they controlled the relationships among closely associated people. In order to achieve sustainable female education, it is important to take the diversity of decision making for individual action in their life courses into considerations.

Asebe Regassa Debelo

(Dilla University)

#### COMMODIFICATION OF LAND AND QUESTIONS OF INDIGENOUS PEOPLES’ LAND RIGHT IN THE ETHIOPIA’S SOUTH OMO VALLEY

Peripheral regions in Ethiopia remained at the margin of state interest during the last successive regimes. Because of asymmetrical power relations between the center and the peripheries, and as a result of north-south dichotomy that constituted the hierarchical ordering of relationships between the mainstream society and those in the peripheries, peripheral areas such as the south Omo Valley were represented as backward, desolate, wilderness and wasteland. Such notions of othering the periphery partly resulted in the state’s limited presence in these regions for development interventions in the past. However, the post-1991 political and economic approaches in the country have put the periphery in the forefront of the state’s economic and political interests. More specifically, the Ethiopian government has embarked on large-scale development projects including mega dam and agribusiness projects in the peripheries. This shift in representation of the periphery from desolate, wasteland and

wilderness to economic resources hints at the interplay between competing notions of human-nature interactions, questions of land rights and power relations at different levels. Therefore, this paper focuses on the large-scale development projects in south Omo Valley and analyzes how the commodification of land has resulted in complex power relationships between different actors. The paper is extracted from an ongoing project that continues for the next two years.

Asemahegn Aseres

(Addis Ababa University, School of Journalism and Communication)

#### STUDY OF HEALTH COMMUNICATION STRATEGIES ON THE UTILIZATION OF IMPREGNATED MOSQUITO BED NETS TO COMBAT MALARIA IN ETHIOPIA, AMHARA REGION: THE CASE OF DEBRE ELIAS WOREDA

Malaria continues to be a public threat with a high rate of morbidity and mortality in Ethiopia. A number of protective measures are taken to curb the spread of malaria. Impregnated mosquito bed nets are distributed in malaria endemic parts of Ethiopia as one of the strategies of preventing the disease. In Amhara region of Ethiopia, mosquito bed nets are misused whereas outbreak of malaria occurs frequently. Therefore, the aim of this study is to explore the reasons behind the misuse of distributed impregnated bed nets from the perspectives of health communication strategies. Debre Elias Woreda, Amhara region, is taken as a case in point. Based on the conceptual framework of participatory communication; communication for behavioral impact and communication for social change, the study employed qualitative methodology with the emphasis on in-depth interviews, observation, focus group discussions and document reviews. Based on the data presentation and analysis, the findings revealed that the correct impregnated bed net use of Debre Elias community is 10.44% and 89.56% of the bed nets is laid under the misuse category. According to the findings, the holistic reason that contributes to the misuse of bed nets is the communication gap between health professionals and the community created due to top-down oriented approach of awareness creation and lack of well designed health communication strategies with rigorous directives. Such communication gap contributes to the following factors which affect the proper use of bed nets: prioritizing economy than health, perception of sleeping under the bed nets can be as a cause of hotness and suffocation, being skeptical of users to new products, lack of bed net promotion to create a 'net culture' society, lack of media coverage for the problems, lack of sustainable awareness creation, difference of chemicals soaked on the present bed nets with previously distributed ones, problems of channels of communication, and preference of the shape and color of the bed nets.

Ashenafi A. Alemu

(University of British Columbia)

#### CONTESTING THE TRADITIONAL ROLES OF THE INTELLECTUAL: YISMA'IKE'S "RAMATOHARA" IN FOCUS

Yisma'ike's "Ramatohara" is the second of his seven Amharic books that gained wider readership across the country. Published in 2010 with a focus on the current socio-political situation of the country, "Ramatohara" provides a contested image of the role of the

intellectual in Ethiopia. In fact, the book is selected based on convenience of purpose as well as its fundamental construction as a social critic of Ethiopian intellectuals. Informed by Barthe's post-structuralist notion of the death of the author, the approach in this paper attempts to exclude the author but remains eclectic in its exercise. This paper will demonstrate the extent to which the novel represents the engagement of Ethiopian intellectuals in nation building, democracy, and the emancipation project, among others. In the analysis of the book, the social and political role of the intellectual will be revisited from multiplicities of perspectives. As a result, the paper will not bring forth a mere description of the novel. In contrast, it will provide readers with the opportunity to approach the text in the light of such theories as postmodernism and cultural studies, among others. Though the book is a vivid presentation of the challenged positionality of the intellectual like other works of literature in Africa, it is also a unique literary work that challenges the role of traditional intellectuals and native intellectuals in the process of nation building parallel.

Harald Aspen

(Dept. of Social Anthropology, NTNU)

#### ROOM TO MANEUVER? STATE, PEASANT SOCIETY AND MODERNIZATION UNDER EPRDF. A CASE STUDY FROM NORTH WÄLO

The relationship between the state (mängest) and the Ethiopian peasant population has been a thread in my research since I began studying the rural conditions in North Ethiopia in the late 1980s. In general, my research did not differ from that of most other scholars in viewing the state as a distant, dictatorial, and powerful agent in the peasants' lives, "matched only by Nature and God in unpredictability and power", both at the end of the Därg era and at the first period of the EPRDF government. The current paper is based on research in North Wälo at a time when EPRDF had been in power for twenty years. Now it seems that the role of the state has become different in many respects, and most importantly, in ways that appear to have opened up for new, and for some more optimistic, hopes and strategies for the future in the peasant population. Not only has the state (and the party), in the words of former Prime Minister Meles Zenawi "penetrated into every village in the country". It has also invested heavily in education, health and infrastructure, which was phrased by one of my informants as "modernity has come to us". With this backdrop, one may ask whether the state in its current appearance has become more present, visible and available for its peasant population, or if it remains to be the distant and dictatorial power of the past. With evidence from my fieldwork in a small town in North Wälo, I suggest that there are still gaps to be filled in the space between state/administration, local government, and a civil society that is emerging under the presumably new, but still fragile and uncertain, conditions of governance, administration and regulation.

Assafa Endeshaw

(Writer)

#### NATIONALISM IN ETHIOPIA REVISITED

Ethiopia is a country with an ancient history. The formation and evolution of the state, the incorporation of diverse ethnic groups and the emergence of a modern polity have been

subjects of various studies in the past. However, controversies abound on the lingering impact of its multi-ethnic character. The latter has been a source of conflicts and civil war to this day. While the respite achieved through the overthrow of the military dictatorship in 1991 and the subsequent insertion of a major article in the new constitution may appear to have put an end to further conflicts, the problems of nationalism and self-determination have only become more pronounced as result. On a theoretical and political level the ‘national question’ has acquired renewed importance far beyond other issues. Severe divisions among political groups inject all kinds of notions, both old and new, into public discourse resulting in disarray and confusion even among the ordinary folk. This paper aims to re-examine the theoretical and political basis of current notions of the ‘national question’. It proposes to do this (1) by delineating the structural problems of the Axumite/Ethiopian state, (2) re-establishing the nature of the claims of the various political groups and (3) working out the implications for co-operation and security among political forces in Ethiopia and the alternative solutions available for overcoming the problems.

Assefa Mammo

(Bahir Dar University)

#### EXPLORING A HEROIC EPIC IN ETHIOPIA. AN EVIDENCE OF A HEROIC CULTURE IN THE COUNTRY

This study attempted to show that there is heroic literary culture in Ethiopia. It tried to find out a poem from a song in a Menzuma, a religious song by Ethiopian Muslims, and analyzed its features to see whether the particular poem has epic qualities. The poem taken for the study was found to be a song which was sung in a gathering, and was, therefore, prepared for public performance. Even though there are many songs of this type, the content and form of the song selected for the study had features of a heroic poem that demanded analysis. The poem is analyzed by gauging its pertinent points against the conventional parameters of epic poetry. The result of the analysis showed that the song contained all the major qualities of a heroic epic. It was concluded, therefore, that it was an epic poem which indicated that there was a long heroic literary tradition that accounted for the production of such kind of poem, but which has not been recorded and studied up to now. On the basis of the findings and the conclusion, it indicated that further study should follow on similar songs which are widespread and produced in different indigenous languages by Ethiopian Muslims. The purpose of this paper is to extract significant features from one of the Menzumas that carries significant epic characteristics. The particular Menzuma for the analysis is taken from Menzumas collected by Assefa Mammo for his MA thesis in 1987.

Assefa Tolera Sori

(College of Social Sciences, Addis Ababa University, Ethiopia)

#### INTERROGATING PLURALITY: THE CHANGING FACE OF INTER-FAITH RELATIONS IN ETHIOPIA

Ethiopia is a multi-religious country to which Christianity and Islam were introduced in the 4th and 7th century C. E., respectively. Despite a long history of peaceful co-existence of these two major religions, in the past few years tensions are growing between different

religious communities and several conflicts have resulted in loss of lives and destruction of churches and mosques in many areas. The paper explores the causes (underlying and precipitating) of growing religious tensions, conflicts and radicalization of religion over the past decade. It also argues that global geo-politics such as the US-led “war on terror” and the influence of globalization affect interfaith relations in Ethiopia. Despite the rhetoric of state-religion separation as was reflected in the 1995 Ethiopian constitution, the government finds it discomfoting to leave religious institutions alone, which is one of the causes of tension and frustration among Muslim Ethiopians in the past few years. The paper questions if the rhetoric of Ethiopia’s religious diversity is really an asset and religious tolerance a virtue and emphasizes the urgency of building ‘religious pluralism’, which could be the epistemological and philosophical basis upon which the future of Ethiopia as a country of diverse people and culture may be built. The paper ends with a concluding remark focusing on the history of peaceful co-existence of the two major religions, with a caveat that Ethiopia is the country of all Ethiopians and the danger the projection of Ethiopia as “Orthodox Christian country” entails.

Zuzanna Augustyniak

(Warsaw University)

#### LAWS CONCERNING MARRIAGE IN ETHIOPIA (FROM KINGDOM OF AXUM UNTIL THE FALL OF ETHIOPIAN EMPIRE)

When Civil Code of Ethiopian Empire was promulgated in 1960 one of the articles stated that every relationship between a man and a women will be considered as marriage regardless if it was pronounced in front of a civil servant or according to Christian, Muslim or customary law. The creators of the code decided that this solution would be the most suitable for multi-ethnic Ethiopian society. The problem of co-existing various customary laws in Ethiopia and the attempts of creating a common law, not only considering marriage, that would be appropriate for all inhabitants of Ethiopian Empire were a difficult task for most of its rulers. The aim of this presentation is to show how law-makers in Ethiopian Empire dealt with the problem of adjusting law to the needs of multi-ethnic Ethiopian society. Since the subject of Ethiopian law is a broad one, I have decided to present the problem discussing laws concerning marriages.

Sean Avery

(University of Oxford)

#### DEVELOPMENT IN ETHIOPIA’S OMO BASIN AND ITS EFFECTS ON THE LOWER OMO AND KENYA’S LAKE TURKANA

The Omo River drains south from Ethiopia’s humid highlands to arid lowlands terminating in the Omo delta on Kenya’s Lake Turkana. Lake Turkana is the world's largest desert lake. Its landscape within the Great Rift Valley presents a stunning example of climate change, its natural heritage reflected in its recognition as a World Heritage site. The area is often cited as the "Cradle of Mankind", its tectonic and climate changes having been a stimulus for the human evolutionary change that has taken place from here. The Omo River conveys 14% of Ethiopia’s entire annual runoff, an “umbilical cord” that has sustained the

ecology of the Lower Omo and Lake Turkana. The Omo River discharges almost as much water as all of Kenya's perennial rivers combined. The richness of this ecology has attracted, over the centuries, people with a remarkable diversity of cultures and languages. Seasonal floods inundated pastures and made possible flood recession agriculture along the riverbanks. The river provides about 90% of Lake Turkana's annual inflow. Its flood pulses stimulate fisheries spawning and dilute the lake's semi-saline waters while its nutrients sustain the lake's ecology. Land use changes in the upper and middle Omo Basin in recent years have already resulted in a less predictable hydrology. Now, dam and massive irrigation developments are displacing thousands of downstream residents and will drastically alter both river hydrology and local livelihood practices. Changes to the lake's ecology and fisheries will directly impact Kenya. This lake is Africa's Aral Sea in the making.

Aynalem Megersa Gemechu

(Center for Gender Studies, College of Development Studies, Addis Ababa University)

#### WOMEN'S EMPLOYMENT AND EMPOWERMENT: A CASE OF RURAL WOMEN IN SEBETA HAWAS WOREDA, CENTRAL ETHIOPIA

Contrary to the social norms in the Ethiopian rural settings which underplay women's economic roles outside home, there has been an increase in the rural women's wage employment in Ethiopia. This phenomenon is mainly attributed to the recent development of non-traditional agricultural export industries in the country. The paper examines the major determinants of rural women's wage employment and scrutinizes the empowering effect of wives' wage employment at household level. This paper, primarily informed by the household bargaining theory, was based on a study conducted in 5 rural kebeles in Sebeta Hawas woreda, Oromia Regional State, Ethiopia. A quantitative data was generated through a survey of 1066 women (15-59 years old) residing in 860 randomly selected rural households. Household questionnaire, life history calendar, and individual woman questionnaires were used for the quantitative data collection. Furthermore, a combination of an in-depth interviews and focus group discussions were utilized to collect qualitative data to substantiate the quantitative findings. The event history modelling and multinomial logistic regression were used to analyse the quantitative data. The findings of the study show that women's individual and household socio-economic and demographic characteristics (migration status, marital status, age, household size, education, wealth status, presence of living children under 6 years) and access to micro-credit are among the factors that significantly determine rural women's participation in paid employment. Furthermore, women's engagement in paid activity has a significant positive effect on women's decision making power at household.

Azeb Amha

(Africa Studies Centre Leiden)

#### SPATIAL EXPRESSIONS IN WOLAITTA

In the paper I will discuss how space is structured in the Wolaitta language by examining the morphology and syntax of expressions of topological spatial relations such as containment, support and contiguity as well as relative relational expressions such as *sintá* 'face, in front of', *guyyé* 'back, behind', *hadírsa* 'left' and *ʔufátʃifa* 'right' on the horizontal

axis. The latter may be used deictically, pointing the perspective of the speaker or addressee but they can also be used intrinsically, designating relations that are not centered on the orientation of the speech participant. Lexemes from both groups may stem from body part nouns. I examine expression of motion events and how spatial terms are used to express non-spatial meaning.

Jean-Nicolas Bach

(Les Afriques dans le Monde (LAM))

#### CLAIMING THE STATE TO ACCESS POWER: ETHIOPIANNESS AND CONTEMPORARY POLITICS

When the EPRDF grasped power in 1991, it meant the imposition of the “national-question” and the failure of the “class question” (defended by the Ethiopian People’s Revolutionary Party since the 1970s for instance). It also meant the defeat of aristocratic views and their reconversion into political parties (like EDU). For the TPLF imposed its conception of the Ethiopian nation through the struggle in Tigray and then in other Ethiopian regions and politics. At the beginning of the 1990s, the TPLF-led EPRDF thus condemned “Itiopiawinet” as strongly as “narrow nationalism”. Nevertheless, “Ethiopianness” has remained a strong discursive basis for opposition parties since then, and notably in 2005 within the famous Coalition for Unity and Democracy. But what really means Ethiopianness for opposition parties in contemporary Ethiopian politics? This paper shall consider Ethiopianness as a concrete political discourse, based on historical myths and mythologies, but to be understood in very concrete political situation, here the ethno-federal regime. It is a way to oppose the government, while claiming a certain conception of the Ethiopian State. It argues that “Itiopiawinet” has become a malleable political concept so that its connection with a specific nationalism is not clear at all. The paper will discuss how EPRDF but above all some opposition parties have been using this discourse in order to legitimate their political objectives.

Jean-Nicolas Bach

(Institute of Political Studies, University of Bordeaux)

#### THE END OF COALITIONS? OPPOSITION PARTIES TOWARDS THE 2015 ETHIOPIAN ELECTION

The next Ethiopian general election shall be held in a political context still deeply affected by the 2005 election. The latter the time of political opening, debates creating hopes from political elites and some parts of the population but eventually resulting in bloodshed and massive arrests of activists and journalists. Since then, the ruling EPRDF has been working hard to avoid repeating such annoyance and the opposition parties have been trying to find a (narrowing) way to recreate such a hope. Thus, the reconfigurations of the Ethiopian political parties’ landscape and Ethiopian politics at large remain determined by these 2005 election. Since 2005, some members of the then two most important coalitions (*kinijit* and *hibrät*) have been trying to recreate big coalition. This is the case of Medrek, competing in the 2010 election, even becoming a front in 2012 in order to survive legally. Other groups have been trying to go further by merging some former “*kinijit* allies” (Andinnet, Mähihad), but



failed. Finally, other members decided to create new alternatives, as did the now famous Semayawi Parti quite recently. Is there any 2005 “nostalgia” from opposition parties views? What does the study of one pre-electoral year tell us about political divergences and cleavages among opposition parties? About the Ethiopian party system? The paper deals with the opposition parties and the way they have been reorganizing themselves in the wake of the 2015 election. The 2010-2015 period will be considered, with a focus on the year preceding the 2015 election (fieldworks were conducted in Feb-Mar. 2010, Oct. 2012, Feb., June.& Oct., 2014 and will be conducted in Ap. & May 2015).

Daniela Baches

(Romanian Centre of African Studies)

#### EVOLUTION OF ROMANIAN-ETHIOPIAN RELATIONS IN THE CONTEXT OF A ONE CENTURY POLITICAL CHANGES

Romanian-Ethiopian relations can be divided in three big periods according to the political changes that Romania has known since 1900: Monarchy, the Communist regime and Democracy. As a young state, still consolidating its independency, both in Europe and in the world, the Romanian monarchy clearly assumed a position in denouncing Ethiopia's invasion by the Fascist troupes. Later on, in spite of Ethiopia's joining the Non-Aligned Group, Ceausescu has strengthened economic and diplomatic ties with the African country, a decision that can be approached from various perspectives given his foreign policy options, committed to the Eastern Bloc, but open to the Western, the namely in the 70s. After the '90, Romania's relations with Ethiopia were reduced to a general limited diplomatic relation similar to most of the African countries. By using the written media as main source, the paper analyses the evolution of public discourse on Romanian-Ethiopian relations in political context and tries to see how the same subject of foreign policy and diplomacy can be differently approached within different political regimes.

Bahru Zewde

(Department of History, Addis Ababa University)

#### WRITING THE BIOGRAPHY OF FITAWRARI HABTA-GIYORGIS: SOME METHODOLOGICAL ISSUES

Fitawrari Habta-Giyorgis Dinagde was one of the most remarkable personalities of the Menilek and post-Menilek era. Captured as a teenager in one of Menilek's military campaigns to the Western Oromo area, he grew to be imperial commander, the first Minister of War, and the most influential power-broker of the post-Menilek era. By all accounts, he was the architect of the victory at the Battle of Sagale, which sealed Shewan political supremacy in the post-Menilek order. Enjoying administrative sway over a number of provinces (Chabo, Kambata, Gamo, Borana, etc.), he was one of the wealthiest political figures of the early twentieth century, famous for the lavish banquets he gave as well as his abiding loyalty to the legacy of Emperor Menilek. His earthy wisdom, as evidenced by his numerous judgments, has become legendary. For the past two years, I have been engaged in the writing of a biography of this political and military stalwart of the early twentieth century. This paper intends to highlight the methodological issues that have arisen in the course of this exercise.

The first challenge is, in the absence of any private papers of the fitawrari, the difficulty of disentangling his life story from the general politico-military history of the period. The second challenge is one all too commonly experienced by any biographer: how to maintain a critical distance from one's subject. The third challenge is assessing the relative merit of the available Ethiopian and foreign sources.

Galina Balashova

(Institute for African Studies of Russian Academy of Sciences)

#### TWO STARS AT THE ETHIOPIAN LITERARY SCY DOME

At present a new generation of women-writers has appeared in Ethiopia as well as in other African countries. We would like to point out the novel written by a young woman-writer from Ethiopia Maaza Mengistu "Beneath the Lion's Gaze" (New York, 2011). "Beneath the Lion's Gaze" is her first novel, a fictionalized retelling of the Ethiopian revolution of 1974. The situation after the revolution of 1974, especially during the first three years was terrible, the military junta called the Derg terrorised the Ethiopian people until 1991. In fact Maaza's central character of the novel is – Ethiopia itself, which comes to life through events during two chaotic periods in lives, in 1974 and 1977. The common feeling for all the people of that time was fear. Terrible fear. Maaza clarified that there were no hard times than these Derg years. Her view of Ethiopia is original, her characters respond to these terrible years believably. The second star in the modern Ethiopian literature is Rebecca Haile who entered into the literature with her novel "Held at a distance. My rediscovery of Ethiopia" (U.S.A., 2007). Suddenly some terrible thing happened. It seemed out that the Derg had sent soldiers to arrest her father, then they shot him, but not killed, heavily wounded. Within a month after the shooting, Rebecca's parents were gone to England and then to USA, Rebecca felt that if she immediately will not go to see Ethiopia, she might forget her country forever. Rebecca felt great pride for her country.

Ewa Balicka-Witakowska

(Institute of Linguistics and Philology, Department of Byzantine Studies, Uppsala University)

#### THE CRUCIFIXION PANEL IN THE CHURCH OF AGWAZA AND THE WORKSHOP OF NICOLÒ BRANCALEONE

The Venetian painter Nicolò Brancaleone arrived in Ethiopia around 1480 and spend there over forty years working for royal and aristocratic patrons. According to the written sources his paintings were highly appreciated and he was entrusted with significant commissions. Only four works signed by the painter are known but several became ascribed to him on iconographic and stylistic grounds. These include only paintings on wood and decorated manuscripts as his murals have not survived. Although there is no information about the development of Brancaleone's artistic career it is reasonable to think that he did not worked alone but established a workshop which probably flourished also after his death. In fact the works attributed to him are not homogenous and show various degree of skills which allow us to suppose that some of them were executed, at least partly, by Brancaleone's

disciples. The recently discovered Crucifixion is undoubtedly a quality work in the Brancalone style but only a detailed comparative analysis may reveal if the panel was painted by the master or by one of his, undoubtedly talented, disciples.

Bantalem Tadesse

(University of Gondar)

#### CULTURAL HERITAGE CONSERVATION ALONG THE ETHIO-KENYA POWER SYSTEM INTERCONNECTION AND TOUSSA STEEL FACTORY ESTABLISHMENT

The main objective of these studies intended to identify heritage concerns to be affected by the project elements of Ethio-Kenya Power System Interconnection and launching of Toussa Steel Factory to be established at Galissa, near Kombolcha. Both were conducted in desk studies and field works (in contractual agreement with Tropics Consulting Engineering in 2011 and 2013 respectively). The results of both researches reveal not only physical heritage properties but also cultural practices and beliefs, living religious sites and related landscapes with archaeological and religious significances to be rescued.

Bantalem Tadesse Tedla

(University of Gondar)

#### CONTROVERSIES OVER THE BENEFITS AND CHALLENGES OF TOURISM TO THE RITUALS OF THE ETHIOPIAN ORTHODOX CHURCH WITH PARTICULAR REFERENCES TO AMHARA REGION

These days tourism is associated with “smokeless industry”, for it attracts local and foreign currency, opens employment opportunities, markets and necessitates expansion of infrastructure facilities in attraction areas. On the other hand it is argued that tourism commodifies religious heritages including sacred places and objects. It is not uncommon therefore to hear debates on the benefits and challenges of tourism on rituals of Ethiopian Orthodox Church. While some argue that promoting the sacred treasures helps to maintain sustainable development and to alleviate poverty, others believe that tourism creates challenging problems on the sacred spiritual and material cultures as it violates ritual customs of the church and brings debasement and commercialization of traditions, removal of meanings and values associated with traditional customs and practices. As a result of this controversy, while the interiors of the Qene Mahilets (the choir) and Kiddests (the nave) of many churches and monasteries are being visited by everybody at any time of the day, others denied access and justify that the custom of the church forbids entrance to people with impurities and the church has its time schedule to be opened. The main **objectives** of this study aspire therefore to look at the nature of this controversy of heritage promotion for tourism versus heritage commodification. The study was conducted in qualitative **methods**, based on literature reviews, interviews and direct observations. Most of the discussions are based on my personal experiences for I was employed by Maria – Jose Friedlander (author of the “Hidden Treasures of Ethiopia”) and her husband, Bob Friedlander, as a facilitator and translator for two – 10 day periods – once in February 2011 and then again in February 2013, while researching the paintings of the churches and monasteries in Gojjam and northern Gondar.

Ralph Barczok

(Universität Konstanz)

#### THE ESCHATOLOGY OF THE EPISTULA APOSTOLORUM

The Epistula Apostolorum is an apocryphal text that originates in second century Asia Minor. It depicts itself as a letter written by the eleven apostles after the Ascension of Jesus Christ addressing the whole Christianity. It aims to warn the readers not to follow a heretical, perhaps gnostic movement that threatens the unity of the parish. It contains an extent dialogue between Jesus Christ and the Apostles immediately after the Resurrection of Jesus Christ. Originally written in Greek, we possess today a Latin fragment in a palimpsest folio and about half of it in Coptic in one fragmentary codex. A complete version only survived in several manuscripts in Ge'ez. The Epistula contains important insights in several subject concerning early Christianity, as Christology, Gnosticism, Eschatology, and the development of the New Testament canon. Despite of its importance, only few scholars have so far dedicated their work to this text, especially its gnostic vocabulary has aroused interest, although an apocalyptical Eschatology is the main topic of the Epistula. But without thorough examination of the content of this Eschatology, a correct contextualization of the gnostic ideas depicted in it is not possible. Therefore, the lecture will examine the eschatological ideas of the Epistula Apostolorum, e.g. the specific ideas of the end of times, the parusia, and the eternal life, and put it into context of the possibly gnostic group that seemed to be in opposition to the author of the Epistula.

Alessandro Bausi

(University of Hamburg, Asien-Afrika-Institut)

#### TOWARDS A RE-EDITION OF THE ETHIOPIC DOSSIER OF THE 'APOCALYPSE OF PETER'

The Greek 'Apocalypse of Peter' (ApPt), with a second century CE 'terminus non post quem', is one of the most ancient texts traditionally included among the apocryphal writings of the New Testament ('Clavis Apocryphorum Novi Testamenti' no. 317). Lost to large extent in the original Greek (besides a few patristic quotations, only an abridged version and few fragments are known from two parchment codices of the fifth and sixth century CE), it is transmitted in its entirety only in an Ethiopic Arabic-based translation, embedded at the beginning of a pseudo-clementine dossier including 'The Second Coming of Christ and Resurrection of the Dead' (Grébaut 1910) and 'The Speech on the Glorious and Arcane Mystery and Dispute thereof on the Judgment of the Sinners' (Id. 1907). So far only two manuscripts, with minimal variants and allegedly of uncertain relationship, transmit this dossier, namely Bibliothèque nationale de France, Éthiopien, d'Abbadie 51 (a codicologically complex manuscript, fifteenth/sixteenth century), and Lake Ṭānā, Ṭānāsee 35 = Kebrān 35 (eighteenth century). Despite the work conducted for more than a century by M.R. James, H. Duensing, R.W. Cowley, D.D. Buchholz, R. Bauckham, E. Norelli, P. Marrassini, J.N. Brenner – I. Czaches et al., Th.J. Kraus – T. Nicklas etc. the dossier needs to be re-edited in its entirety. A new edition, with commentary by Norelli, is being prepared for the 'Corpus

Christianorum Series Apocryphorum’, and a concise translation is prepared for the new E. Hennecke – W. Schneemelcher (re-ed. by Chr. Marksches et al.) classical German collection.

Baye Yimam Mekonnen

(Addis Ababa University)

#### DEICTICS IN AMHARIC

There are three types of deictics in Amharic for the identification of objects in spatio-temporal locations. The location could be proximal or distal to a deictic center, that is, a speaker or hearer in a discourse. Proximal deictics are of two types varying in form according to their relative proximity to either of the two centers. Proximity of an object to a speaker involves demonstratives whereas proximity to a hearer requires third person pronouns. Temporal deictics are also of three types, two of which are lexicalized prepositional phrases. Spatial locatives make reference to objects situated above or below, front or back, etc of other objects of the same or different set. All types of deictics show inflections for the primary nominal features of person, gender or number. In addition, they show affixes for presentative, applicative, diminutive, etc references. Such affixes are obligatorily followed by the affixes of the primary nominal features of person, gender or number. The chain of affixes in a deictic is capped with an optional focus or topic marker. A morphologically complete deictic serves as a predicate of a nominal clause having a null subject, parallel to a fully inflected verb of a verbal clause having a null subject. Why do we have two layers of nominal affixes?

Bedilu Wakijra

(Addis Ababa University)

#### PLURAL FORMATION IN KISTANE

This paper investigates plural marking in Kistane, one of the Gurage languages. In Kistane, there are two ways of marking plural number: suffixation or reduplication. The suffixes -očč and -ačč are attached to a singular noun to form its plural counterpart. In reduplication, the last consonant of the singular noun is reduplicated. The vowel a serves as connector of the reduplicated consonants, and the vowel -ə is suffixed to final consonant. That means, the reduplicated consonant together with the vowels (that is -aCə, where C is the reduplicated last consonant of the stem) mark the plural. A detailed analysis conducted on the noun semantics and the way of plural formation revealed that the distribution of either the plural suffixes or the reduplication is semantically conditioned and predictable. Nouns referring to animals form their plural by reduplication. On the other hand, the plural suffix -ačč is restricted to nouns denoting kinship status. Nouns referring neither to animals nor kinship terms form their plural by the plural marker -očč.

Wendy Laura Belcher

(Princeton University)

#### READING SEXUALITY IN GE'EZ LITERATURE

Varieties of sexual activity are discussed in Ge'ez hagiographies, chronicles, and theology. In this paper, I will discuss some of these representations, including condemnations of heterosexual and homosexual desire, and the spaces texts and authors provided for transgressive desires. A particular focus will be the *Gadla Walatta Petros* (1672), which is quite interesting in this regard.

Avishai Ben-Dror

(The Open University of Israel and the Harry S. Truman Institute for the Advancement of Peace, the Hebrew University of Jerusalem)

#### 'MODERN CITY' AND 'CIVILIZED SPHERES': REEVALUATING THE EGYPTIAN CARTOGRAPHY OF HARÄR AND ITS ENVIRONMENTS (1875-1885)

Cartography flourished during the Egyptian colonial decade, both inside and outside Harär. The Egyptians produced approximately 10-12 maps in French and Arabic. This enterprise was intended, primarily, to help the conquerors understand the human and geographic resources in Harär and its environs and take maximum advantage of them. The paper introduces the Egyptians cartographers, their education and their vision of science, modernity and cartography. It analyses the significant role of the Egyptian maps in at the process of destroying the symbols of the Harär emirate and changing the urban landscape through the construction of public buildings - such as mosques, administration buildings and banks - in the "Egyptian" style. The paper reexamines the contribution of the Egyptian's cartographic and ethnographic projects to the establishment of latter European scientific and colonial bodies of knowledge. These bodies were intensively used and thickened by late 19th century and 20th century varied European travelers, researchers, military officers and colonial administrators in the regions of the Harär, the Somali coast, the Ogaden desert and the Gulf of Aden. The Egyptian significant scientific base and its late European and Ethiopian additions played a key role in shaping the cartographic and ethnographic knowledge bodies of Harär and its environs. This paper offers a reexamination of these bodies of knowledge's axioms, by analyzing it through colonial and historical contexts and prisms. Finally, the paper throws light on the 'Ethiopianization' of the Egyptian maps and scientific projects of Harär after 1887, focusing both ideological and practical aspects.

Toby Berger Holtz

(Barnard College)

#### KASSA ZANDER: HIS EDUCATION IN JERUSALEM

Kassa Zander (b. 1863) was the son of Eduard Zander and his Ethiopian wife. After his father's death in Ethiopia in 1868, Kassa Zander was sent to Jerusalem in 1871, with the help of Werner Munzinger, for education at the school of the *Syrisches Waisenhaus* established by Pastor Johann Ludwig Schneller. The arrangements for his enrollment in the school and for his travel to Jerusalem were expedited by Carl Lueder, the German Consul in Alexandria. Because of his father's German origin, the expenses of Kassa's education and board at the German-sponsored institution were borne by various governmental agencies/of the nascent unified Germany. Kassa Zander was at the Schneller school from 1871 until 1883, after which he returned to Ethiopia. Because he had acquired proficiency in languages,

including German and Arabic, while in Jerusalem, Kassa Zander found work as an interpreter for foreign visitors and explorers in Ethiopia.

The sources for the history of this period in Kassa Zander's life are found in the archives of German Consulate in Jerusalem, presently an archival group in the Israel State Archives in Jerusalem.

Philippa Bevan

(Independent Scholar)

#### EVOLVING RELATIONS BETWEEN THE STATE AND RURAL SOCIETIES IN ETHIOPIA SINCE THE LATER 19TH CENTURY: SIMILARITIES AND DIFFERENCES IN TWENTY EXEMPLAR PLACES

The modern Ethiopian state is the product of a period of conflict, invasion, domination and development which began under the leadership of Sahle, King of Shewa, who became Emperor Menelik II in 1889. During the often-violent consolidation of imperial power experiences and responses of ethnically-diverse rural societies across Ethiopia varied within what became a system where peasants in the Amhara-Tigray north continued to pay taxes and exercise land rights, farmers in the newly-conquered south were subject to *neftenya-gabbar* systems and pastoralists were ignored. Until 1975, with some disruption during the Italian invasion, imperial state and rural societies co-evolved along trajectories guided by location, economic prospects, mode of incorporation into the imperial state and subsequent political interactions, and social, economic, cultural and internal political continuities and changes peculiar to each society. In 1975 this co-evolution was dramatically disrupted by the Derg. Between 1975 and 1991 processes to build and defend the military socialist state designed to transform rural societies included villagisation, re-settlement, Producer Cooperatives, community development, conscription, suppression of religion, ideologies of equality and political repression; as earlier actual experiences and responses varied. The same is true of rural community experiences of and responses to the consolidation of the Developmental State since 1991. In this paper I use a longitudinal study and secondary sources to compare state-society co-evolutions in twenty places in rural Ethiopia since the later 19th century: two in Tigray, four in Amhara, eight in Oromia and six in SNNP.

Beza Dessalegn

(Center for Human Rights, Addis Ababa University)

#### BETWEEN SUB-NATIONAL AUTONOMY AND MANAGING ETHNO-LINGUISTIC DIVERSITY: WHY TERRITORIAL FEDERALISM IS NOT ENOUGH FOR MINORITIES IN ETHIOPIA

The Ethiopian model of federalism, which is established on the exclusive link between ethnic identity and territorial autonomy, has made the Ethiopian feature to be markedly identified by many as an 'ethnic federation'. Such a practice of federalism is exclusively dependent on the idea of granting territorial autonomy to selected ethno-linguistic groups. However, this pattern of devolving autonomy, as witnessed over the years, has run the risk of excluding minorities in the sub-national units of the country from adequate representation and decision making powers affecting their needs. Albeit the discernible advantages of territorial

autonomy, especially, for territorially concentrated and homogenous groups found within a certain geographical unit, in countries like Ethiopia, where sub-national heterogeneity supersedes homogeneity, such approach should not be taken as the only apparatus of fostering ethno-linguistic diversity. The purely competitive and majoritarian democracy adopted by the regions, coupled with the recognition of territory in the ascertainment of autonomy has effectively shut the door for any form of self-rule for minorities found in the sub-national units. Even though the devolution of power through territorial autonomy has ground breaking achievements in addressing the long overdue inequality between the various ethnic groups of the country, it has also caused unprecedented ethnic antagonisms in the sub-national units. The article henceforth argues that, non-territorial features like the use of cultural autonomy and consociationalism should also be looked upon as additional legal, institutional as well as cultural patterns of sharing power.

Beza Negewo Oda

(Gent University)

#### DISCOURSE COALITIONS IN DEVELOPMENT INDUCED DISPLACEMENT AND RESETTLEMENT (DIDR) LOWER OMO VALLEY SOUTH ETHIOPIA

Pastoralism in Ethiopia has thousand years of history. However, in recent years it is increasingly becoming a topic of debate owing to the Ethiopian government's development policies. The Government is displacing indigenous pastoral communities in Ethiopia's Lower Omo valley in its pastoralist Development Induced Displacement and Resettlement (DIDR) program, called "pastoralist villagization". The program is linked to the construction of the Gibe III hydropower project. The plan includes irrigation canals, sugar processing factories, and commercial agriculture. The Lower Omo Valley is home to around 200,000 people from several agro-pastoral communities. The issue of DIDR is one of the discourses that are surrounded by various development actors. It flourishes in several discursive arenas such as national government policies, the academia, environmental groups, human right activists, development agencies as well as civil societies. Therefore, the present paper looked at the various discourses surrounding the Ethiopian DIDR. This paper finds out that the Ethiopian Gibe III DIDR has two major story lines: the 'economic developmentalism' and the human right and Environmentalism story-lines. Actors in both story-lines prioritize social objectives but the economic developmentalism story-line claims that economic growth will achieve them, while the human right and environmentalism story-line argues that human and environmental priorities are the key. The discourse coalition approach is used to analyze how such methodologically uncertain knowledge has been translated into policy in Ethiopia since 2004.

Binyam Sisay Mendisu, Samuel Zinabu

(Department of Linguistics, Addis Ababa University)

#### DEIXIS IN KOORETE

This study is an investigation of deictic expressions in Koorete. Koorete is an Omotic language that is classified under the East Omoto sub-group. The paper attempts to provide thorough description and analysis of spatial and time deixis in the language. In this regard,



demonstratives, place and time adverbs and various kinds of time and spatial deixis are discussed with illustrative examples. Concerning demonstratives it has been found out that the language has five demonstrative adjectives. The usage of the demonstratives is determined by the proximity, exact location and visibility of the referred item. In addition to their usage, the study in detail describes the morphological structure of deictic expressions in the language.

Birhanu Megersa Lenjiso

(Ambo University)

#### TRANSFORMING GENDER RELATIONS THROUGH THE MARKET: THE IMPACT OF SMALLHOLDER MILK MARKET PARTICIPATION ON WOMEN'S INTRA-HOUSEHOLD BARGAINING POSITION IN ETHIOPIA

Smallholder commercialization is receiving policy attention as a strategy to encourage high value commodity production, increasing farm household income and reducing poverty in developing countries. Ethiopia emphasised increasing smallholder market participation in the growth and transformation plan. This study employ a quasi-experimental design, propensity score matching and interviews to study the effect of smallholder milk market participation on women`s intra-household bargaining position in rural Ethiopia. Findings indicate that in market participating households milk income is two times higher and its control shifted from women to men. Men tend to return this income in part to their wives. In the game, men made 19-22% more proposals and expect to receive 16% less while women made 19% lower proposals and expect to receive 17-18% more in market participating households. Men argue returning income to wife is a recognition for their household maintenance responsibilities while women argue it is men`s tactic for reducing intra-household conflict related to income sharing and for ensuring that women will continue to hold household maintenance responsibilities. In general, our results reveals a positive relationship between household market participation and women`s intra-household bargaining position. Women in market participating households have 89-93% better relative intra-household bargaining position compared to women in non-participating households. Hence, we argue household market participation can transform the existing gender relations by improving women`s perceived intra-household bargaining positions.

Birhanu Megersa Lenjiso

(Ambo University, Ethiopia)

#### UNSECURED TENURE SECURITY: 40 YEARS WITHOUT VIABLE ANSWER FOR THE LAND QUESTION IN ETHIOPIA

The land question is a basic political, social and economic question in Ethiopia today as it was in pre-revolution time. "Land for the tiller" was the popular motto that took the feudal regime to its grave 40 years ago and the subsequent radical land reform ended the exploitative relationship between tenants and feudal lords. Despite the increasing population, declining farm size and deteriorating soil fertility, the country has maintained the same land policy over the last 40 years. This made the land question a critical political debate in the country. The debate revolves around either privatizing land for tillers or state ownership of it and rarely considers the land policy option of peasants. In this study, I have tried to identify

farmer's position in the existing land policy question in Ethiopia. The result of this study shows that smallholder farmers have a widespread desire for title over land. This is to promote security of bequeathment to their children and to secure long term investment on their land. Title over land (free holding), bequeathment to children and other relatives and cultivating land as long as they want are land rights emphasized by peasants. However, contrary to the rationale for land titling in the usual dichotomous debates for or against either privatization of land or its public ownership, options of selling land and using it as collateral, even if they get the opportunity, were given the least emphasis by study participants.

Bitania Tadesse

(Femmes Africa Solidarité)

#### THE POLITICAL ECONOMY OF FILM DISTRIBUTION IN ETHIOPIA

The expansion of the film industry in Ethiopia, particularly in the last decade cannot be viewed in isolation from the overall economic transformation which the country is experiencing. Economic liberalization coupled with political changes has had an immense impact on the development of the film sector. Ethiopia's double digit growth has invigorated emerging film makers and distributors. Major power houses in the film industry and distributors are emerging amidst intense competition. The industry is ostensibly driven by consumer tastes which may explain the mass production of films in one particular genre (romantic-comedy). The process has also subsumed the emergence of a class of wealthy celebrities and distributors. Even if the industry is producing skilled artists however it is also creating a 'business class' and films are 'commoditized'. Distribution of films has critical economic implications for the industry. The sector has created a system of its own sometimes evading legal frameworks. This paper aims at understanding the political economy of the industry with a particular focus on the distribution aspect. Firstly, it seeks to identify the various distribution networks namely cinemas, DVD and VCD distributors, and TV broadcasting channels. In doing so it also discusses the techniques and methods utilized in disseminating films. Secondly, it sheds light on the motion of capital within the industry. This section mainly looks at profit generation in film distribution, how the 'surplus' is split by different sections in the industry and the challenges and opportunities in the field.

Gunilla Bjerén

(Dep. of Social Anthropology, Stockholm University)

#### TRACING RECENT HISTORY IN AN URBAN SETTING THROUGH BIOGRAPHIES, THE CASE OF SHASHEMENE

In this paper I will discuss the consequences of the major historical events that in waves have rolled over Ethiopia during the period 1973-2010, using the town of Shashemene as a case. In this work I have been inspired by oral history writers such as Svetlana Aleksijevič, Molly Andrews, Alessandra Portelli, and Glen Elder. My research question was: How have the historical upheavals in Ethiopia affected the life courses of the ordinary man and woman. Concretely, I trace the consequences of historical transformations in the life story narratives that we collected in Shashemene 2009-2010. The narratives were told to us in an open fashion in response to the invitation: "Tell us about your life". The follow-up questions

were related to major events in the informant's life. 15 lives, women and men, were recorded, selected from a random household survey of 350 households. In addition four life stories were told by key informants. Taken together, the stories include elements referring to most historical events that have affected the town's people during the 37 years that the stories cover. But the different events have different importance for different people. The major dividing lines are between men and women and between people belong to different social classes. In the paper, I will present life narratives from four persons, one woman and one man belonging to the relatively poor segment of the community, contrasting those with narratives from one man and one woman from the relatively better off segment.

Bosha Bombe

(Arba Minch University, Ethiopia)

#### SLAVERY AND STATUS TRANSFORMATION IN GANTA, SOUTHERN ETHIOPIA

This paper looks at the social boundaries between different strata in Ganta society, how they are manipulated, changed and crossed in different directions and through various mechanisms. The focus lies on the so-called *ayle*, slave descendents, who until today are excluded from full participation in the Ganta community life. The presentation will examine the different efforts made to integrate the *ayle* into the mainstream society including their own as well as external attempts and discuss the partial successes achieved and also the experienced setbacks. Slavery was banned in Ethiopia in 1942, but nevertheless many people in the country are locally still referred to as slaves and treated as different to other people. In the Gamo highlands of southern Ethiopia until today slave descendents represent the lowest of three hierarchically ordered strata that make up Ganta society. These include the *malla* (free born), who constitute the majority and have the highest social status; the *mana* (potters, tanners and blacksmiths), and the *ayle* (slave descendents). While both craft workers and slave descendants are considered as impure and marginalized from the mainstream society, the exclusion of the latter is more extreme and their perceived impurity is believed to be contagious to non-slaves during certain rites of passage (mourning, funeral, child birth and marriage). As a consequence the *malla* and the *mana* avoid close interaction with the *ayle* during such events. To escape the stigma, the *ayle* have been making many efforts to transform their identity and status.

Giulia Bonacci

(Institute of Research for Development (IRD) / Research Unit Migrations & Society (URMIS))

#### NEGOTIATING ETHIOPIAN IDENTITIES IN A TRANSNATIONAL SPACE.

#### THE WRITINGS OF MELAKU E. BEYEN (1899-1940) IN VOICE OF ETHIOPIA

While a biographical outline of Melaku E. Beyen is available thanks to the work of Bahru Zewde, little is known of the ways in which Melaku negotiated his immersion into Black America and within activist circles in the USA. A chemistry student at Muskingum College in Ohio and at Ohio State University, Melaku later studied medicine at Howard University in Washington D. C. Melaku's "identification" with African Americans places him

at the interface between societies and people deeply marked by the 1935-1941 war. Based on collaborative research with Hillina Seife, this paper wishes to present and analyze the editorials and articles signed by Melaku in “Voice of Ethiopia” between 1937 and 1940. By reviewing the opinions and positions expressed by Melaku in his writings, the trajectory of an Ethiopian intellectual turned Pan-Africanist will be highlighted. Particular attention will be given to the frictions and adaptations of different worldviews relating to the cause of Ethiopia. The role of Melaku in reformulating what is commonly identified as Ethiopianism will eventually be assessed and circumscribed.

Verena Böll

(Martin-Luther-Universität Halle-Wittenberg, Orientalisches Institut)

#### THE GREAT WARRIORS ETEGE WÄLD SÄ’ALÄ AND PRINCESS ENKOYYE

The Ethiopian chronicles are a real bonanza for the Ethiopian military history. Besides the description of battles, detailed information about weapons, uniforms, horses and the battle order are given. Although Emperor Iyasu I (1682-1706) released a degree forbidding women to fight with the lance, women continued to accompany the armies. They were present around the armies and at the battlefields. Besides, they still fought as soldiers in the battles, too. Some of the female soldiers took part in generating the plan of action. This is true for Wäld Sä’alä and Enkoyye. Etege Wäld Sä’alä (d. probably 1661), with crown name Seltan Mogäsa, was one of the wives of Emperor Susenyos. At the court, she was involved in the conflict with the Jesuits missionaries. In some rebellions of the clergy, she maintained an ambiguous position. After the death of her husband, she could hold her strong position at the court. Princess Enkoyye (d. 1 October 1757) was the mother-in-law of Emperor Bäkaffa. She lived since June 1730 together with her daughter Berhan Mogäsa at the court in Gondär. She became part of the official procedure and hold the post of a clan’s elder. The paper is focusing on the moments of their life on the battlefields and during wartime. It analyses the process from becoming a soldier and being part of an army up to receiving decorations. The paper will give evidence that both women have been great warriors. Besides, a detailed list of the conditions for the female soldiers is prepared.

Ulrich Braukämper

(University of Göttingen)

#### ETHNICIZATION OF LOCAL POLITICS: CASE EXAMPLES FROM SOUTHERN ETHIOPIA

The introduction of the federal system in Ethiopia in the early 1990s was a considerable advantage for the country in many respects. It implies, at the same time, numerous highly sensitive political, ethnic and cultural issues which have to be permanently considered in order to avoid clashes of aspirations and interests. Problems of inter-ethnic and intra-ethnic relations have particularly been manifest in the “Southern Nations, Nationalities and Peoples’ Regional State” (SNNPRS) where almost 50 of the about 70 ethnic entities or “nationalities” of the country are concentrated. Linguistic, socio-economic and cultural diversities are in fact so remarkable that the central government is permanently challenged to reconcile conflicting expectations and political aims. Starting from the grassroots level there

is a growing amount of disputes over the boundaries of wäräda districts and zones and over languages which are to be introduced to the education system of certain areas. Since the mid-1990s the affiliation to an ethno-linguistic unity has dramatically increased in importance all over the area of our concern. Discourses and actions in the socio-political spheres are therefore increasingly dominated by arguments which are rooted in the domain of ethnicity. In order not to culminate in violent actions, a permanent policy of appeasement and negotiations is indispensable. In this paper, the characteristics and implications of such processes are particularly surveyed by a comparative analysis of examples of ethnic groups such as Gurage, Selṭe, Hadiyya, Kambaata, Wälāyṭta, Sidaama and Arsi-Oromo.

Fabienne Braukmann

(University of Hamburg, Asien-Afrika-Institut)

#### SITUATING CHANGING PRACTICES AND STATUS CHANGES OF A MINORITY GROUP AT LAKE ABAYA, ETHIOPIA

The Haro, a peripatetic group in the area of Lake Abaya, North Omo, have been known for being hippo hunters, consumers of hippo meat and tanners of hippo skin, and their dominant ethnic neighbors have considered them as impure. However, since several decades the boundaries between the Haro and other ethnic groups have been more and more blurred, mainly through efforts from the Haro themselves. Besides the conversion to formal religion, they have undergone massive cultural transformations which include the integration of new ritual practices adapted from their neighbors while former ritual services have been rejected, the diversification of economic strategies and even a partial denial of their oral history. The abandoning of homeland and shifting residence patterns have also added to the factors provoking culture change. Nowadays, the Haro co-reside, intermarry and cooperate with their direct ethnic neighbor, the Bayso people, though the ethnic boundaries between the two groups have been kept. After a brief introduction of the Haro's former status as a polluter minority group, the presentations will focus on areas of recent cultural transformations and their underlying causes: In which areas of everyday life has status change occurred and have boundaries been redefined? Which strategies do the Haro employ to upscale their status and diminish differences between them and their neighbors? Does the blurring of boundaries alter their status to the better? By answering these questions with a focus on daily practices, the paper attempts to situate the social status of the Haro between periphery and mainstream.

Markus Breines

(University of Sussex)

#### A NEGLECTED MOVEMENT: URBAN-URBAN MIGRATION AMONG THE ETHIOPIAN MIDDLE CLASS

Urban-urban migration is a common form of movement in Ethiopia. Academic attention has, however, mainly been given to Ethiopia as a producer of refugees, resettlement schemes and, more recently, migration to the Middle East. This is part of a wider trend of research on migration in Africa: Eritreans, Ethiopians and Somali fleeing the Horn of Africa, Africans from various nations trying to enter Europe, rural-urban movements and other forms of migration associated with war, poverty and deprivation. But to what extent do such

explorations reflect the variety of migration in the continent? Not sufficiently, I propose. The less dramatic and more mundane forms of migration have largely been neglected. By drawing on my ethnographic fieldwork in Adigrat, Mekelle and Addis Ababa, as well as on journeys between these cities, this paper examines how urban-urban migration has become a means for the Ethiopian middle class to fulfil their aspirations. I contrast urban-urban migration among the middle class with prevailing representations of migration as inherently related to hardship to generate a more nuanced way of seeing contemporary migration in Ethiopia.

Antonella Brita

(University of Hamburg)

#### RE-CONTEXTUALIZING CHRISTIANITY IN THE AKSUMITE KINGDOM: HOLY PLACES, RIGHTEOUS MEN AND SACRED PARCHMENTS

Christianity in the kingdom of Aksum is witnessed by different sources all pointing out to its presence at a very early stage of the Aksumite history. The introduction of Christianity in Ethiopia has been matter of historiographical debate since centuries. Modern scholars, since the end of the 19th century, analyzed at different levels the dynamics of the Christianization of Ethiopia, proposing some reconstruction models that nowadays, with the new data available, cannot be completely accepted anymore. The paper will aim at introducing new elements emerging from a more exhaustive analysis of the sources and proposing a new reconstruction of the emergence and the development of the Christian faith in the kingdom of Aksum. In particular it will deal with the diffusion of the sacred places, the spread of the veneration of foreign and local saints and the birth of an edifying literature, with a focus on the areas interested by these phenomena based both on the spatial distribution of the religious buildings at the beginning of Aksumite history and on the analysis of manuscript and epigraphical sources.

Ivo Budil

(University of West Bohemia)

#### MARIA THERESA THALER, AND THE INTEGRATION OF ETHIOPIA INTO THE MODERN WORLD SYSTEM

In my lecture, I would like to outline the process of the transformation of the economic and political status of Ethiopia from a decentralized feudal state to a peripheral state in the Modern World System in the nineteenth and the beginning of the twentieth century stressing local cultural and social sensitivity on the concrete example of instrumentalisation and use of the Maria Theresa thaler in the region. I will try to draw a methodological inspiration from the the model of the Modern World System introduced by American historian Immanuel Wallerstein which despite some criticism concerning its alleged rigidity should remain an important cognitive tool how to understand the economic and political hierarchy and the complex relationships between the core and peripheral economies. The introduction of the Maria Theresa thaler as commodity currency in the country in the time of integration of the region into the Modern World System dominated by the West played a rather ambiguous role of symbol of cosmopolitan integration and international trade on one hand and economic marginalization and backwardness on the other hand. Ethiopia was not able to cope with its

position of double-dependency and its elites lacked cognitive tools, education and experience to respond to the challenge of Indian regional economic hegemony. They could not find the way how to benefit from the integration into the silver-based economy of Indian Ocean. As Charles Schaefer stressed in his excellent survey of the development of the rentier capitalism in Ethiopia, the only venue for Ethiopians to make profits was in land speculation and rentals, not in the development of any productive forces. The resulting parasitic rentier capitalism exploited and petrified by foreign traders proved to be detrimental to economic growth of the country and largely responsible for its economic marginality.

Lucie Buffavand

(Max Planck Institute for Social Anthropology)

#### THE BUSH AND ITS WILDLIFE IN THE COSMOLOGY OF AN AGRO-PASTORAL PEOPLE OF THE LOWER OMO VALLEY

Along the sides of the Omo River, a strip of dense bush has been the shelter of a vibrant wildlife. The Bodi, an agro-pastoral people who are established on the eastern side of the Omo, penetrate this dense bush only to go back and forth their cultivation sites at the Omo and the grazing plain east of the bush; they are not keen hunters. This paper offers to understand the bush and its wildlife as an 'eco-cultural space' of the Bodi which has ramifications in their social institutions. Its recent destruction by the state to give way to industrialized agriculture clashes with the Bodi's cosmology. Although the dense bush is not a major economic resource for the Bodi, it is of great importance in their cosmology, which links the fertility of the wild life with the fertility of cattle and humans. This is evident in the names bore by the generation-sets. They choose the name of a wild animal, whose fertility is supposed to bring about the prosperity of the new set. Besides, the wildlife is associated with mythical creatures, such as the Great Snake, considered as the owners of the land, and which also dwell in the bush. The Bodi regard them as essential for the well-being of the land. As part of a scheme for a state-owned sugar cane plantation along the Omo, the state has cleared large tracks of bush along the river. Along the threat these developments pose for the Bodi's livelihoods, the destruction of the bush and its wildlife has been a great concern for them. They interpreted the obstacles the state-owned corporation met in its massive task as a fair retribution for its 'disturbing the land' and being disrespectful to the mythical creatures, ultimate owners of the land.

Lucie Buffavand

(Max Planck Institute for Social Anthropology)

#### THE COSTS OF IGNORING SOCIO-ANTHROPOLOGICAL KNOWLEDGE IN DEVELOPMENT PLANNING: THE CASE OF THE KURAZ SUGAR DEVELOPMENT PROJECT

The development of the sugar industry in the lower Omo Valley has not been accompanied by a proper social and environmental impact assessment: the published assessment of the impacts of the Gibe III dam did not include the development of irrigated and industrialized agriculture. The Ethiopian Sugar Corporation has implemented its project in South Omo following a centralised, top-down and technical approach. Development

policies applied elsewhere in Ethiopia show similar characteristics. East of the Omo River, the area had been considered uninhabited during the planning phase. However, it turned out that the planned roads, canals and plantations were cut through fields and graves, destroying also beehives and granaries. The local population suffered from these uncompensated losses and the Corporation had to deal with resulting conflicts which impeded the development. Concerning the villagization program, the Corporation made ‘scientific’ calculations to assess how much food aid the Bodi people would be given at first, and how many hectares they would be allocated in order to sustain themselves; this was notwithstanding the Bodi’s moral economy, which implies the sharing of the harvest with relatives in need and of the meals with guests. The Corporation blamed the discrepancy between its estimations and the reality on the people, who were told to abandon their sharing and eating habits. Based on empirical evidence, this paper shows that the inclusion of socio-anthropological knowledge at the planning phase would have alleviated the development project from conflicts and failures at every stage of its implementation.

Maria Bulakh

(Russian State University for the Humanities, Moscow)

#### THE PAST AND PRESENT TENSE OF INCHOATIVE-STATIVE VERBS IN GƏƆƏZ

It is a well-known fact that some verbs in GəƆəz are used in the past tense to refer to the time contemporary with the act of speech:

ʔaʔmarku  
know-PST.1SG  
‘I know’.

In the first place, this involves verbs of emotions and thinking as well as locative and equative copulas (*hallawa* and *kona*). In my presentation, I will consider this phenomenon in detail and will try to answer the following questions: - what are the grammatical means of referring to the past time with these verbs? - what is the semantics of non-past grammemes when applied to these verbs? - can these verbs, when used with the past tense grammemes, govern adverbs referring to the time contemporary with the act of speech? - can these verbs, when used with the past tense grammemes, govern adverbs referring to the time preceding the act of speech? - what aspect/tense semantics is to be ascribed to the grammemes of past tense when applied to these verbs? - is the phenomenon in question to be at least partly ascribed to the influence of Greek as the language of the Vorlage in most texts of the Aksumite period? The material for the research will be drawn from several texts of the Aksumite period, with special attention paid to the grammatical features of the corresponding verbs in the Greek Vorlage, as well as from an original GəƆəz composition of post-Aksumite period.

Bogdan Burtea

(University of Zurich)

#### INTERMEDIALITY AND LITERARY GENRES. THE CASE OF ETHIOPIAN AMULETS AND MAGIC SCROLLS

The Ethiopian amulets and magic scrolls are characterized by the interdependence between texts and images on the same material support. This is one of the specific features of the amulet-genre granting its exceptional position within the Ethiopian manuscript tradition.



Texts and images both constitute two different programs – two different media for transporting the intended message - which reinforce each other with their intermedial interplay. Based on a representative corpus of amulets and magic scrolls this paper will discuss not only the repertoire of texts and images but also their interdependences.

Dirk Bustorf

(Hiob-Ludolf Centre for Ethiopian Studies)

#### INTEGRATING “SACRED” ECO-CULTURAL SPACES INTO ENVIRONMENTAL PROTECTION SCHEMES, COMPARING CASES IN KAFA, GURAGE/SILTE AND AMHARA

Eco-cultural spaces with ascribed spiritual quality play an important role for the old-established religious traditions of Ethiopia. Such “sacred spaces” include “church forests”, sacred groves and sacred sites. They are characterized by specific environmental management regulations that create conditions conducive to biodiversity. Ancient regulations may change over time, adapting to ecological, economic, cultural and political constraints. Today, environmental conservation policies brought them under strict observation of scientists and administration. “Sacred spaces” combine the significance in the preservation of biodiversity with a central socio-cultural role for the local community. This role is crucial for the promotion of policies and the acceptance of changes in environmental management. Spaces protected by spiritual values may serve as model areas, and as seed banks, nurseries and animal hidings. Guardians of sacred spaces, (religious leaders, elders), can support or object to the implementation of new management regulations. They become agents of partially contradicting interests, such as spiritual (leaving everything untouched), social (needs of the community), economic (timber, eco-tourism) and environmental (NGO, government policies) interests. This may lead to a partial secularization of sacred grounds but also add some acceptance to spiritual concerns. This paper explores in a comparative approach the process of integrating “sacred space” into environmental programmes and policies. It also examines the interrelation between “sacredness” and biodiversity. Cases discussed are “sacred” spaces of different religions among the Amhara, Gurage, Silte and Kafa.

Gay L. Byron

(Howard University School of Divinity)

#### AN ETHIOPIC VERSION OF THE ACTS OF PAUL

The Acts of Paul (Gedle Pawlos) describe the activities and struggles of one of the early, influential leaders of Christianity. In this text Paul is depicted as a charismatic leader who travels widely from city to city and advocates for ascetic practices and renunciation of worldly goods and possessions. Several versions of this text exist in Greek, Syriac, Arabic, and Ge‘ez. An English translation of the Ge‘ez, based on 17th and 18th manuscripts housed at the British Museum, is published in *The Contendings of the Apostles* (1901, repr. 1976). In 1993, a fifteenth-century Ge‘ez version of the text was donated to the Howard University School of Divinity and is housed in the André Tweed Collection of Sacred Ethiopian Manuscripts and Artifacts. In this paper, I will describe the Tweed Collection and the collector Dr. André Reynolds Tweed. I will also discuss the value of the Ge‘ez version of the

manuscript for broadening the scope of New Testament and early Christian studies. In particular, this paper will outline some of the challenges involved in working with Ethiopic manuscripts that are dated “late” and linguistically beyond the purview of Greco-Roman source material for understanding early Christianity. Suggestions for dealing with these challenges will be provided as a springboard for generating a more expansive geographical and interpretive mapping of early Christianity.

Luca Castiglioni  
(Università degli Studi di Pavia)

#### RISE TO THE HIGHLANDS. ASSAB BETWEEN YEMEN AND ETHIOPIA IN THE 1880S

My current PhD project is focused on the Italian settlement of Assab, between 1869 and the 1890s. My goal is to understand the impact the arrival of the Italians in the Red Sea had on the region, rivalling with Aden and the other minor ports for local supremacy in trade and political control. Assab was created in the middle of a complex network of translocal mobilities, of which the Italians had just a vague understanding. One of the strongest connections in the area was the most local and short range commerce, carried out by Yemenis out of Aden, Mocha and Hodaida. That made Assab a potential gateway, with the Italians trying to open up the Ethiopian Highlands to the world and attempting to monopolize traffic and commerce in the Red Sea area and the local traders attempting to make a profit on the new arrivals and their endeavours. Assab was a port without any background for sustenance and so far from Italy and its steamers company’s interests that all its commerce was basically just with Aden to support its population. The intercostals trade network incorporated Assab, in a subaltern position, and the Italian intention to reach Showa through a stable way to the highlands was of great interest to the local trade. I would like to show how the situation evolved and how much the drive towards the highlands shaped the political and social reality of the area. Of course Assab failed to be the gateway to the Highlands, and when that became evident other ports were chosen to connect to Showa, especially for the arms trade. That alone can be taken as proof that there was an inherent desire to reach the Ethiopian market, despite the risks of interfering in western interests and policies.

Christine Chaillot  
(Independent Scholar)

#### TEACHING OF WEDLA QENE TODAY IN ETHIOPIA

Qene is a type of composed poems typical of the Ethiopian Orthodox Church of Ethiopia (EOTC). It has grammatical, symbolic and other rules to be followed which may change according to the place of the original school of teaching qene. The three main and most famous schools of qene are in Wadla, Gonj and Washera. According to EOTC history and tradition, the place where qene was first created is in the region of Wadla (at present in northerneastern Ethiopia). In November 2009, I visited some places in the region of Wadla and made interviews with some teachers specialised in qene. I also met teachers of wadla qene at other times and in other parts of Ethiopia, including in Addis Ababa. Today wadla qene is scarcely taught or studied. Wadla qene is said to be more complex and complicated to

compose than other types of gene. This explains partly why there are very few specialists of wadla gene still composing it today in Ethiopia. Also the deep meaning of the wadla gene, more than other types of genes, is very difficult to be understood by the audience when it is recited because people/faithful are less educated today in this specific type of gene, and also in gene and in Geez language in general. The gene topic is insufficiently studied, including the wadla gene, even though gene is very important in the EOTC tradition, oral education, history and spirituality. Further studies shall be needed to complete my comments on the situation of wadla gene, its teaching and the situation of the few professors still teaching it in Ethiopia, as gene is part a very important matter of the intangible patrimony of the EOTC.

Chalachew Wassie Wollie

( Department of Psychology, College of Social Sciences and Languages, Mekelle University)

#### MENTAL MODELS OF ENVIRONMENTAL CONCERN: ANALYSIS OF VALUE ORIENTATION AND RISK PERCEPTION AMONG COMMUNITIES OF ATSEBI WONBERTA, EASTERN ZONE OF TIGRAY, ETHIOPIA

In this study, values of communities about environmental concern, risk perceptions of environmental problems, and community's awareness to environmental consequences have been investigated. A total of 150 participants (M = 88 and F = 62) completed the Value Orientation Scale (VOS), Risk Perception Scale (RPS), Personal Norms Scale (PNS) and Awareness of Environmental Consequences Scale (AECS). Principal Factor Analysis revealed that respondents' value orientations could be identified along three main factors: biospheric, altruistic and egoistic values of environmental concern. The study showed that the respondents were more inclined to biospheric values followed by altruistic and egoistic values. Egoistic values were found to be strong predictor of risk perception and personal norms. We concluded the three distinctive value orientations and demographic variables interact with one another to influence risk perception, personal norms and awareness of environment consequences, with recommendations of designing cognitive and behavioral interventions aimed at stimulating risk communication strategies.

Chaltu Niguse

(Rift Valley University)

#### THE SCENE DOES NOT SPEAK FEMALE AND THE ETHIOPIAN CINEMA

Feminist research has emerged as a legitimate, relevant and popular research model. Its quality, and the validity of its findings are beyond contention, and over the years it has produced a significant output that has provided guidelines for policies central to modern societies. Its domain is wide and diverse, and so are its basic methodological principles. Feminist research is a type of inquiry that deserves its place in this text not primarily because of the nature of methods it employs or the output it produces but rather because of the manner in which it uses conventional methods, the areas on which it focuses and the manner in which it employs its findings. In this sense, feminist research is an emancipator type of inquiry. This means that it not only documents aspects of reality; it also takes a personal, political and

engaging stance to the world. One of the foundations of feminist research is critical theory, and in this research I use feminist critical theory. Briefly, in this research I try to show social conditions of women in a sexist, ‘malestream’ and patriarchal society within Ethiopian film. It should also be stressed that feminist research is based on the assumption that the world is socially constructed. Therefore I am going to use positivistic constructivist philosophical approach. I employ a qualitative research methodology. The aims of the research is to show and expose the gender structures and conditions reflected in selected two Ethiopian films Eelaa (2011) an Afaan Oromo film and Yebet Leji (2013) an Amharic film.

Amélie Chekroun  
(Institut des mondes africains, Paris)

#### DALWANBARAH, FEMALE SYMBOL OF THE ISLAMIC POWER OF HARAR OF THE 16TH CENTURY

Dalwanbarah b. Maḥfūz (Del Wambarā in ge‘ez, Dinia Ambara in Portuguese) is the most important female figure in the history of Muslims in Ethiopia. She is linked to the three greatest Muslims figures of the 16th century: she was the daughter of Maḥfūz, who for 25 years would have led raids against Christian territories, the wife of Imām Aḥmad, leader of the “Conquest of Abyssinia” (1531-1543), and she would then remarried with Emir Nūr, the symbolic successor of Imām Aḥmad who killed the Christian king Galāwdéwos. In 1547, she would have negotiated the release of Minās, son of Galāwdéwos, in exchange for the freedom of her own son held hostage by the Christian king. It would also be to her request and as a condition for agreeing to marry him that Emir Nūr went to fight the king and killed him to avenge the death of her first husband. Very important in Christian and Portuguese sources from the 16th to the 19th century, almost absent in the Muslim documentation, this Female figure of Ethiopian history remains mysterious and she is often regarded as the symbol of ḡihād. Even today, her memory still present: her tomb is located in Harar, in the Emir Nūr Mausoleum. This presentation will attempt to rebuild the evolution of her position in the Ethiopian history between the 16th to the 20th century.

Davide Chinigo'  
(University of Bologna)

#### BUILDING DEVELOPMENTAL STATE: AGRICULTURAL COMMERCIALISATION AND SOCIAL STRATIFICATION IN ETHIOPIA

In the last few years Ethiopia has embarked on a strategy of rapid transformation driven by a strong ‘developmental state’ and characterised by selective processes of economic liberalization. Agricultural commercialisation is a prominent aspect in this strategy and is currently engendering dynamics of social stratification, as well as configuring new patterns of authority, power and control. While this fits into the longstanding dynamic of the centralisation of political power and extending the state apparatus in the rural setting, commercialisation is implemented on a double level. Agribusiness projects involving private sector actors are encouraged especially in the country’s peripheries where the political elite has no specific interest in the rural vote. Commercialisation of smallholder agriculture through the support of rural credit and extensions, stimulation of land rental markets, the promotion of micro and small enterprises and the conversion of cooperatives in business

oriented institutions, are implemented where the political elite consider smallholders as the main power base. In order to capture the significance of the current wave of commercialisation this paper analyses the relationship between agrarian transformation and state formation in a historical perspective by taking as a starting point 1975 land reform. The paper concludes that while the ruling elite's project of rural transformation is based on the political mobilisation of the rural population by means of collective participation in rural development activities, actually stands at odds with how increased commercialisation engenders selective dynamics of state induced social stratification.

Ian Christie-Miller  
(Independent Scholar)

### GE'EZ GOES GLOBAL

The first book printed in Ge'ez is Potken's 1513 Psalter. Thanks to funding by the Ordre Souverain Militaire et Hospitalier de Saint Jean de Jérusalem Ian was able to image every page of one copy and selected pages of the Lambeth Palace library copy. White light, infra red light, front lighting and back lighting were used. Results are at:

<http://www.kingscollections.org/exhibitions/specialcollections/psalter1513/>

In 1518 Potken used the same fonts in Cologne for *Psalterium in quatuor linguis : Hebraea, Graeca, Chaldaea [i.e. Ethiopic], Latina*. This is the first book printed in four languages including Ge'ez. The bibliographical significance will be fully shown using digital images from the 1513 project and from recent research into the three copies of the 1518 book held at the British Library (BL). Attention will be given to watermarks in the three BL copies to show distribution of the papers and to show trade patterns.

The religious significance will be highlighted from an œcumenical point of view with special consideration being given to other cultures which also used the psalms as the first item to be printed, eg Béarn, English North America and Lithuania. Reference will be made to the impact of the music of the psalms as medium for communication. Sound tracks will be played.

Jin-ho Chung  
(Department of Geography, University College London)

### POLITICAL ECOLOGY OF COMMUNITY-BASED ADAPTATION TO CLIMATE CHANGE IN THE ETHIOPIAN HIGHLANDS

My research sets out to analyse how two different areas in the Ethiopian highlands are responding to the need for adaptation to climate change, particularly through area closure, by studying the UNDP-GEF's Small Grants Programme (SGP). Impacts of climate change in the highlands are non-linear and multidimensional in terms of both social and ecological aspects. In addition, the various stakeholders within and outside communities are intricately involved in the programme. Adaptation measures therefore need to be devised in a way to build adaptive capacity of community in a holistic sense through examining various components of socio-ecological systems rather than reviewing impacts that have not yet come. In both locations, community-based adaptation (CBA) projects have been prioritised, but it is argued that this approach has not been effectively theorised, relying instead on field experience to develop their ideas. The paper argues that resilience thinking provides a workable set of

concepts with which to think about CBA more comprehensively. However, resilience thinking itself has some weaknesses, in particular in relation to its treatment of politics. For this reason political ecology is also introduced to the conceptual framework, but it too has its flaws – particularly in its relationship to generating pragmatic policy-relevant proposals. I believe therefore weaving resilience thinking and political ecology together as a means of analysing CBA has the potential to properly address the adaptive capacity of local communities in relation to future climate risks.

Leonardo Cohen  
(Ben Gurion University of the Negev)

#### THE ERITREAN PEOPLE'S LIBERATION FRONT DISCOVERS BER BOROCHOV. MADRID 1979

In 1979, a group of EPLF activists based in Italy came into contact with the materialistic interpretation of the national question elaborated by the Jewish-Russian thinker Dov Ber Borochov (1881-1917). At the time, the Institute for Latin American and African Political Studies (IEPALA) in Madrid was organizing a series of seminars for the International League for the Rights and the Liberation of Peoples. One of those sessions resulted in the publication of a book for the dissemination of the rights for the free self-determination of the Eritrean people which was based on the thesis set forth by the principal promoter and ideologist of Marxist Zionism. Ber Borochov had written *Nationalism and Class Struggle* and his other works in Russian, but for many years his work was to be completely forgotten. Therefore, Borochov's work remained valid mainly among small circles of Jewish Marxists. Thus, two are the questions addressed in this brief study. The first one seeks to investigate the journey of the text and its transmission until it reached the hands of the EPLF activists in a Spanish translation; the second question addresses the interest Borochov could have awakened in that generation of Eritrean revolutionary youths, During a period in which the Marxist legitimizing discourse operated in Ethiopia and a moment in which the Soviet Union and Cuba provided open support of Derg's policies, both Spaniards and Eritreans discovered that Borochov provided a fresh and renewed Marxist vision that gave relevance to the national problem.

Osvaldo Costantini  
(Sapienza-University of Rome)

#### INDIVIDUAL PROGRESS AND THE CONSTRUCTION OF PENTECOSTAL "SELF": THE ROLE OF ETHIOPIAN PENTACOSTAL CHURCHES IN ROME (ITALY)

In 1984 Ethiopians and Eritreans in Rome built up a Pentecostal congregation. During the following years, many other churches grew up from it. Like many other diasporic Pentecostal group, this church plays an important role in giving sense to the new life (and to the movement itself), it supports migrants by praying, it faces difficulties and diseases and, last but not least, it creates a community-like atmosphere that replaces the family networks. Ethiopian migrants live their life between the "desire of elsewhere" and reality: they build the dream of a better life, which means the possibility of getting a job, rent a house and grew-up a family. They travel along illegal and dangerous trajectories to reach Europe, where they find a situation that is really far from their dreams. The idea of individual progress based on that

imaginaries became simply not realizable in the reality. In this paper I would like to analyze a particular role played by the church: its action in facing this kind of delusion, driving the new comers in the reality of migrants' life in Italy. The pastor organized special counseling sessions for those who are just arrived in Italy, through family reunion or through long journey from Ethiopia. The main aim of these sessions is to "seek and destroy" spiritual problems that could arise from the clash between desire and reality. In this way, I would like to suggest, Pentecostal church creates a spiritual self that mediates their idea of individual progress, driving people in the Italian life. By socializing them to the new life, the pastor drives them in the new idea of progress, that is able to face the difficulties and the delusion of the new life.

Joachim Crass  
(Johannes Gutenberg-Universität Mainz)

#### ASPECT (AND TENSE?) IN HADIYYA AND LIBIDO

This paper compares the aspectual systems of Hadiyya and Libido, two closely related Highland East Cushitic (HEC) languages spoken in south central Ethiopia. Aspect is the basic verbal category in these two languages related to the expression of time. It consists of imperfective, perfective, and perfect. The most important difference between Hadiyya and Libido is the reverse marking of two of the three basic aspects, namely imperfective and perfect, perfective being marked identically in both languages. This reverse marking is the result of an innovation which caused Hadiyya to be the only HEC language marking these two aspects in this way. Whereas aspect forms an obligatory inflectional category in Hadiyya and Libido, at least in fully finite verbs, tense is not an obligatory category and is marked periphrastically using auxiliaries. The tense system can be considered binary consisting of "past" and "future". Present tense, however, does not exist. An alternative analysis would be to reject the existence of the category tense at all and to use different labels instead. Besides these features, other differences between Hadiyya and Libido will be discussed, e.g. the way of marking sub-categories of aspect such as progressive.

Daniel Mulugeta  
(University of Sheffield)

#### IMAGINING THE STATE IN ETHIOPIA: THE EVERYDAY CONSTITUTION OF THE STATE FROM BELOW

This paper is concerned with how the effect of the state in Ethiopia is created through cultural imagination and everyday mundane governance practices and how it becomes locally grounded. It asks how do local people experience the state as they encounter with local bureaucracies such as schools, land and health institutions and how do people's perception of the state is influenced by these encounters. It focuses on everyday governance processes and practices that create the image of the state as autonomous entity representing public interest and separate from its perceived opposite, society. Following the works of Philip Abrams, Timothy Mitchel and Christian Lund, alternative ways of conceptualizing the state in Ethiopia is explored. I argue that in studying the state in Ethiopia, by looking at the everyday bureaucratic practices and the representations of the state, as Foucault argues, 'we need to cut off the King's head'. Through an ethnographic analysis of interviews and focus group

discussions with a wide range of different categories of actors in Mecha Woreda in Gojjam and Ybelo Woreda in Borana, this paper looks into the actual encounters between citizens and the state in local administrative units and how the state is perceived and imagined. It focuses on the ways through which the Ethiopian state is constituted, understood, experienced and imagined in these two culturally, historically and ecologically different localities and in doing so, by relating them to each other, it shows how culture and context influence the understanding of the state. This paper contributes to the expanding literature on the study of the state in Ethiopia.

Darge Wole Meshesha  
(Addis Ababa University)

#### STUDENT DISCIPLINE IN ORTHODOX CHURCH SCHOOLS: A PRELIMINARY ANALYSIS

Ethiopian Orthodox Church school students (dubbed kolo tamari, meaning ‘one who lives on toasted grain’), are often recognized as epitome of endurance and self control amid difficult learning situations. However, this singular phenomenon has been little studied. Could there be other bases for this striking character besides the ethos of the Church which advocates fortitude in the face of hardships? Based on the recollections of ex-kolo tamaris and the scanty available literature, the study analyzes the influence of cultural climate, teachers, fellow students, parents and the general community on the discipline of the students by invoking the ecological systems and other viewpoints in psychology. It further explores students’ coping methods in the stressful situations. The factors that contribute to the self-regulation of the kolo tamari are also examined in terms of their relevance to the character development of students in modern schools which differ from the church (traditional) schools in many ways including in the opportunities and challenges they present.

Dawit Getu Kebede  
(Madawalabu University)

#### CONSISTENCY OF ETHIOPIA’S FEDERALISM IN ADDRESSING EQUITY: THE CASE OF ZAY

The paper is aimed to examine the potential of the ethnic federalism structure of Ethiopia in guarantying equality without disparity among the majority and minority ethnic groups. It specifically deals with the Zay community, who live on the five islands of Lake Zway. It is known that Ethiopia is among the few states in the world that adopted and is experimenting federal state structure. Hence, reforms in administrative structure have been on effect to accommodate the diversity in the country and bring equality. Over eighty linguistic groups look forward to enjoy from it. As a result ethnic equality, self administration and representation are among the major themes that are fulsomely praised the current arrangement achieved. Therefore, it would be plausible to make inquiries to which extent that, so far, the current constitution kept its promises which swore two decades ago. It has been witnessed disparity over the implementation of the fundamental principles, which is caused by different factors. Zay community is selected to measure up to the core premises of the federal structure. They, included under the Oromia regional state, are not enjoying the privilege they deserve (among other things: recognition, self administration and mother tongue education), which led to the gradual growth of disapproving sentiments. The impacts of such challenges on the



identity, culture and fate of Zay as a distinctive community have been considered. Attempts have also been made to point out some recommendations to improve not only the status of Zay, but also ethnic minority communities in Ethiopia equivalent to Zay.

Dawit Teferi Anbessie  
(Independent Researcher)

#### BIRDWATCHING AS ADDITIONAL PRODUCT AT THE ESTABLISHED TOURIST DESTINATIONS OF ETHIOPIA: THE CASE OF AXUM AND LALIBELA

The ancient city of Axum and the 12<sup>th</sup>-century rock-hewn churches of Lalibela stand out as popular tourist destinations in Ethiopia. Apart from being the home of cultural attractions, the environs of Axum and Lalibela are rich in avifauna. In Axum in May 2014 in an hour and a half long birdwatching activity twenty-four species of birds including Black-winged Lovebird (*Agapornis taranta*), Little Rock Thrush (*Monticola rufocinereus*) and African Paradise Flycatcher (*Terpsiphone viridis*) were recorded. In Lalibela in October 2014 in about two hours nearly thirty-four species of birds were identified. The checklist includes White-rumped Babbler (*Turdoides leucopygia*), Lammergeier (*Gypaetus barbatus*), White-billed Starling (*Onychognathus albirostris*) and Ortolan Bunting (*Emberiza hortulana*). Never the less, currently tour programs of Axum and Lalibela hardly include birdwatching activities. Usually tourists fly to Axum in the morning, visit the ancient monuments the same day and fly out the next day. In Lalibela typically tourists stay two days and fly out on the third day. As tourists commonly fly out of Axum and Lalibela at midday or just before midday, they stay idle until the flight time. If tour programs include birdwatching activities in the morning, it would be rewarding to tourists interested in birdlife. With such a program, it is even possible to attract to Axum and Lalibela birdwatchers who mainly travel to the established birdwatching sites of the Ethiopian Rift Valley, Lake Tana, Bale Mountains etc. Hence, in addition to as cultural destinations, Axum and Lalibela should be promoted as birdwatching destinations.

Debash Yimam and Ebrahim Damtew Alyou  
(Gondar University)

#### ORAL TRADITIONS ON THE RIVER ABAY AND THE ETHIOPIAN PUBLIC: A HISTORICAL REAPPRAISAL

Ethiopian intangible heritages, like in other regions of Africa, reside along rich oral traditions including music, proverbs, poems and sayings. In this paper we study the historical and cultural values Ethiopians from different regions attribute to the river Abay (Blue Nile), the most important river of the African continent. By analyzing oral traditions on this river such as sayings, poems, songs and spiritual practices we seek to understand how local societies have related to it and have embedded images of the river in their life experiences. Oral utterances collected in several areas of Gondar revealed the extent of identity with this important river. Utterances emphasized the force of the river and personified it with the living conditions of the community; they also glorified it and considered it as source of pride and paradoxical feelings. The paper is the outcome of research carried out during several field campaigns in 2013 and 2014 in the historical regions of Begemder and Dambeya of Amhara regional state.

Dechasa Abebe  
(Addis Ababa University)

### WARS AND PEASANTS IN NORTH SHÄWA (1855-1916)

North Shäwa hosted series of wars, conflicts and predatory practices after its autonomy and relative peace which ended in 1855. The incident was followed by series of resistances identified as a period of “anarchy” by a number of Shäwan writers. Menilek’s escape from Mäqdäla in 1865 also inflicted confrontations, among power contenders of Shäwa. The transitional period between the reign of Emperor Menilek and Emperor Hailä Silassé was also characterized by similar intrigues which reached its climax in 1916. In this time of relative peace, Shäwan peasants were forced to feed thousands of soldiers from the southern regions of the country on their way to Adwa in the autumn of 1895. The battle of Sagalé of October 1916 fought on Shäwan soil had a catastrophic impact on the life of Shäwan peasantry that forced the government to promise compensation and rehabilitation, a rare practice by that time. The region also hosted different forms of intermittent conflicts under the pretext of religious homogenization and ethnic assimilation. Inter and intra community conflicts among the same ethnic group, took place as a result of economic and cultural reasons. Thus, the paper attempts to analyze the impacts and dynamics of the recurrent wars on the life of North Shäwan peasants.

Degefa Tolossa  
(Associate Professor of Geography and Development Studies & Dean of the College of Development Studies, Addis Ababa University)

### CLIMATE RISK MANAGEMENT FOR ENCHANCING FOOD SECURITY IN ETHIOPIA

Poverty reduction and attaining food security for all has become one of the top priority development agenda of Ethiopian government. Ethiopia put in place for the first time food security strategy in 1996. Despite of this, the problem of food insecurity and food shortage still persisted in the country. Some 33.6% (37.4% in rural and 27.9% in urban areas) of the country's population are the food poor who had access to and consumed below the minimum requirement of 2100 Kcal. One reason for persisting food insecurity in the country has been the failure to design coherent food security policy that takes into account the diversity in agro-ecology, socio-cultural differences, and the complexity of the causes of food insecurity. Looking food insecurity as a disaster caused by various hazards, the DRMFSS directorate of the MOA has attempted to design Disaster Risk Management (DRM) policy. Climatic risks to food insecurity in Ethiopia are mainly related to rainfall variability, drought and flooding. The crop production data from CSA has been regressed on annual total rainfall of 30 meteorological stations in Ethiopia as drawn from NMA. The results show that total rainfall has a significant impact on the crop production in Ethiopian conditions. The seasonal marginal impact analysis indicates that marginally increasing temperature during summer and winter would significantly reduce crop production whereas marginally increasing precipitation during spring would significantly increase the produce. Another argument of this paper is that proper addressing of climate-induced disasters should rely on effective DRM techniques that take into account pre-disaster, disaster period and post-disaster interventions measures.

Sophia Dege-Müller  
(University of Hamburg, Hiob Ludolf Center for Ethiopian Studies)

#### THE FIRST THREE WOMEN – HOW MEDIEVAL SOURCES ALLOW INSIGHTS INTO LIFE CONDITIONS OF WOMEN IN ETHIOPIA

In this paper I want to shed light on the role of three women, not in Ethiopian history, but in the history of human kind. The three were not born in Ethiopia, however, their memory is especially alive in a number of Ethiopian sources. I will go all the way back to the very first women on earth, to Eve and her first two daughters. For this analysis especially the Ethiopian medieval and late-medieval commentary texts are consulted. They feature an alternative retelling of Genesis 4:1-16, the murder of Abel by his brother Cain. In Genesis the account is short, but clear in giving Cain's motif, jealousy and thus deprived dignity as a firstborn loosing over his younger brother. The Ethiopian sources are more elaborate on this episode. We get to know that both Cain and Abel were born with twin sisters, Adam and Eve's plan to have the children marry each other inevitably leads to Abel's death. Another interesting account in the commentary texts issue new aspects on the life that Adam and Eve led together, an account which can be taken as an example for the Ethiopian society. The paper shall analyze the sources in a critical way, underline especially the conclusions which can be drawn and which tell us about the real-life conditions in medieval Ethiopia. Women, especially if non-royal, hardly feature in chronicles and thus little is known about their lives. The few hints found in the sources are therefore valuable; the main points I want to focus on and which become apparent in the sources are underage marriage, incest (or how to avoid it), and polygamy. In passing I will present also new motifs for the first murder case.

Degye Goshu  
(Haramaya University)

#### THE DYNAMICS OF FOOD PRICE CONVERGENCE IN ETHIOPIA

The empirical evidence on the dynamics of relative price convergence of commodities is crucial to investigate the policy effects of market intervention measures and for designing marketing channel development and price stabilization objectives with optimum policy costs. This paper makes use of a panel dataset of 18-year monthly price series of nine agricultural commodities in seven major regions widely involved in the production and marketing of these commodities. The dynamics of relative price convergence of these food commodities was analyzed by dividing the full period (1996-2013) into two sub-periods (1996-2004 and 2005-2013). Panel unit root tests (LLC and IPS), fixe-effects, and half-life methods were employed to estimate the rate and speed of relative price convergence of commodities in the three periods. The findings markedly indicate improved speed but considerably low rate of relative price convergence of most food commodities. In spite of the fact that the period required to adjust half of the relative price shocks of commodities was improved, higher proportion of the relative price shocks was persistent and unadjusted among regions. The results generally suggest the need to design relevant and proactive market policy interventions in improving convergence of food prices among regions and markets in Ethiopia.

Demoze Degefa  
(Addis Ababa University)

#### SOCIAL SCIENTISTS' UNDERSTANDING OF ACADEMIC FREEDOM IN ADDIS ABABA UNIVERSITY, ETHIOPIA: A DESCRIPTIVE ANALYSIS

The perennial debate about academic freedom has been the extent to which academic freedom has been exercised by academics by using some normative and quantitative approaches. Often times studies on academic freedom deal with the extent to which institutions comply with norms in terms of the rights of the academics on some international standards. This paper takes its departure by making an empirical investigation of how academics understand academic freedom by employing a qualitative approach. It presents an empirical investigation of the different conceptions of academic freedom among instructors of social sciences in Addis Ababa University. The study was undertaken from a phenomenographic point of view and four qualitatively different ways of understanding academic freedom, based on the distance between the self and perceived threats to academic freedom, were identified. The relationship between the different ways of viewing academic freedom reminds that a more pragmatic provisions for academic freedom and policy debates need to begin with and accommodative of academics' views on the subject before making any meaningful point.

Dereje Feyissa  
(International Law and Policy Institute)

#### LOCAL RESPONSES TO "LAND GRABBING" IN ETHIOPIA : A CASE STUDY OF THE GAMBELA REGION

Foreign Direct Investment (FDI) in agriculture by investors from richer countries in the global South is one of the most contentious issues in contemporary Africa, dubbed 'land grabbing'. It is understood as the rush for commercial land in Africa and elsewhere by private and sovereign investors for the production and export of food crops as well as bio-fuels, in which the land deals involved stand to benefit the investors at the expense of host countries and their populations. The phenomenon has attracted international activist organizations and the world media since much of the land transferred is in poor and food insecure countries that have long been dependent on Western financial food aid and other support programs. By enclosing the village commons and extinguishing the customary rights of smallholders, these land grabs are criticized accelerating trends toward large-scale industrial farming and tenure rearrangements favoring international agribusiness, a process which is also called a new form of 'neo-colonialism' or an advanced stage of neoliberalism which operates in the form of 'accumulation by dispossession' conquering the last frontier of smallholders' agriculture into the unequal global capitalist economy. In this paper I take a more local perspective, examining impact on and modes of responses of local communities to the land-grabbing phenomenon by taking the example of the 'land grabbing' phenomena in the Gambella region.

Derib Ado Jekale  
(Addis Ababa University)

## METAPHORS OF TIME IN AMHARIC

This study examines TIME metaphors in Amharic . The paper starts with a discussion of TIME IS SPACE metaphor and discusses spatial orientations in terms of dimensionality, time-line shape, and sequences of time units. The study shows that the TIME IS SPACE metaphor is productive in Amharic as it is in many languages of the world. Amharic can be categorized with those languages which understand time as in the TIME MOVING model and the EGO Moving metaphor exists simultaneously with the TIME MOVING metaphor as in ጊዜ ቀደመኝ 'Time has won the race against me' showing both the EGO and TIME in motion. The future is understood as front and the past as back in Amharic. The study also investigates other metaphors used in expressing time in Amharic. The most common ones include TIME IS AUTHORITY, TIME IS RESOURCE and TIME IS CONTAINER. In Amharic time is understood as an authority that has power to allow or deny as in ጊዜ ሲፈቅድ 'when time permits', which can hold as a prisoner or take a person down as in ቀን የጣለው 'One who has been taken down by time'. TIME is also understood as CONTAINER in Amharic as in ቀን የሞላ ዕለት literally 'when the time is full', which means 'when time allows me' and as in the opposite of this ቀን የጎደለ ዕለት literally 'when the time is half full ', which means 'when time does not allow me'.

Desalegn Amsalu  
(Institute of Ethiopian Studies, Addis Ababa University)

## LARGE SCALE DEVELOPMENT INTERVENTION AND A QUANDARY OF KUMPAL MARGINALIZATION IN NORTHWEST ETHIOPIA

The Kumpal are one of the Agaw splinters and who live in the lowland corridor of Northwest Ethiopia. At the level of mere discourse, they are considered to be indigenous group of today's political administration of Jawi Worada in Amhara Region. This Worada has been continually inundated by highland migrants since early times; out of 89,000 people, only about 15, 000 are reckoned to be the Kumpal. Though the Kumpal area was a hub of guerrilla fighters who rose up against the Derg and hence was almost completely isolated, it has become an alluring place of development intervention by the state since the last five years. It hosts three of the ten sugar development projects being constructed under the Growth and Transformation Plan of the government. The project expropriated 75, 000 hectare of land from the area, and there has been an extensive intervention into the indigenous way of life of the Kumpal. Due to cultural, social and political reasons, the Kumpal became unnoticed losers from this development intervention while the state itself and highland migrants benefit a lot. This paper intends to discuss major problems of the development intervention on the Kumpal, such as displacement without due compensation, continuous and excessive migration of highlanders attracted by new opportunities, conflict between the migrants and the natives, and all forms of marginalization of this project host people. The paper also examines the policy and practice of development intervention in Ethiopia.

Desalegn Asfawwesen  
(Stockholm University)

## THE INCEPTIVE CONSTRUCTION IN AMHARIC AND OTHER TSE LANGUAGES

The presentation is concerned with the special function of verbs of grab, pick up, get up, and take in Transversal South Ethio-Semitic Languages (TSE), focusing on Amharic. The verbs which mainly appear in converb form (e.g. 1 & 2), but which can also be paraphrased using the ITER/‘while’ (e.g.3) or coordination, share the same subject/object, tense, and modality as the consecutive main verbs. They cannot be negated. Except for the verb for get up, the others only co-occur with transitives. Consider *tänäsičče*, *läxatima*, & *ijjanäsoh* below for Amharic, Harari, & Argobba, respectively.

1. ahun ine-m idme-je ijjä-č’ämmär-ä hedw-al tänäsičč-e indä-za  
 now I-FOC age-1sPOSS ITER-increase:PFV-3msSBJ go:CVB.3msSBJGEN-PRS  
 get.up:CVB-1sSBJGEN like-that

m-adärgibät-im ajdälläm

NMLZ-do-FOC it.is.not ‘Now I am getting old; it is not my time to do that (i.e. to stop the interference of football fans in club matters)’

2. ?axad wäk’ti läxati-ma dohä aftinära

one day grab-CVB she.rocked

‘One day she rocked.’

3. bändže ahne k’ärfu ijjanäsoh mäblid nej

in.my.hand is.the.money ITER-pick.up eating is

‘Isn’t the money in my hand? (I.e. I have the money). So, I just eat (whatever I desire)’

Such verbs are semantically bleached and are used to identify the preliminary act of the event encoded by the following main verbs. They also render deliberateness, emphasis and/or surprise readings. This has linkage to what is known in the literature as ‘inceptive serialization’ & ‘inceptive construction’. Bodomo (1997), for instance, states that three main phases can be identified in a complex event: an obligatory core and two optional ones, i.e. inceptive and terminative. And the preceding verbs identify or give focus on the inception part. The function of these verbs is different from the prospective and inceptive aspect types discussed in Baye (2006) for Amharic. The data discussed are taken from written and recorded sources for Amharic and from elicitation for the other languages.

Dessalegn Bizuneh Ayele

(Department of History and Heritage Management, Gondar University)

## A HISTORICAL PERSPECTIVE ON QIMANT-AMHARA INTERACTION IN NORTH GONDAR, ETHIOPIA

Ethnic interaction had been a common phenomenon in Ethiopia and the Horn for centuries. Some ethnic groups have been wholly or partially integrated into dominant group/s around them. The Qimant, who had lived in the Chilga and Kerker areas of North Gondar Zone, are among these ethnic groups, who, after centuries of interaction with their Christian-Amhara neighbors, became fully integrated. This study, therefore, seeks to show how this integration came about in a step-by-step but steady interaction. It reconstructs the history of Qimant-Amhara interaction from the late 13th /early 14th century up to the very recent past. It uses a wide variety of literature: books, theses, dissertations, articles, produced by Ethiopians and foreigners and also census results. Oral traditions are also major corpus of substantiating the study. Qualitative research method is used to address primary, secondary and oral data in pre-field library research, document analysis, and focus group discussions. The study revealed that through centuries of contact, the Qimant’s survival as a group has come under serious question.

Serge Dewel  
(INALCO, USPC, Paris)

#### A NEW EXTERNAL SOURCE HIGHLIGHTING THE REIGN OF ƏTEGE MÄNNÄN LIBÄN AMÄDE AND ZÄMANÄ MÄSAFƏNT

Very few mention is made on a Belgian attempt to establish a colony on the Red Sea's shore and the highlands of Ethiopia during the 19th century. That was the goal and the mission of the Belgian consul général in Alexandria, Edouard Blondeel van Cuelebroeck, with the support of Leopold I, king of the Belgians. Blondeel never published any account of his travel; he wrote an unpublished report for the Belgian government after returning home (1843) and he sent many letters to the Department of Foreign Affairs during his journey. The very few publications dedicated to Blondeel's trip, so far, were mostly based on a late copy of his report (1889) and on copies of his letters, both kept in Belgian archives (Royal Army Museum and Ministry of Foreign Affairs). We were fortunate enough to locate an original handwritten copy of Blondeel's report and also most of the originals of his letters sent during his trip. The journey took him in Massawa, Adwa, Gondär and South Goğğam; later back to Cairo through Sudan. While traveling in Ethiopia, Blondeel has been hosted by the main leaders of the so-called "Era of The Princes": däğğazmač Wəbe, ras Ali, däğğazmač Goshu, däğğazmač Berru... and ətege Männän, wife of as'e Yohannəs III and mother of ras Ali Alula. The aim of this paper is to illustrate the high value of the information carried in the original content of Blondeel's travel report. We'll mainly focus on some extracts highlighting a lady who counts among the major female ruler in Ethiopian History: ətege Männän.

Marco Di Nunzio  
(Université Libre de Bruxelles (Belgium)/ University of Oxford (United Kingdom))

#### 'CAPITALISM IS AN OLD WORD'. LABOUR, THE STATE AND CONSTRUCTION COMPANIES IN ADDIS ABABA

In the eyes of many commentators, the growth of Addis, with the construction of Dubai-style buildings and large infrastructural projects, bears witness to Ethiopia being a success story. In this regard, a growing literature on 'developmental patrimonialism' has argued that the concurrence between the political centralism of the Ethiopian ruling party and the increasing involvement of local and international investors in the national economy has been a key factor in the development of Addis Ababa and the growth of Ethiopian economy at large. This paper focuses on the construction business that has sustained the recent growth of Addis Ababa. I argue that the construction sector has been characterized by an ambiguous alliance between the government and construction companies at expenses of construction workers. The ruling party has used narratives on responsible 'development-oriented' investors to promote partnerships with the private sector, while construction companies have mobilized notions of corporate responsibility to signal their allegiance to government's visions of infrastructural development. Workers, however, have been systematically marginalized and have continued to experience low salaries, a lack of protection or safety at work, and the probability of being fired suddenly and at any time. By contextualizing Addis Ababa's recent boom in a long-term history of power relations and social inequality, this paper offers a critical commentary to the literature on 'developmental patrimonialism' and its de facto endorsement of the intertwining of exploitation and political authoritarianism in the making of urban development in Ethiopia.

Marco Di Nunzio  
(Université Libre de Bruxelles/University of Oxford)

#### EMBRACING UNCERTAINTY: YOUNG PEOPLE ON THE MOVE IN INNER CITY ADDIS ABABA

Youth represent the promise of changing societies for the better. Unemployment of youth is becoming one of the serious problems in most countries like Ethiopia and often more severe in rural than in urban areas because of limited and over occupied livelihood opportunities. This study was motivated by the believe that the livelihood path of rural youth is blurred and is not as framed and expected by formal and informal institutions. A total number of 300 sample youth respondents from different villages of Sidama and Gedeo were taken through random sampling. It was found that rural communities face many challenges including the retention of their youth with the camouflage of limited access to land, formal education and search for better life. Rural youth also face challenges as they are at the cross road of rural-urban livelihood junction. Although Ethiopian policy of Agricultural Led Industrialization is expected to involve a generation of young people in the farming industry, mounting evidences from rural Sidama and Gedeo indicated that young people are uninterested in farming or in rural futures. They are turning away from farming with chronic neglect of many components agriculture and available rural facilities. The implication of this study is that unless strategic intervention is made to reverse the attitude of youth on the ‘rural’ and monitor/evaluate existing youth development package of Ethiopia, the inevitable consequences will be ‘losing’ the productive generation and downgrading of the expected efficiency of farming and rural life.

Catherine Dom  
(Mokoro Ltd, WIDE research team)

#### LABOUR MIGRATION IN 20 RURAL COMMUNITIES – EVOLUTION OVER 20 YEARS AND SELECT IMPLICATIONS

Labour migration is a sensitive topic in many countries and Ethiopia is no exception. Existing analyses tend to be based on radically opposed ‘a priori’ positions (for instance, on migration as a survival vs. aspirational option). They often lack a historical perspective on changes in the context in which migration is undertaken; and tend to overlook the pronounced differences between local contexts. Often they focus on a specific type of migration whereas migrants make a choice between different types of migration and may also move from one type to another. In an attempt to address some of these limitations, this paper analyses livelihood-related migration of all types in 20 rural communities in Ethiopia. Based on longitudinal research data, the paper documents shifts in migration patterns between 1995 and 2010-13 and how this varied across these communities. It identifies possible factors underpinning these variations by analysing migration in relation to key parameters defining different types of community (livelihood systems, remoteness, ethnic and religious mix, regional belonging etc.). Based on the experiences of migrants, returnees and other members of these communities the paper explores the multi-level (individual, household, community), multi-faceted (socio-economic, cultural, political) and gendered effects of migration, identifying policy-relevant difficulties faced by migrants that currently prevent migration



from being more of an aspirational than survival strategy.

Marek Dospěl  
(Association for Central European Cultural Studies)

#### AUTORSHIP OF REMEDIUS PRUTKÝ'S ACCOUNT ON ETHIOPIA CONTESTED

When Remedius Prutký OFM (1713–1770) reached Gondär in March 1752, he was one of the very few Westerners ever to visit the court of the Abyssinian emperor of pre-modern era. His subsequent nine-month stay in Gondär and more time he spent on the way from and to Massawa provided him with a unique opportunity to get to know the country, the manners and customs of its inhabitants, and to collect many facts he would later embody in his manuscript *Itinerarium* or “Travels”. This made Prutký a valuable western source for the Ethiopian history under Bäkaffa and Iyasu II. Recent research by the present author into R. Prutký and his work corrected some biographical data and yielded much more. But editing the original Latin manuscript has also revealed serious problems of Prutký's account as to its claimed originality. It is now clear that Prutký used a number of printed books in composing his *Itinerarium* without mentioning these sources and even pretending that the said observations are his own, while entire pages can in fact be recognized as borrowings and direct (or translated) quotations. And it is this concealed derivativeness of Prutký's account on Ethiopia that will be the subject of this presentation.

Vincent Duclos  
(Collège d'études mondiales - FMSH, Paris)

#### OF SATELLITES AND DOCTORS: A STUDY OF THE PAN-AFRICAN E-NETWORK

On 16th September 2004, the former President of India Dr. Abdul Kalam proposed to connect every country of the African Union with India through a network that would provide connectivity for telemedicine activities. Five years later, in 2009, the Pan-African e-Network (PAN) was inaugurated. Based on fieldwork conducted in India, Senegal and Ethiopia, this talk discusses medical, economic, and political dimensions of this colossal initiative. PAN is a network connecting health centres located across the African continent with tertiary care hospitals in India. It is an integrated solution aimed at caring for patients at a distance. But PAN is also a project of great political and economic relevance. Funded by the Indian state and implemented in cooperation with the African Union, it involves many private services providers among which hospitals, equipment and bandwidth providers. PAN is a poster child for neoliberal India, driven by commercial ambitions that seek to position the nation at the heart of global health developments. It is, as his slogan suggests, a “shining example” of resurgent Indo-African cooperation. This talk suggests that the PAN typifies key changes that have taken place in this cooperation. First, there was a political shift in the relationship between the state and the private sector. Second, the spatiality of cooperation has been modified in ways that are epitomized by the image of the network and its concomitant ideal of horizontal dispersion. Finally, a dynamic has emerged in which caring for the world and igniting the pride of the nation feed into one another.

Elise Dufief  
(Northwestern University/EHESS)

## 2015 IN ETHIOPIA: BATTLE OVER THE BALLOT BOX?

In light of the 2015 elections in Ethiopia, this paper investigates the construction of power relations in the international system, through the lens of international election monitoring and its politics. Focusing on the relationship between international monitors and Ethiopia, I argue that election monitoring reflects a complex hierarchy of power and serves contradicting purposes. In the hands of the monitors, it is an instrument of discipline, intended to monitor domestic behavior and enforce a standard of performance. The recipient of monitors, while accepting the general rule, finds interstices to manoeuvre within, playing with and against interests and agendas of external actors. Ultimately, the politics of election observing functions as an arena of struggle where power strategies are at stake. This paper examines the ‘battle over the ballot box’ and the strategies displayed by the Ethiopian regime: 1) asserting that double standards exist in the process and advance an alternative language for democracy; 2) establishing alternative mechanisms and practices that aim to give legitimacy to that alternative conception of democracy; 3) using those tactics to deceive their own population and undercut domestic opposition. This paper is based on multiple fieldwork missions since 2005 and will explore against this background the challenges and opportunities for Ethiopian political actors in the run-up for the 2015 elections. More broadly, it highlights the resources elections and election monitoring offer to non democratic regimes.

Ebrahim Damtew Alyou

(Gondar University)

## A CRITICAL ANALYSIS OF TEWHID AND MENZUMA VERSES IN GONDAR PROVINCE

This study aims to analyze the historical and cultural values the wider Islamic public has attributed to munzuma and tewhid verses to reconstruct history of Islam and Muslims in North and South Gondar. Islam has been part of the culture of Ethiopia and the Horn since its early emergence in Arabia. Since that time on Ethiopian Muslims, particularly the ulama, have become learned scholars on the Qura’n and Hadith. As part of their scholarship in disseminating Islamic knowledge and thought, they have devoted themselves in literary works of local languages using Arabic script called ajemi. In parallel, oral transmission of knowledge for the wider Islamic community has been carried out; this was chiefly done with sophisticated verse literature performed accompanied by religious music or melody that aimed at capturing the attention of the public. This phenomenon can be contextualized within the African-long tradition of transmitting ideas, experiences, values, concepts and norms in oral form and through the performance and verse in local languages. Within this context religious music, armed with poetic verses, is conceived as a vocal adornment of the religious text. In the Gondar region Muslim scholars have developed a long-lived tradition of Amharic poetry composition that aims at conveying in a comprehensive way Islamic messages to the ‘illiterate segment’ of the society. In addition local scholars have used this method for different devotional purposes, such as du’a, recitation of the Qur’an, for commemoration of leading Islamic religious fathers orally in order to inspire people and role modeling or for paying respect for their deeds.

Frauke Eckl

(Frobenius-Institute, Frankfurt am Main)

### SOUTH KOREAN-ETHIOPIAN INTERACTIONS

In the past years, many African countries have established major programs for economic growth and development. Many of these programs are set up in collaboration with “new” Asian partners, like China and India, but also South Korea and other emerging donors. While economic relations respectively economic growth is at the center of these negotiations, they also bring along further interactions on the cultural, political and social level. Ethiopia is one of the most ambitious countries, implementing policies and massively restructuring several sectors. The Ethiopian government tries to modernize its country by using the ideal of the “developmental state” known from the East Asian countries. Special focus lies here on the partnership with South Korea, one of the most prominent examples of rapid economic growth in the second half of the 20<sup>th</sup> century. The interactions between Ethiopia and South Korea are growing, but are not necessarily new: A very important part for both sides is that Ethiopians fought for the South in the Korean War, which is still one of the determining factors for the interactions today. Lately, these developments have found expression in the Ethiopian higher education sector, where several reforms and measures inspired by South Korea’s development experience have been adapted and are implemented right now. Based on interviews conducted in Ethiopia, this paper examines discussions around the South Korean development experiences and its importance in Ethiopia today.

Svein Ege

(Department of Social Anthropology, Norwegian University of Science and Technology)

### THE NEW ECONOMY

The Ethiopian economy is in rapid transition, although sceptics will question the degree of success. In the current paper I shall present material from Wäyr Amba (Armanya qäbälé, T’arma Bär wäräda, North Shäwa). The specific elements may be special to this particular ecological setting, but the general processes are probably found all over Ethiopia, although with a variable mix of successes and failures. The major changes in the economy are four tightly related technological elements: 1) fertilizer for t’éf is now fully integrated into the production system, 2) mungo beans (masho) has rapidly become the dominant cash crop and makes it possible for farmers to buy fertilizer without taking credit, and to buy a new ox when need be, 3) a new type of onion (bonbé shenkurt) increases land productivity much and contributes to good cash incomes, not the least for young dependents of both sexes, 4) transportation by camels has significantly reduced transportation costs. The new economy is much more labour intensive, with specific seasonal challenges, but also with dramatically improved cash incomes for successful farmers. This has changed and reduced some traditional practices of local cooperation. Above all it has led to a great rise in the wage rates of casual workers and servants. During peak seasons there are now a mix of labour arrangements, with temporary workers from the highlands, local wage workers, local labour exchange, and family labour. Living standards have risen, but so have also peasant expectations, especially the expectations of youngsters.

Erik K.E. Egeland

(Department of Theology, section for World Christianity and Inter-Religious studies, Uppsala University, Sweden)

#### NEGOTIATING UNCERTAINTY; HOPES OF THE FUTURE AMONG CHRISTIAN YOUTH IN THE SIDAAMA

During the 20th century, ideas of development and modernization have formed the collective hopes for the future of Ethiopian society. In 1974 the Ethiopian Empire was replaced by revolutionary socialism, and after 1991 the Ethiopian People's Revolutionary Democratic Front has initiated economic liberalism. The socio-economic changes in society have created hopes for the future that are especially prevalent among the increasing numbers of young Ethiopians. The increased access to education and the knowledge of global culture and its potentials has led to expectations of progress. This paper examines some narratives of lives and livelihoods of urban and rural Christian youth in the Sidaama zone, South Ethiopia. Despite the collective notions of future progress in present Ethiopian society, the everyday experience for many young people is dominated by conditions of insecurities like poverty, disease, and unemployment, leading to hopelessness for the future. The paper will discuss some examples of how youth negotiate uncertainty in everyday life. One strategy is to develop relationships that might give prospects of immediate material livelihoods. Other strategies are related to religious practices and exchange relations with spiritual entities providing hope for prosperity in the future. Due to the condition of uncertainty, the youth do not always fulfill expectations of progress into ideal adulthoods. The social category of youth is therefore "extended" and in the process of becoming, something that also influences the relationship between the young people and the Christian communities where they are in the process of attaining positions.

Elazar Tadesse

(Uppsala University)

#### PERCEPTIONS OF USAGE AND UNINTENDED CONSEQUENCES OF PROVISION OF READY-TO-USE THERAPEUTIC FOOD FOR MANAGEMENT OF SEVERE ACUTE CHILD MALNUTRITION. A QUALITATIVE STUDY IN SOUTHERN ETHIOPIA

Background: Severe Acute Child Malnutrition (SAM) is associated with high risk of mortality. To increase program effectiveness in management of SAM Community based Management of Acute Malnutrition (CMAM) program that treats SAM using Ready-to-Use-Therapeutic Foods (RUTF) has been scaled-up and integrated into existing government health systems. The study aimed to examine caregivers' and health workers perceptions of usages of RUTF in a chronically food insecure area in South Ethiopia. Methods: This qualitative study recorded, transcribed and translated focus group discussions and individual interviews with caregivers of SAM children and Community Health Workers. Data was complemented with field notes before qualitative content analysis was applied. Results: RUTF was perceived and used as an effective treatment of SAM but also as food to be shared and a commodity to be sold for collective benefits for the household. Caregivers expected a continuous provision of RUTF to contribute to household resources, while the program guidelines prescribed RUTF for shorter periods to manage an acute condition in a child. To get continuous access to RUTF

caregivers made up different identities of SAM children and sought multiple admissions to CMAM program at different health posts. The unintended uses of RUTF by caregivers lead to authoritative control measures by the Community Health Workers (CHW). Conclusion: In this chronically food insecure areas RUTF were not only used as treatment for SAM but also for meeting broader food and economic needs of the household endangering the effectiveness and timely recovery of SAM children. Scaled-up and integrated CMAM programs need to include targeted supplementary feeding and other components of CMAM program. In addition poor households, where unintended use of RUTF occur the most need to be targeted with comprehensive interventions that also address the food and economic needs in addition to treating individual SAM child.

Endashaw Woldemichael Jima

(Department of Linguistics, Addis Ababa University)

#### HEGEMONY AND NEGOTIATION IN PLURALIST ETHIOPIA: THE CASE OF 'LINGUISTIC MINORITIES' LIVING AMONG MAJORITIES (HARO IN FOCUS)

It is a truism for a culturally and linguistically diverse society that, questions of power, equity, and representation are recurrent issues. The global trend of praising humanistic plurality with all its features and constituents is an advent towards an aspired freedom that was constrained by cultural and political hegemony. In the Ethiopian context where language and cultural diversity has gained momentum after the coming to power of the EPRDF regime in 1991, language as an important constituent of cultural identity became a primary tool for legitimizing political power and group rights have become the venue through which local communities enter the state and claim political space. Such a linguistic and cultural revival and 'politics of recognition' has helped on the one hand to cultivate, develop, and promote one's own culture, language, identity while on the other hand it led to, as Gayatri Spivak contends, the marginalization and subalternization of minority groups. This later aspect of cultural and linguistic revival (as institutionalized in the ethnic federal arrangement) as a cause for marginalization of minorities living among majority groups is the subject of this paper. Haro is spoken on Gidicho Island and the surrounding shoreline villages by less than 500 people. Disparity in terms of access to social services and political positions are among the important challenges facing minority groups such as Haro. Despite this however, Haro have continued to negotiate their cultural and political space in different ways. The project therefore attempts to problematize and place the issue of power relations in heterogeneous and multicultural societies like Ethiopia.

Endris Mohammed Yesufe

(Addis Ababa University)

#### RAMSA

The Muslim scholars of Wällo are known to compose panegyrics that are usually chanted in special occasions of gatherings like for Ḥadra and Mawlid celebrations. The Ramsa is a very famous inaugural ceremony composed by the famous founder of the Dana (Yağêu) centre of Islamic learning and mysticism: šayḥ Ahmed Adem (d. 1903.), a disciple of Ġamāl ad-Dīn Al 'Anī. The purpose of this paper is to introduce this piece of poetic work,

what in Affan Oromo is called Ramsa literature, written in a high standard Arabic. In so doing, the texts will be highlighted and as a way of textual contribution the lead poem in this regard titled Bismilāhi Raḥmāni raḥīm will be presented analyzed and translated into English.

Endris Mohammed Yesufe

(Addis Ababa University)

' AĞIL FARAĞ— ARABIC TEXT BY ŠAYḥ AHMED IBRĀHĪM (1929-1979)

Šayḥ Ahmed Ibrahim was an outstanding Muslim scholar who composed a number of tracts on Islamic and social issues. He lived in Dässie, Wällo, teaching and leading the Muslim community. He served in the capacity of an Imam of the mosque named Arab Genda. His reform activities besides his piety and scholarly pursuits made him very popular in his place of origin. However, like many others sheikh Ahmed is not known to the academic world and to the general populace due to lack of written works on his life and scholarly activities. This paper intends to revive the biography of the sheikh and his literary contributions especially based on one of his popular poem entitled 'ağil farağ. The poem helps to see how Ethiopian Muslims attempted to teach their people about the essence of their religion using Arabic script and some social issues that were pertinent to the community. The whole Arabic text will be presented together with English translation and annotation.

Susanne Epple

(Department of Social Anthropology, Addis Ababa University)

OVERCOMING LAYERS OF MARGINALIZATION: THE ADAPTIVE STRATEGIES OF THE BAYSO PEOPLE OF LAKE ABAYA, SOUTHERN ETHIOPIA

Marginalization of minority groups in Ethiopia refers to the social exclusion of certain groups from various forms of interactions with dominant groups on account of their descent/ancestry, food habits, and occupation, among others. The Bayso agro-pastoralists, who have been sharing the Gidiccho Island (Lake Abaya) with the Haro people for centuries, consider the Haro as impure for hunting and consuming the meat of hippopotamus. Avoiding close contact and prohibiting intermarriage, the Bayso have been playing a dominant role towards the Haro. Ironically, the Haro and Bayso are politically administered as one ethnic group under the common name “Gidiccho”, and many people in the towns along the shore do not distinguish the two groups. In Mirab Abbaya a small town at the western shore mainly inhabited by Gamo people, all island inhabitants are collectively and grossly characterized as lazy, untrustworthy, and evil eyed, and both the island as well as Alge, a close-by village inhabited by Bayso and Haro out-migrants, are avoided. In the last few decades, the Haro people have successfully made efforts to reduce their distance to the Bayso people through cultural adaptation. The Bayso, on their part, have put great effort to merge with the modern mainstream society. These include: complete conversion to Christianity, diversification of livelihood strategies and establishment of economic ties with people in the towns; pursuit of modern education and engagement of some individuals in ethnic politics. While the boundaries between the Haro and the Bayso have become more and more blurred, the integration into the mainstream society has been only partly achieved.

Ergetew Temeche Molla

(Kombolcha Agricultural College)

### CHALLENGES AND PROSPECTS OF SAVING AND CREDIT COOPERATIVES IN SOUTH WOLLO ZONE, AMHARA REGION, ETHIOPIA (THE CASE OF KALU WOREDA SAVING AND CREDIT COOPERATIVES)

There is a consensus that Saving and Credit Cooperatives (SACCOs) can be efficient financial solutions to low income people. But these cooperatives often face a variety of challenges that retard their potentials for meeting the needs of cash-strapped members. In Kalu Woreda, SACCOs are in a low stage of development, despite strong government support to them. This paper discusses some of the most important reasons for this outcome. Data for the study were collected from both primary and secondary sources. Stratified and systematic random probability sampling methods were employed to select the sample respondents. The analysis employed both simple descriptive statistical and index modeling methods. Major difficulties identified in the research include lack of management knowledge and experience on the part of board of directors, passive participation and weak support on the part of members, lack of transparency and accountability in management, weak promotion strategies and technical support from responsible government and non-government organizations, and detrimental competition from micro financial institutions. Suggested policy recommendations include providing member driven services, and appropriate training, education, and information to all stakeholders. The findings also suggest that relations between cooperative societies and micro financial institutions be more friendly cooperation than unfair competition

Esayas Tajebe

(Mekelle University)

### GENDER AND NUMBER IN SAAHO

Saaho is one of East Cushitic language spoken in the Southeastern Eritrea and Northeastern part of Ethiopia. According to Banti and Vergari, there are three main dialects: Northern, Central and Southern. This paper focuses on the Southern dialect. Saaho shows gender, not number, agreement in the subject inflection on verb. The gender values are masculine and feminine and are assigned to all nouns. Masculine show male and feminine a female subject agreement on verb. Nouns are grouped as V-final or C-final based on formal or semantic gender assignment system,. The formal system, tone pattern, is used for V-final nouns whereas semantic system, scale of individuation, is used with C-final nouns. On V-final nouns, placement of tone on penultimate triggers masculine but on the final syllable triggers feminine gender. On C-final nouns collective aggregates are feminine but granular aggregates, liquids/substance, individual objects are masculine. The number values of nouns include singular, plural and general. Singular nouns form plurative by morphological means. The plural reference nouns form singulative by adding a suffix. General reference nouns form singulative and plurative references. The number values are associated with gender. Singulative forms can show gender either feminine or masculine by formal system. On nouns not semantically specified for sex, the gender of singulative forms has direct correlation with Part-Whole references. Masculine singulative form has a small size or partitive reference whereas feminine sigulative form has whole reference.

Eshetu Gurmu

(Addis Ababa University)

### ADOLESCENT REPRODUCTIVE AND SEXUAL BEHAVIOUR IN ETHIOPIA: RISKS AND CONSEQUENCES

Adolescent reproductive and sexual behaviour is one of the emerging issues as it exposes teenagers to risky pregnancy and associated outcomes. This paper examines patterns and determinants of adolescent reproductive and sexual behaviour in Ethiopia based on the 2011 Ethiopian Demographic and Health Survey data. The result shows that a greater proportion of adolescents living in rural areas were exposed to early marriage and subsequent sexual debut, pregnancy and motherhood whilst the situation was relatively better in urban areas. The likelihood of getting married, having had sexual intercourse and becoming teen mothers was also higher among uneducated adolescents. Although most of the adolescents (73%) were sexually inactive, premarital sex was the highest among those living in urban areas, attaining secondary and above education, belonging to female headed households, had frequent access to media and working for someone else. Condom use with most recent partner was, nonetheless, modest among sexually active adolescents not in union implying that there was high risk of being exposed to sexually transmitted infections including HIV/AIDS. The results generally indicate that adolescent sexual and reproductive behaviour in Ethiopia is partly explained by the level of educational attainment of adolescents and by socio-cultural factors that shape their roles and perception in the community. Adolescent programs and initiatives in the country should thus consider socio-cultural issues particularly traditional norms and values that perpetuate child marriage and sexual initiation during adolescence, as well as friendly reproductive and sexual health services.

Eskedar Girum

(National Archives and Library Agency; Addis Ababa University)

### THE ROLE OF TRADITIONAL CONFLICT MANAGEMENT INSTITUTION AMONG THE ALELTU OROMO COMMUNITY: THE CASE OF QALLUU INSTITUTION

African societies have developed their own traditional institutions that often deal with conflicts. In view of this fact, elderly people are respected as trustworthy mediators. African traditional institutions maintain social balances and harmony based on the true cultural perspective of the society. Like other traditional African countries, different ethnic groups in Ethiopia have developed and practiced their own customary codes and traditional institutions to manage conflicts. Among the different ethnic groups of Ethiopia, the Oromo as a major ethnic group in the country, with large number of population size and settlement area, hold variety of traditional knowledge and culture. Some scholars from social anthropology, sociology, history and other related fields have studied the social organization, conflict management, history and culture of the Oromo people. However, researche regarding conflict management mechanisms through traditional institutions and how this reflects the value systems of the Aleltu Oromo communities is limited. Therefore, traditional conflict management mechanisms is an important area to be explored. For this research, relevant data will be collected through a combination of primary and secondary source of data. The primary



sources include participant observation, key informant interview, in-depth personal interview, focus group discussions and case method.

Peter Esmonde

(Independent Scholar)

EDUCATION DURING POLITICAL AND MILITARY CHANGE IN ETHIOPIA:  
DIFFERENTIAL EFFECTS IN DALOCHA, 1987-1994.

This paper examines local socio-educational change from 1987 to 1994, a period of profound upheaval in Ethiopia. In and around Dalocha District, stresses emanating from national events merged with socio-economic and educational disparities. The result was greater differentiation between contiguous geographical areas in attitudes to formal education, community support for it, access to it, drop-out rates, gender ratios, and educational facilities, resources and quality. However much has happened since, revisiting this period of profound educational crisis throws into relief issues that may still call for attention in Dalocha and elsewhere.

Esubalew Belay Fanta

(Dilla University; Addis Ababa University)

ITALO-BRITISH IMPACT ON DYNAMICS OF CHANGE & CONTINUITY,  
TRADITIONS & MODERNITY IN THE SYSTEM OF IMPERIAL JUSTICE & NATURE  
OF POPULAR LEGAL MENTALITY IN THE LEGAL HISTORY OF IMPERIAL  
ETHIOPIA (1935-1965)

The article, chiefly based on original sources, (archives, case law etc), is taken from the Ph.D dissertation (on legal history) the current writer has been working on. The piece, *inter alia*, discusses the impacts of the Italian invasion and occupation of Ethiopia on the nature of administration of justice and traditional legal mentality of the people under the spell of changed circumstances the pull of some continued elements of imperial Justice. Corresponding to post-1941 developments, the paper depicts the degree of impact made by the British judges on 'the Ethiopian Bench' in remoulding the traditional system of justice delivery along modern, conventional, lines. The article also makes a survey of major changes in the sphere of law and procedure after Liberation, as well as an examination of the dual, diametrically divergent, impacts of the newly introduced British procedural laws on the attitudes of the Ethiopian litigating public towards the idea of Justice. Moreover, the material analyses the dynamics of perennial contradictions between the Emperor's progressive endeavors to modernize the Imperial judiciary and the reactionary implications of his traditional prerogatives and unbounded powers, as a Sovereign, on the practicality of judicial independence. This researcher believes that the merits of this article lies in its originality, and an attempt to combine historical and legal (comparative law) research methodologies, not to mention its thematic significance as a piece of contribution to legal history, a grey area in the study of Ethiopia.

Immo Eulenberger

(Max Planck Institute for Social Anthropology Department I - Integration and Conflict)

## THE NYÀNGATOM OF SOUTH OMO AS SUBJECTS OF DEVELOPMENT

In recent times, actors with divergent views have often disagreed over the question what kind of development would benefit which parts of the Ethiopian population in which ways. I use my experience in and data on the Nyàngatom of Southern Ethiopia and neighbouring South Sudan, as well as of some of their immediate neighbours, historical documents and research data to discuss how Nyàngatom saw the states emerging around them and the endeavours of transformation emanating from this neighbourhood, how their views and attitudes have changed over time and keep on changing, and how the spectre of typical attitudes both ‘traditionalists’ and educated members local ethnic communities cultivate in their relations with the modern world figures as pool of strategies shaping their daily behaviour. While the Nyàngatom share many features of neighbouring groups, there are particularities, not least in their apparently somewhat more positive and optimistic attitude towards economic changes, which might be rooted in particular historical experiences, especially the beneficial effects of a vibrant Swedish mission in the 1970s and 80s. I examine the historical dynamics in their relations with neighbours, the state and protagonists of modernisation from the time between 1900 and the present, new forms of cultural neighbourhood in emerging centres of transformation and ways of harmonising the different interests at play in the region.

Eyasu Hailu

(Addis Ababa University)

## PHONEMIC INVENTORY OF ETHIOPIAN SIGN LANGUAGE

Many spoken language research has been conducted on Ethiopian languages. Many of the languages have been described and well documented. However, there hasn’t been any proper documentation carried out on Ethiopian Sign Language (EthSL). EthSL has only been a language of education since the launching of the first school for the Deaf, in 1950s. Only sign language dictionaries are assisting the teaching learning process. In addition, it is with little or no knowledge of the linguistic structure of EthSL that the teaching learning process is carried out, currently. However, if teachers are well aware of the basic hand-shapes, orientations, movements and location of a sign in EthSL, students will greatly benefit to learn and know sign language very well. The quality teaching-learning process will also be highly protected. It is the intention of this paper to make an inventory of phonemes (chereme) that are found on EthSL. As part of a finalized but ongoing PhD project, a large linguistic video corpus was already collected from every corners of the nation. A number of thematically categorized signs from eleven purposively selected sites will be elicited. In one way, the outcome of the research would help to prepare the teaching materials and on another way it would also help for the teachers and students to be proficient on the language. It also contributes for the sign language documentation purposes. Age, gender, school variation and other social factors will be taken into consideration. Finally, the research will come up with the inventory of basic hand-shapes, orientations, location and movement in EthSL.

Ezana Haddis Weldeghebrael

(The University of Manchester)

#### INNER-CITY REDEVELOPMENT AND URBAN CITIZENSHIP IN ADDIS ABABA

The limitation of international human rights covenant on collective rights, the academic critique of capitalist production of space as well as anti-neoliberal social movements have led to the emergence and popularization of the concept of Right to the City as an alternative way of defining urban citizenship. Addis Ababa City Administration is engaged in a massive facelift of the inner-city by demolishing the slums and replacing them with high-rise buildings. The paper, therefore, aims to analyze the impact of these interventions on the urban citizenship rights of inner-city slum dwellers, by paying special attention to two cases. To this end, the paper has relied on a documentary research strategy to collect the data. The sources were selected based on relevance and recency. Academic research outputs were used primarily. However, where much scholastic publications are not available institutional reports, newspaper articles, and expert presentations were used. The paper used the right to the city to operationalize urban citizenship. The paper found out that urban redevelopments in the capital have excluded the citizen from participation, give little regard for urban heritage, dislocate people to the periphery and impoverish their livelihood. There are several reasons that block the inner-city slum dwellers from exercising their Right to the City. Therefore, based on the finding the paper concluded that inner-city slum dwellers are denied of their urban citizenship rights.

Ezekiel Gebissa

(Kettering University)

#### INDIGENIZING UNIVERSAL PRINCIPLES: OROMO PERSPECTIVES ON HUMAN RIGHTS

It has long been maintained that the universal nature of modern human rights makes them incompatible with conceptions and practices in non-Western societies. In view of the resilience of cultural identity and values in the global and local public sphere, my paper attempts to establish a convergence between universal standards and indigenous conceptions of human rights of the Oromo people of Ethiopia. It argues that human rights represent a universal human aspiration and indigenous conceptions of human rights, far from being incompatible with internationally-recognized standards, contribute to the promotion and enjoyment of human rights. In this vein, the paper explores Oromo conceptions of “human” and “rights” and the ways in which those rights are protected or enforced in the Oromo cultural milieu. This allows for a cultural embedding of human rights within the context of Oromo worldview, cultural norms and egalitarian ethos. These concepts are usually expressed in vernacular language in certain forms of taboo, proverbs or legal norms. I employ the concept of indigenization as a hermeneutical tool for developing a model to understand the encounter between universal human rights and Oromo cultural norms, thoughts concerning the inherent dignity of a human being. An alternative model for explaining the links between global trends and local cultures is necessary because rights are better respected if they came from populations rather than from political leaders or from foreign imposition.

Fana Gebresenbet

(Institute for Peace and Security Studies, Addis Ababa University)

## VILLAGIZATION: 'MUTING' DISPOSSESSIONS AND DEVELOPMENT IN GAMBELLA

Intending to reverse Gambella's historical neglect, the Ethiopian government is implementing a two pronged development strategy. Promotion of land deals aims at 'unlocking' and extracting the lowland resources, while villagization has a re-distributive objective (targeting the poorly serviced population of the region. The government highlights this objective and denies relations villagization has with the land deals. This paper situates villagization as an integral part of the accumulation by dispossession (ABD, as articulated by David Harvey) drive in the lowlands, through the land deals; as 'silencer' of the impacts of the extra-economic political interventions to make the lowlands amenable for capitalist accumulation. Mainly due to villagization, the disposessions will not be "written in the annals of mankind in letters of blood and fire" as Marx said. The argument highlights that the villagization program conceals and reduces the violence involved in the nonetheless proceeding violent disposessions. In addition to 'muting' the violent nature of land alienations, villagization also has another component which constitutes ABD processes: de- and re-skilling of the native population. Through the provision of intensive agricultural extension services, the government intends to de-skill Gambella's native ethnic groups and re-skill them in 'modern' ways of doing settled agriculture. To the extent that suppressing and replacing "alternative (indigenous) forms of production and consumption," as Harvey said, constitutes ABD processes, Ethiopia's villagization program is one such example.

Sara Fani

(IslHornAfr Project, University of Copenhagen)

## TEXTUAL TRADITIONS OF ARABIC GRAMMARS IN JIMMA: REGIONAL CONTINUITY AND SPECIFICITY OF SCHOLARSHIP

Arabic language has to be interpreted both as a mean and as a result of the spread of Islam in the Horn of Africa; being the language of the Quranic Revelation, it represents a pillar for the curricula studiorum also of every Ethiopian Muslim learned man. In Ethiopia the language was well spread among Arab-speaker traders and became a sort of lingua franca in commercial milieu, but it was also the language of travelling šayḥs who contributed to the spread of Islam sometimes succeeding in converting local governors, thus entire regions. This was the case of the Kingdom of Jimma in the 19th century. This Oromo region has been object of the first fieldwork of the project IslHornAfr, together with the neighbouring Qabena area of Wolkite. In particular, five educational centres have been investigated through their manuscript heritage and document collections and a first analysis of this material confirms the interest in Arabic Grammar and its different branches, already attested in different Ethiopian regions, such as Wällo, Harar, Gurage. A comparison of the Grammar works and handbooks spread in every area, thus, turns out to be extremely interesting and suggests the possibility of specific regional textual traditions, or, in an opposite way, the continuity of a common tradition attesting intellectual relationships among scholars of different areas. From this point of view particular attention will be reserved to the individuation of original works compiled by local šayḥs.

Fantahun Ayele

(Bahir Dar University)

#### THE NORTHWESTERN COMMAND'S RESPONSE TO INSURGENT ASSAULTS ON DABAT, ETHIOPIA

Between 1974 and 1991, the Ethiopian army was one of the largest and heavily armed ground forces in Africa. In March 1978, it scored a decisive victory over Somalia. It, however, failed to beat the northern insurgents despite its superiority in numbers and arms. On their part, the northern insurgents carefully studied the army's weakest points and mounted surprise attacks on poorly defended positions. One of such targets which suffered from repeated insurgent onslaught was Dabat, capital of the Wogära awrajja in northern Gondar. The army unit assigned to carryout counterinsurgency operations in that sector was the Northwestern Command. But mainly because of the serious problems within the command structure, the army miserably failed not only to hunt down insurgents but also to defend garrison towns like Dabat. The incidents that occurred at Dabat show us the internal crisis in the Northwestern Command. Using the untapped archives of the Ministry of National Defense and eyewitness accounts, this study seeks to uncover the army's structural problems like intelligence failure, conflict among commanders and officials, infiltration, insubordination, indifference and indiscipline.

Emanuele Fantini

(Department of Cultures, Politics and Society, University of Turin)

#### BLOWING UP THE DEVELOPMENTAL STATE. PEOPLE MOBILIZATION AND POLITICIZATION IN FEDERAL ETHIOPIA BETWEEN MICROPOLITICS AND GAMES OF SCALE

In Antonioni's "Blow up" a photographer enlarges his shot up to the point when a micro detail offers a new interpretation of the whole picture. Similarly the paper takes stock of the studies of EPRDF strategy of people mobilisation in different local contexts by means of various political devices such as the party, mass associations, model farmers, development armies. The paper considers these and others as different pieces of the puzzle of people mobilisation and politicisation in Ethiopia: it puts them side by side, comparing their different assessment of the process of state formation in contemporary Ethiopia, namely the encounter between EPRDF explicit strategy of state building, and the different ways people shape it through adhesion, resistance and negotiation. Following the micro-history approach of the games of scale, inviting to historically and geographically situated analysis of the circulation, stratification and interaction between the local and the global, the paper discusses the representativeness and the potential in terms of generalisation of different analyses of the micropolitics of mobilisation and politicization in Ethiopia. It focuses on two themes: the extent to which EPRDF has achieved an unprecedented penetration and control of the society compared to previous regimes; the popular perception and representation of politics and the state. The aim is to complement traditional explanations in terms of repression, authoritarianism or people's apolitical stand, in order to understand how in spite of its inherent tensions the Ethiopian developmental state has not blown up.

Emanuele Fantini, Iginio Gagliardone

(University of Turin, University of Oxford)

#### ELECTION IN THE DIGITAL AGE: MAPPING POLITICAL SPEECH IN THE ETHIOPIA ONLINE SPHERE

Different African cases – notably Kenya’s 2007-08 post election crisis – have shown the ambiguous relationship between digital networked technologies, such as mobile phones and the Internet and democracy: ICT can serve both as a tools to promote accountability, monitor human rights violations and disseminate independent information by “citizens journalists”, but also as a platform to amplify hate speech exacerbating ethnic and political divisions. The paper explores the relevance of these dynamics in the Ethiopian case, by looking at some of the major debates that have occurred online ahead of Ethiopia’s 2015 national election. It is based on a systematic content analysis of online social media, especially Facebook, and offers a broad overview of Ethiopia’s highly polarized online sphere, but explores also the few attempts to promote a middle ground and engage individuals variously positioned along Ethiopia’s political spectrum. We critically analyse these data in light of i) EPRDF “ development media strategy” aiming at incorporating ICT in its state-building project; ii) the interaction between the Ethiopians inside and outside the country; iii) the urban-rural digital divide in Ethiopia; iv) the interaction between online debates and offline political actions and events ahead of Ethiopia 2015 national election.

Rodolfo Fattovich

(University of Naples "L'Orientale")

#### FROM COMMUNITY TO STATE: A PRELIMINARY ARCHAEOLOGICAL ANALYSIS OF THE AKSUMITE POLITY, C. 400 BCE – 800 CE

The origins and development of the so-called Kingdom of Aksum are usually outlined on the relatively scarce textual and numismatic evidence we have, integrating this evidence with the archaeological data in a cultural historical perspective. No real attempt has been made to generate a model of development of this polity on an exclusive archaeological basis, mainly because of the limited archaeological research, which has been conducted in Tigray and Eritrea, so far. Despite the limits of the available archaeological evidence, however, I feel that we have accumulated enough data to suggest a preliminary archaeological model of the genesis and development of the kingdom, which might provide a background to further investigations in these regions. This paper is, thus, aimed at exploring the contribution of archaeology to the historical analysis of the Aksumite kingdom from the late 1st millennium BCE to the late 1st millennium CE. The suggested model will mainly consider: 1) Construction of the polity as a territorial entity. 2) Subsistence economy and adaptive strategies to environmental fluctuations. 2) Interaction networks at local, regional, inter-regional and ‘global’ scale. 3) Heterarchy vs. Hierarchy in the formation of the Aksumite society. 4) Ideology and the formation of collective identities. The model will be outlined taking into account the archaeological evidence of the changes through time of a) ceramic and lithic traditions, b) subsistence economy and land/water management, c) architecture and landscape of power, d) burial customs, e) beliefs.

Fekede Menuta

(Hawassa University)

#### TIME IN GURAGINYA VARIETY OF GUMER

Time expression in Gumer in particular and Guragina in general has not been described in details. The existing literature lacks depth in description and accuracy. The purpose of this article is; therefore, to provide descriptive account of time expressions in Gumer variety of Guragina in detail. The research methodology used is qualitative and descriptive. Data were collected using interview guides with which time expressions were elicited from key informants. The collected data were systematized and analyzed descriptively and thematically. The finding of the study showed that time in Gumer is expressed by different means: inflectional affixes attached to verbs, adverbs and human names. Deictic expressions *zə* ‘this’, and *za* ‘that’ together with nouns and time adverbs also express a completed and incomplete actions or events. Two types of aspects: perfective and imperfective are distinguished. The perfective is expressed with {-ä-} and the imperfective with {-ə-}. The aspect markers occur in ultimate position in the stem of a verb as in: *bettär-äm* (separate.PERF-3SM-PAST) ‘he separated’; and *jə-bettər* (3SM- separate-IMPF) ‘he separates’. Some adverbs show time as in: *säst-ä* (three-FUT) ‘two days after’, and *säst-rä* (three-PAST) ‘two days ago’. The present tense is expressed by imperfective, but the future is expressed with {-te}. There is also a morpheme {-jä}, which expresses uncertainty and probability in the future and past. Conditional clause markers {bä-} and {tä-} vary depending on time participants want to express. Human names can also be in perfective or imperfective aspects.

Bina Fernandez

(University of Melbourne)

#### CHANGING LIVES: THE IMPACT OF ETHIOPIAN WOMEN DOMESTIC WORKER’S MIGRATION ON FAMILY AND COMMUNITY DYNAMICS

For nearly two decades, Ethiopian women have been migrating to countries in the Middle East to work as temporary contract domestic workers. This paper has two aims: first, it will analyse the impact of the migration of Ethiopian women on gender relations within families and communities. Second, the paper will assess Ethiopian migrant domestic workers’ contributions to local economies, viewed within the context of existing policies of the Ethiopian government. The paper draws on qualitative field research conducted in 2014 in the rural regions of Oda Dawata and Kormargefia. Evidence from the semi-structured interviews conducted with returnee migrants, members of their families, and with representatives of the community and local government indicates that while the economic transformations are often modest, the social transformations experienced by families and communities can be significant. Given these transformations, the paper argues that the Ethiopian government’s current ban on migration to the Middle East may have counter-productive repercussions.

Hugo Ferran

(University of Montreal)

## “RATE THIS MEZMUR”. ETHNOGRAPHY OF A FACEBOOK DISCUSSION GROUP ON THE ETHIOPIAN GOSPEL MUSIC

The Facebook discussion group “Rate This MezmuR” brings together more than nine hundred Ethiopians throughout the world. The aim is to evaluate, criticize and give a rating (from 1 to 5) to different types of Ethiopian evangelical music. The discovery of this group was significant for my study on the transnationalization of Ethiopian Gospel Music. This platform let me track the multiple debates that took place within the worldwide Ethiopian evangelical community on its musical practices. From simple questions like “Should we stop the keyboard?”, “Why our music is pentatonic?”, “Is the term gospel appropriate to name our music?” or “Can we dance at Church?”, the faithful question constantly the boundaries between religious and secular, universal and cultural, tradition and modernity. The ethnography of this virtual and transnational group highlights the processes of (re)creation of a repertoire in progress. It seems that the composers are motivated by two main goals: 1) to find a greater number of faithful, and 2) to increase the spirituality of their repertoire.

Patrick Ferras

(Observatoire de la Corne de l'Afrique)

### ETHIOPIA – ERITREA : HOPELESS?

A fundamental point between Ethiopia and Eritrea, emphasized by the experts, remains the situation following the 1998-2000 conflict and the non-implementation of the decision of the boundary Commission in 2002. At a time when we speak of Africanization of peace and security, there is a challenge that could boost the image of the African Union. Three factors could contribute to an early resolution of the situation: the presence of Isaias Afeworki in the bodies of the African Union, the diplomacy of the Chairperson of the African Union Commission and the desire of the Ethiopian Prime Minister to end this situation of "no peace, no war" between the two states. The return of the Eritrean president among his peers is a political necessity. Similarly, the Ethiopian diplomacy must evolve. Suffice to say that the approach of major elections, the window of opportunity is small, but that is what we will judge the makers of Africa.

Fesseha Berhe

(Mekelle University)

### THE DOB‘A: SOURCES, ONGOING RESEARCH AND DEBATES

Little is known about the Dob‘a, because so little research has been done on them. In the past few years there have been few attempts to scientifically study the group. The paper is the result of a research that I have been undertaking for the last three years on the history and culture of the Dob‘a. The paper presents the scattered sources materials available on the Dob‘a: 1) accounts by European travellers and missionaries; 2) chronicles; 3) hagiographies; 4) secondary literatures; and 5) local oral accounts. Deep analysis is made on the sources including their complementarities and spars. The paper shows the importance of the ongoing research and the sources hitherto collected in terms of illuminating some aspects of the history and culture of the Dob‘a including its origin, linguistic affinity, early migration and



settlement, social organization and socio-political institutions and the final upshot of the group. There have been debates, among the academia and in the writings of some locals, on the history of the Dob'a particularly on its origin, linguistic affinity, and territory. And possibly because of the existing ambiguity on its origin and linguistic affinity, the Dob'a are mentioned in association with different peoples or groups and with different geographical territories). The paper challenges some of the assumptions of these debates based on empirical data collected between 2012 and 2014. The paper also discusses the significance of the ongoing research in filling some important gaps in the historiography of Ethiopia and its potential contribution to the further development of the historical anthropology discipline itself in Ethiopia.

Fesseha Berhe Gebregergis

(Mekelle University)

#### EMPEROR YOHANNES IV AS PORTRAYED IN THE ORAL TRADITIONS OF THE MUSLIMS OF TƏGRAY

The oral traditions collected from different localities of Təgray try to show that the Muslims of Təgray had close relationship with Emperor Yohannes IV (r. 1872-1889). There is a clear contrast in which the Emperor is treated in these oral traditions which shows that the nature of the relationship between the Emperor and the Muslims of Təgray had varied with time. One part of the story depicts the Emperor as one being very close to the Muslims of Təgray: 1) the child Kassa grew up with a Muslim family, 2) he was taking shelter in Muslim areas in the time of his *šəfətənät*, 3) he married a Muslim woman, and 4) he was in 'service' of Mähämäd Azan, a 19th century *wäli* (holy man) in order to get the 'help' of the latter in his quest for the throne. The oral traditions even have it that had it not been for the help and advice of the *wäli*, Kassa would not have become the Emperor of Ethiopia. The Muslims of Təgray were considering Kassa, as part of them despite the fact that he was a Christian. His policy of forced Christianization and the 'atrocities' he had committed against the Muslims following the 1878 edict had created rancour among the Muslims. Accordingly the oral traditions try to confirm the 'duplicity' of the Emperor against the Muslims of Təgray. The Emperor's policy of forced conversion and the ill-treatment of Muslims is indicator of his 'ungratefulness' to the care and help he got from the latter, according to these narrations. The Emperor in a way had 'betrayed' the Muslims of Təgray, as we are told by these local accounts. It was these 'ill deeds and betrayal', we are told, which 'costs' the Emperor his life in Mätäma in 1889.

Eloi Ficquet

(EHESS-Ecole des hautes études en sciences sociales, CEIFR-Centre d'études interdisciplinaires des faits religieux)

#### IN THE FOOTSTEPS OF A WANDERING KING: INTERPRETING GEO- AND ETHNO-HISTORICAL INFORMATION FROM THE CHRONICLE OF ATSE IYASU I (1682-1706)

During his long reign of 24 years, from 1682 to 1706, the Christian king of Ethiopia Atse Iyasu I ceaselessly campaigned on the borders of the kingdom following different

purposes: in some cases military expeditions were launched to protect the frontier areas or to reassert authority over territories lost to the Oromo; in many other cases the campaigns were aimed at looting the cattle of pastoral populations, raiding slaves and hunting wild animals. Detailed records of the itineraries were kept in the royal chronicle, which can be read as a map. This topographic information has been already sorted out in *The Historical Geography of Ethiopia* collated by G.W.B. Huntingford and published posthumously in 1989. In this presentation I will go some steps further. First, I will relate these itineraries to the available topographic information and put them together in a temporal dynamic map of the kingdom and its surroundings. This will give a picture of the physical extension of the Christian monarchy at the zenith of the Gondarine period before the royal authority gradually declined over the course of the eighteenth century. In a second step, I will gather the scattered information found in the chronicle of King Iyasu I on ethnic identities, political structures and military organizations as understood from the perspective of the royal army. This will add a layer of human and political geography to the list of place names. In the third and final step, I will provide quantitative indications on Atse Iyasu's campaigns, such as the number of days he spent outside the royal residences or the approximate number of kilometers he covered with his troops. These indications can potentially serve as points of comparison with other reigns, to have a better understanding of the actual evolution of royal power in post 16th century Christian Ethiopia.

Firehiwot Sintayehu Bahiru

(Department of Political Science and International Relations, Addis Ababa University)

#### HYDROPOLITICS OF THE BARO-AKOBO/SOBAT BASIN: IMPLICATIONS FOR REGIONAL RELATIONS

The paper looks into the hydropolitics of the Baro-Akobo/Sobat basin with a specific reference to the implications of utilization of water resources by the riparian nations. The Baro-Akobo/Sobat river system is found in the central part of the Nile Basin and is considered as one of the promising sub-basins of the Eastern Nile with multiple interests from the sides of Ethiopia, South Sudan, Sudan and Egypt. The water sources from Baro-Akobo/Sobat are predominantly used for subsistence by pastoralists and agro-pastoralists in Ethiopia and South Sudan. However, in recent years Ethiopia has started construction of a hydro-electric dam and plans to implement other mega agribusiness potentially using irrigation. Such moves may result in conflict/cooperation between Ethiopia and South-Sudan. The initiative of shifting towards large scale investments by Ethiopia as well as interest of augmenting amount of Nile flow through construction of canals in South Sudan has motivated Egypt to strengthen relations with South Sudan. Therefore, the paper primarily looks into the prospects for conflict/cooperation between Ethiopia and South Sudan as the water utilization of Baro-Akob /Sobat basin increases in the two riparian countries. The paper further examines the linkages of national and regional conflict/cooperation among countries of Eastern Nile Basin. This paper is an aspect of the on-going PhD research, and the researcher looks forward to greatly benefit from feedback during the conference.

Hugues Fontaine

(Independent scholar)

## A KING WITHOUT A TRAIN

The purpose of this paper is to reconsider the last years of Menelik's reign through the study of a set of pictures - some inedited - representing the king and his railroad. In so doing, it questions the use of photographs as historical sources.

Although Menelik II wanted to get a railroad built between the sea and his capital city (concession granted to Alfred Ilg on March 9, 1894), the king shall never see his train completed: he dies in 1913, the train reaches Akaki in 1917. Menelik didn't even attend the arriving of the train in Dire Dawa and the opening of the station in December 1902. Yet, some photographs exist, unpublished so far, showing Menelik II visiting the railroad in progress in the neighbourhood of Addis Ababa during the last years of his reign. This paper will consider these photographs together with a portrait of the king holding in his right hand a photographic camera in an attempt to date them, and question, in so doing, the validity of photographs as historical sources.

Florian Fontrier

(Toulouse II - Jean Jaurès)

## PORT-CITIES OF THE SOUTHERN AFRICAN COAST OF THE RED SEA AND WESTERN ADEN GULF AT THE MODERN ERA (1500-1850)

This presentation is focused on port-cities of the Red Sea and the African coast of the Gulf of Aden and analyses these particular forms as a pattern. Some anchorages of this coast have taken a special urbanistic development based on the classical medieval Islamic medina. Its central situation is a sign of its economic, religious and political importance. Due to the dynamism of trade in these cities, main roads and tracks became the structuring elements of urbanization by defining districts and shaping gates and walls which are significant typological features. Thus, the port-cities of Suakin, Massawa, Tadjourah and Saylac have some physical similarities : first of all, they are islands – except from Tadjourah which case is a little different for historical and economical reasons ; secondly, the old site is on an island but in every case, there is a corresponding continental anchorage ; then, for each case, there is one or two sites, some miles away from the main port-city, which principal function is the reception or the creation of the caravans (Arkiko for Massawa, Tokoshi for Saylac, Ambabo for Tadjourah).Based on these elements, this presentation emphasizes the following three ideas: the arabo-Islamic influence and the insularity in the structure of the port cities; the legacies of the non-autochthon populations – mostly Turkish and Egyptian – in contrast with the native architectural traditions of the amhara and nomad tribes of the coast; finally, the study of the well-known traditional housing and its diffusion by the merchants.

Serge A. Frantsouzoff

(Institute of Oriental Manuscripts of the Russian Academy of Sciences)

## TRACES OF ARAB GEOGRAPHICAL LITERATURE IN ETHIOPIC MANUSCRIPT TRADITION (RE-EDITION OF D'ABBADIE 20, FOL. 1-2)

Among two rather short works published by Ignatius Krachkovsky under the title *Fragmenta geographorum aethiopicorum* (St Petersburg, 1912) the first one, albeit incomplete at the beginning, is the earliest and the most interesting. It was written on the first

two folios of the manuscript d'Abbadie 20 kept in the Bibliothèque nationale de France just before the main work of that codex, viz. the Commentary of John Chrysostom on the Epistle to the Hebrews, and is to be interpreted as a note. Unfortunately the first Polish Ethiopianist Isaak Wajnberg who promised to make the collation of the modern copy of both folios, which belonged to Boris Turaiev, did not carry out properly that task. As a result the comparison of the text published by I. Krachkovsky with the original demonstrates that the nineteen initial and five last lines on fol. 1r were omitted, although they are discernable and only their beginnings are partly destroyed. The reading and interpretation of those lines permitted to extract from them very important data. It became clear that the present fragmentary text is based not only on the world history of Agapius of Manbidj, but also on works of the representatives of Arab mathematical geography, especially al-Khwârizmî and al-Farghânî. Besides that, it contains the unique occurrence of the ethnic names Raws / Rûs ("Old Russia", i.e. the Varangians, or Normans) and Şâqaläba / Şaqâliba (the Slavs) in Ethiopian manuscript tradition. A classification of the writing systems and languages of the offspring of Noah is also remarkable. It should be emphasized that notes to codices, which are not connected with their principal contents, reflect the erudition of their owners and sometimes can preserve remnants of almost extinct genres of Ethiopian literature, like the classical medieval geography.

Iosif Fridman

(St. Tikhon Orthodox University of Humanities, Moscow, Russia)

#### THE ROLE OF ANALYTICAL VERBAL CONSTRUCTIONS IN THE TENSE-ASPECT INTERPLAY IN AMHARIC NARRATIVE

Narrative texts constitute a "non-canonical" text type in the sense that the linear sequence of events which forms their basis is only marginally encountered in everyday communication and in most other kinds of speech acts. On the other hand, it is this "non-canonical" character that allows one to observe the alternation of different temporal and aspectual verbal forms as well as its dependence on semantic and pragmatic factors with the precision unattainable in other text genres. Amharic, with its abundance of analytical verbal constructions of different degrees of grammaticalization, offers an especially valuable opportunity to determine semantic and pragmatic conditions under which these, often minute, temporal and aspectual differences are actualized. It is well-known that for Amharic it is sometimes difficult to find workable criteria for differentiating between synthetic and analytical verbal formations. As a preliminary to implementing the main task, the paper will also attempt to outline such criteria. It is also known that many of the analytical constructions still do not receive sufficient attention in teaching practice. In my opinion, this is primarily caused by the inability to perceive these constructions as a system. An attempt will be made to establish systematic structural and semantic connections within the domain of Amharic analytical verbal constructions. The text corpus on which the research is based will include narrative texts and narrative fragments in texts of other types written in both modern language (from mid-19th cent. onwards) and in Old Amharic.

Takeshi Fujimoto

(University of Toyama)

## FROM FRONTIER TO PERIPHERY: AN ANTHROPOLOGICAL ANALYSIS OF LOWLAND SETTLEMENT ABANDONMENT AMONG THE MALO OF SOUTHWESTERN ETHIOPIA

The Malo, an ethnic group (population ca. 50,000) in southwestern Ethiopia inhabit the mountainous areas of the Middle Omo Valley, engaging in crop cultivation and livestock raising. According to their oral history and a small number of European travellers' accounts, their predecessors once formed an independent kingdom that was ruled by hereditary kings and comprised predominantly immigrant farmers/warriors who migrated westward from nearby kingdoms such as Gofa and Wolayta. The Malo were largely an immigrant frontier society of North Ometo speakers, especially in the newly conquered western areas. After the kingdom's incorporation into the empire, however, the areas occupied by the Malo gradually decreased due to a series of abandonments of lowland settlements, especially in the western areas. This study examines the transformation of the western Malo lowlands from a pioneer frontier into the marginal periphery of society through examination of numerous stories of settlement abandonments recalled by local people. Although six categories are distinguished according to the occurrence of settlement abandonment, the overall cause of the abandonments is the local insecurity that has existed since imperial incorporation. Economic decline is considered to be related as well. Currently the main destination of local people out-migrating from the western Malo lands is Gofa, which is their country of ancestral origin. Although people migrated westward from Gofa to Malo in the time of the local kingdoms, they are now moving in the opposite direction, from Malo to Gofa. This local history is in need of documentation before it disappears from local memory.

Echi Christina Gabbert

(Max-Planck Institute for Social Anthropology, Halle/Saale)

## THE GLOBAL NEIGHBORHOOD CONCEPT – AN ANTHROPOLOGICAL APPROACH TO DIVERGENT POSITIONS ON DEVELOPMENT ACROSS THE LAST ETHIOPIAN FRONTIERS

In the course of new land uses in the peripheral regions of Ethiopia, global stakeholders, governments, investors, local communities, NGO's, researchers, environmentalists, churches and human-rights organizations represent divergent voices about the implications of investments and development within (agro-) pastoral territories. What is promoted as development with win-win prospects from one perspective looks like "sell out of environmental knowledge and cultural wealth" from another angle. The question about "whose language prevails" seems predetermined because national rhetorics have for long stigmatized the pastoral regions and their inhabitants as underdeveloped. Yet in the last decade and partly as a result to ill-informed decisions in the course of new land uses, there is also a growing exposition of the untapped potential of people in the peripheries which is inherent in local expertise, knowledge and cultural self-esteem.

While extreme positions characterize the present discourse about development, especially about large-scale agriculture, the global neighborhood concept follows an anthropological approach which treats all actors or "stakeholders" in the new scramble for land comparatively, with all their particularities and distinct or overlapping identities. The task is to analyse this global community of stakeholders in detail and find points of convergence and divergence by asking what can be done to find respectful solutions for a globalized dilemma across "the last Ethiopian frontiers".

Peter P. Garretson

(Department of History, Florida State University, Tallahassee)

#### ETHIOPIAN EXPANSION INTO THE OGADEN AND ITS RELATIONS WITH THE SOMALI (1887-1906)

This paper primarily examines the Ethiopian Empire's expansion into the Somali speaking Ogadeen during the period from the 1880s until 1906. This was the first time Ethiopia had successfully dominated this area since the fifteenth and sixteenth centuries. However, Ethiopia was not the only expansionist state in the Horn of Africa in the nineteenth century, several European powers (Britain, Italy and France) had similar hopes, but their expansion will receive attention only in so far as it sheds light on Ethiopian-Somali relations. Initially the chronology of the expansion will be laid out. Then two other themes will be touched upon, but in a much more cursory fashion. First, some elements of Somali economic and cultural institutions will be introduced to help explain the political disunity of Somali traditional society, which helped facilitate Ethiopian intrusion and secondly, the link between Islam and resistance which colored the character of the Somali response will be explored. The major sources used were: a chronicle of Ras Makonnen's life, Hakim Warqeneh's diary, poetry of Muhammad Abdille Hassan, British and Italian travel accounts, British, French and Italian archives and oral sources.

Alain Gascon

(Institut français de géopolitique-Université Paris 8)

#### THE NEW RAILWAY NETWORK AND THE REGIONAL INTEGRATION OF ETHIOPIA INTO THE HORN OF AFRICA

The Djibouti-Addis Abäba meter gauge railway (1897-1917) initiated the modernization of Ethiopia at the time encircled by colonial possessions. In 1936 because of the landlocked position of their country Ethiopians could not freely import arms to resist the Italian aggression. The road network they inherited from the Italians gave them access to ports on the Red Sea when Eritrea was federated and later annexed to Ethiopia. Consequently traffic on railway — transferred by France to the independent Republic of Djibouti (1977) — inexorably decreased. Despite a temporary reprieve during the Ethiopian-Eritrean conflict (1998-2000) the bulk of international traffic generated by the 90 million Ethiopians now uses the road to and from the port of Djibouti. However trucking is more costly and subjected on variations in fuel prices. In 2012 the federal government announced the construction of a 4,500 km standard gauge railway network. The Northern and Southern Highlands will be connected and "Development Corridors" will be opened with the neighbouring countries. A Chinese-Indo-Turkish consortium has just started to build a 1,500 km rail line from Tadjoura — across the Gulf from Djibouti — to replace of the now abandoned Djibouti railway. With this infrastructure the government intends to link the Highlands and the Lowlands and to integrate Ethiopia into the rest of the Horn of Africa. The contribution, based on data from the International Union of Railways (UIC), will raise the issue of national and regional integration at stake in Ethiopian geopolitics.

Gebre Teklu

(Madawalabu University)

### ETHNOARCHEOLOGY OF GRIND STONES AT LAKIA'A IN ADWA, TIGRAY NATIONAL REGIONAL STATE, ETHIOPIA

The purpose of this study was to generate ethnoarchaeologically based ideas which can help better understand grind stones in the archaeological record. Efforts have been made to address the research questions of this study using primary and secondary sources. Simple random sampling and purposive sampling were employed to prepare sample size for this study. Observation and interview methods were used to gather data from the sample and their grind stones, and grind stone quarry sites. The data were analyzed and interpreted qualitatively and quantitatively. Correspondingly, the results of this study reveal that Lakia'a society used grind stones of different raw material across time. Men undertake practical raw material choice and initial stage of grind stone preparation at the quarry site while women participate in consultation regarding raw material choice at home and prepare food for the quarry men. Women perform exclusively the leveling work of grind stone production at home, hammer stone acquisition, and foodstuff grinding. The grind stones are placed in the kitchen and are used to process wide range of foodstuffs. Grind stones are one of the best bridges that connect the people socially and economically. A grind stone and a mano can serve approximately 20-80 years and 4-7 years respectively. Grind stones are reused in the area for different uses after discard. The finding also shows that significant number of people take their useable grind stones with them during displacement mainly due to cultural preference and risk of grind stone production. Furthermore, the finding shows that modern grinding machine could not replace traditional grind stones especially to process ceremonial foods. The results from Lakia'a are combined with the available archaeological, ethnographic, and experimental data to strengthen the conclusions given by scholars about grinding equipments.

Gebreyesus Teklu Bahta

(Institute for Dispute Resolution in Africa)

### THE ROLE OF SOME ETHIOPIAN PROVERBS FOR CONFLICT PREVENTION AND RESOLUTION

In this study, two hundred proverbs stated by Amharic, Tigrigna, Oromigna and Afarigna languages speaking communities are collected through interviews and from manuscripts, printed collections, books, pamphlets and periodicals and analysed for their function for conflict resolution and conflict instigation. Descriptive and stylistic methods of analysis show that proverbs discourage violence before the emergence of interpersonal, familial and inter-group (clan-based) conflicts and underscore the importance of mutual cooperation and tranquillity. Only few proverbs encourage stubborn behaviour and bully conduct. After conflicts, two third of the proverbs highlight peaceful life and the importance of reconciliation while one third of the proverbs aggravate further fighting. The frequent application of most proverbs for conflict prevention, resolution, and transformation is found to have reassuring and restorative effect on the social-psychological dimension of conflict while others instigate war and conflict. Much effort is, therefore, needed by folklorists and

other stake holders to collect, classify, interpret, preserve and promote the constructive use of the proverbial heritages.

Orin Gensler

(Addis Ababa University)

#### A LINGUISTIC DESCRIPTION OF ETHIOPIAN ENGLISH

A native speaker of English who travels to Ethiopia is struck by the distinctive (even “strange”) nature of Ethiopian English. Yet there appears to be almost no literature describing this variety of English. It is ignored in surveys of World Englishes; Ethiopians writing about English deal almost exclusively with sociolinguistic questions such as domains of usage, history, teaching of English, etc. This paper presents a thorough structural linguistic description of Ethiopian English (EE) at every level: phonetic, morphological, syntactic, semantic, lexical, usage, style. The paper is not just descriptive but seeks to be explanatory as well. One major theme is that the myriad “errors” of EE are very often a reflection of substratal influence from Amharic, so that EE can seem like “Amharic in English”. Thus we have phonetic mistakes mirrored in spelling mistakes, such as confusion of stuff/staff or drive/derive (both words are pronounced the same, a reflection of Amharic phonology); phrases like “an error which can easily be occurred”, where the incorrect verb BE mimics Amharic verbal morphology (VERB + allä); use of “too much” as a strong synonym of “very”; and many others. The notoriously bad spelling of EE reflects Amharic influence at a meta-level: unlike English, Amharic words do not have one fixed spelling, and writers of EE wrongly carry this orthographic freedom over to their English.

Claire Gerentet and Jacques Merigoux

(Musée des Tissus, Lyon / Centre International des Textiles Anciens)

#### PARTIAL RECONSTITUTION OF THE 18 TH- CENTURY ETHIOPIAN SILK HANGING

The British Museum preserves two large hangings (referenced as BM1 / BM2) "woven with tablets" that are a textile curiosity from Ethiopia and unique in the world. Woven in silk (five or six examples are known from Ethiopia) or cotton (more numerous), these tablet-woven textiles were made to hang in churches. Their designs are real cartoons. To discover the technical aspects of their design, we conducted an experimental study based on BM1 (5 m. long and 0.6 m. wide) focusing on the various manipulations of the tablets (346) to obtain twists and double-sided facings. The objective was to assess the difficulties of implementation. For this purpose, two different experiments were carried out: 1) One, with wool, with all patterns but only 84 tablets. 2) The other, with silk, over the entire width with 346 tablets (for a length of approximately 1 meter). This study enabled us to examine the techniques used in the cotton hangings and from this corpus to identify certain constants or technical features. The objective of this presentation is to share the research conducted over several years, in the hope that the questions raised from these experiments by the audience will assist in increasing our knowledge of the subject and resolving unanswered issues.



Michael Gervers

(University of Toronto)

#### MONUMENTAL TABLET-VOVEN HANGINGS FROM ETHIOPIA

Following the Napier expedition in 1868, the British brought back from Ethiopia at least three large, tablet-woven silk hangings. Panels from two of these are currently preserved in the British Museum, while an entire three-paneled hanging resides in the Royal Ontario Museum in Toronto. They are said once to have hung before the sanctuary in churches in Gondar. In 1995, two additional triple-paneled silk hangings were identified at the Monastery of Abba Garima (Tigray). Since then, a further ten sites have produced similarly tablet-woven hangings, all made of natural brown and white cotton and almost all found in the Temben region of Tigray. It is not known who might have woven them, and there is otherwise no evidence that tablet weaving ever existed in the country. In the absence of comparative material, one could imagine that these enormous textiles were imported, but the iconography from a stylistic viewpoint entirely Ethiopian. The imagery on one of the BM panels and on the ROM example point towards scenes of coronation and succession, and would appear to depict events from the reigns of King Bakaffa, Queen Mentawab and Iyassu II (1721- 55). The cotton examples from Temben incorporate iconographical scenes relating to those on the silk counterparts, but which were clearly misunderstood by the designers. In all cases, royal patronage appears paramount; that of the Gondarine rulers in the 18th century, and possibly of Yohannes IV in the 19th century. This paper will concentrate on the cotton examples, their iconography and their patronage. It is envisaged as a companion discussion to the technical study offered by Mme. Claire Gérentet and M. Jacques Mérioux.

Michael Gervers

(University of Toronto)

#### SOLOMONIC LEGITIMACY AND THE PATRONAGE OF THE CHURCH OF YEMREHANNA KRESTOS

The patronage of the Church of Yemrehanna Krestos is questionable. The eponymous Zagwe king is thought to have ruled in the second half of the twelfth century. On the other hand, the architecture corresponds to what one would expect to find in the middle of the thirteenth century. Furthermore, the king is reported in his *gadl*, or 'Life' (dating from the late fifteenth century) as having asked Jesus Christ to "Return this kingdom to Israel and withdraw it not from the offspring of Jacob, who sits on the throne of David, the prince of Judah." The request is thought to refer to the illegitimate tenure of the king's own Zagwe dynasty, which ended with the Solomonic 'restoration' by Yekunno Amlak in 1270. Little is known about the Zagwe kings, beyond their names and the monuments attributed to them, and even their chronology is vastly uncertain. There must, however, have been a reason why the author of the king's *gadl* chose Yemrehanna Krestos to espouse the 'return', rather than the equally unknown Yetbarak who is recorded as being the last Zagwe king. The structure and decoration of the church point to royal patronage. The finely rendered mural paintings relate to the Passion and Ascension of Christ, the predominant image on the east wall above the entrance to the sanctuary being the 'Entry to Jerusalem.' The ties between the Zagwe kings, especially Yemrehanna Krestos and Lalibala, and the theme of Jerusalem, placed renewed emphasis in the fifteenth century on the legitimacy of the Solomonic bloodline. This paper

examine the link between the Church of Yemrehanna Krestos, the Zagwe kings and the search for legitimacy on the part of their 15th-c. ‘Solomonic’ successors.

Getachew Haile

(Independent Scholar)

#### A SHORT APOCALYPTIC TEXT BASED ON THE PROPHECY OF EZRA (ESDRAS SALATHIEL)

The main themes of the text, occasionally ascribed to Ezra (Salathiel), are the Second Coming of Jesus Christ, the end of the world, the future rulers of Ethiopia, and the honoring of the Sabbaths. It is cast in the spirit of 4 Ezra, quoting it and Jubilees occasionally and extensively. As in 4 Ezra, its author is interested in knowing and declaring the future to call the faithful to observe the law and the ordinances. Reckoning the time by cycles, *aqmar*, provides him the revelation of future events “with exact dates.” The text, composed before the sixteenth century, is one more source of Gə’əz apocalyptic literature. The article is an edition and translation of it as preserved in EMMML 6429, fols. 9v-39r.

Getachew Senishaw

(Authority for Research and Conservation of Cultural Heritage)

#### INDIGENOUS ECOLOGICAL KNOWLEDGE SYSTEM AND LOCAL ECOLOGY MANAGEMENT IN MIDLAND GEDEO

This study is about how the Gedeo sustain their agroforestry using their indigenous knowledge which developed for centuries. The study is based on major anthropological methodology. The knowledge is a base for livelihoods and survival of the society. Local farmers in Gedeo have a long history of a well developed indigenous ecological knowledge system which able to preserve the Gedeo agroforestry which is in the tentative list of UNESCO. The knowledge that considers as their culture and has significantly contributed to resolve local ecological problems. They have well elaborated knowledge classification system of local ecological elements like plants, animals and soil. Local ecology management is a practical aspect of indigenous ecological knowledge and a base for livelihood and local ecology sustainability. The local ecology management practices are based on the accumulated knowledge, innovation and novelty of individuals and group practices. The management of the agroforestry not only requires diversified knowledge about every element in the agroforestry but also requires knowledge about the relations of elements. Soil fertility management that depends on green manure is based on the principle of recycling. Succession management of important plants like enset, coffee and trees are based on the principle of sustainability. Managing ecological elements at multiple stages also shows three important principles: internal dynamics, sustainability, and holistic view of local frames on their agroforestry, which is a base of their livelihood, survival and identity.

Getahun Amare Agegnehu

(Addis Ababa University)

## ARGOBBA LANGUAGE REVITALIZATION: STRATEGIES AND CHALLENGES

The main objectives of this study are to critically analyze Argobba language revitalization strategies, identify challenges encountered and finally provide future directions for the successful revitalization of the language. Some strategies such as linguistic research, dictionary and orthography development have been employed though not as thoroughly as the Argobba language situation requires. The study found that the strategies employed were not well coordinated or directed to the desired goal. Some activities, which obligatorily require the involvement of different professionals, were done on an individual basis. More importantly, the determining role of the community was disregarded because the revitalization activities were not community driven and community based. Argobba community members, education professionals, teachers, elders and spiritual leaders should have recognized the importance of the revitalization movement, and should have participated in the revitalization endeavor at all levels. As a result of these drawbacks, the strategies employed for the Argobba language revitalization have become futile. Therefore, this study recommends that the revitalization process be community base, institutionalized with top-down and bottom-up approaches synchronized and taking regional varieties into consideration.

Gidena Mesfin Kebede

(University of Hamburg)

## THE GÄBIR AS A TYPOLOGICAL TOOL FOR ETHIOPIAN “MAGICO-RELIGIOUS” TEXTS

A closer look into the Ethiopian “magico-religious” texts reveals that many of them contain a section called *gäbir* (Ge‘ez, literally “application” refers to the section of “magico-religious” texts which explains how a text should be used, what other contents: additional texts, herbs and their use and administration etc.). It can further be noted that the inclusion of the *gäbir* is usually optional owing to the secrecy of the texts and the oral element they usually involve. When found included textually it is signaled by a section heading in forms like: ገቢር *gäbir* “application” and ገቢሩ *gäbiru* “its application” or can easily be identified by its textual content and form. The textual contents, in addition to explaining how the text is applied, shed light into the actual ritual context, materials used, and the participants’ identity. Based on the working corpus of my PhD project, the *gäbir* can be seen not only as a key application element of the texts but also a tool for the typology of the texts themselves. The *gäbir*, it can be established, reshapes our understanding of canonicity. According to the data at hand a text is canonical or otherwise based on the *gäbir* ascribed to it. This leads us to the fact that only the functional approach to the “magico-religious” texts (i.e. their function in the church as a result of being included as canonical texts) cannot guarantee their typology. A purportedly canonical text may end up “magical” due to the *gäbir* included as part of its use and application. Therefore, the *gäbir* in addition to its use as application formula can be used as a typological tool.

Girma Mengistu Desta

(Addis Ababa University, Department of Linguistics)

## SPATIAL EXPRESSIONS IN SEZO

Sezo is an endangered and a least-known Omotic language spoken in the western borderland of Ethiopia. It is classified as a member of the non-Gonga group of Mao languages together with Hozo (Grottanelli's Northern Mao), Ganza and Bambasi-Diddessa Mao (Bender's Northern Mao). In Sezo, spatial relations such as inclusion, contact and contiguity are expressed by nouns. Some of these nouns primarily refer to body part such as forehead, back, bottom of body, ribs (flank of body) etc. In order to be used for spatial reference, all the nouns should take the locative case marker -té. Some of these expressions can convey temporal meanings such as 'earlier today' and 'later today', in addition to spatial reference. Topographic relationships such as 'up there' and 'down there' are also expressed by locative case marked nouns. Spatial references can also be made by locative deictic pronouns. In Sezo, locative deictic pronouns are made up of phonologically bound nominal demonstratives plus the locative case marker -té. In the absence of the locative case marker, nominal demonstratives cannot be used for spatial reference. Locative deictic pronouns make a tripartite distinction among proximal, medial and distal locations with a speaker as a deictic center. They do not make reference as to where the location of the hearer is.

Felix Girke

(Martin-Luther-Universität Halle-Wittenberg)

#### CLOSED MINDS AND OPEN SYETEMS: DISCUSSING LIMITS OF ANTHROPOLOGY

In the 1964 edited volume *Closed systems and open minds*, a number of scholars reflected on the "limits of naivety in anthropology". What could a (modern) anthropologist afford to be ignorant about? Macro-economics? National politics? Linguistics? Geography and demography? Or more specifically – to what could one close one's eyes and still produce valid results? Could one study religious festivals without in-depth understanding of social relations? This presentation picks up on this question in regard to research done in South Omo: where can we find "closed minds", or (without disparagement) diagnose that scholars were unable to grasp a certain greater picture, and be it simply due to the multilingual nature of many fieldsites? On the positive flip side, anthropological research always generates "detritus", a "mound of unexplained facts" as another contributor to *Closed systems...* has it: "... what I have classified as detritus is in fact the subject-matter of other disciplines, or of anthropologists who bring this to this discipline an outlook different from the one taken in this essay." Fuelled by own data and reflections on the state of the art, this presentation aims to offer up some examples of such "detritus" inviting outside perspectives, and make a reasoned argument about necessary efforts to broaden one's knowledge base – or to cooperate strategically.

Felix Girke

(Martin-Luther-Universität Halle-Wittenberg)

#### DIAGNOSING GOOD AND BAD IN KARA, SOUTH OMO

Kara is a small polity, characterized by unmediated face-to-face relations. The population holds a strong egalitarian ethos, which – while gendered – often finds expression in the diagnosis of good and bad. This contribution explores the possibilities of speech acts to rhetorically not only diagnose a situation or judge an action, but also to extend this to larger

statements about culture, norms and values. All social action can be interpreted as intentional performance, and thus be aligned with cultural schemes of evaluation. But even where there are putative cultural rules for such diagnoses, they have to be rhetorically applied and enforced. In Kara, there are a number of expressions that serve such emic commentary on people's conduct – exemplary are *ashka* (to fix) and *sesssa* (to spoil), which point to and interpret the creative intention, the agency and lastly the accountability of individuals. Kara culture offers such cultural templates for evaluating conduct, in its simplest version the diagnosis of good and bad. Certain speech genres allow people to disparage somebody else's actions based on a reasoned argument about society and culture. This constellation of a semantic repertoire and a rhetorical speech practice combined with a particular understanding of the relation between individual, population and culture, has yet to be explored. Due to the small size of the population, an innovative/transgressive action has an increased potential to become a precedent, and in turn be subsumed in a common knowledge/cultural repertoire. This contribution is based on the author's research in Kara since 2003, and seeks to develop parameters for comparison.

Jacopo Gnisci

(SOAS)

#### DREAMING OF JERUSALEM: ART AND POWER IN EARLY SOLOMONIC ETHIOPIA

The so-called short Christological cycle, which appears frequently in Ethiopian manuscript illumination of the fourteenth century, has been the object of enquiry of a number of studies. This cycle includes one scene from Christ's Passion, namely the Crucifixion, and two from his Resurrection, namely the Visit of the Holy Women at the Tomb and the Ascension. In particular, a variety of interpretations have been put forth to explain the use, in Ethiopian art of the thirteenth and fourteenth centuries, of an iconography, that of the Crucifixion without the Crucified, that had long been dismissed elsewhere in Christendom. Aside seeking an explanation for this latter iconography in passages from apocryphal texts, more recent scholarship on the theme, and more generally on the Christological cycle as a whole, has tended to emphasize the existence of numerous similarities between the Ethiopian iconography of the three themes and their interpretation in early Christian art of, roughly, the fifth to the seventh centuries. Indeed, it has long been recognized that at least two of the themes that comprise the short Christological cycle evoke the architecture of the *loca sancta* in Jerusalem: the theme of the Crucifixion is believed to recall Golgotha; and that of the Visit of the Holy Women at the Sepulchre appears to present architectural elements inspired by the Anastasis. The purpose of this paper is to re-examine some of the interpretations of the short Christological cycle, in light of the strong ties between Ethiopia and Jerusalem, and in the hopes of shedding new light on its use in medieval Ethiopian art.

Goitom Gebreluel

(University of Cambridge)

#### PATH-DEPENDENCY OF REGIONAL RIVALRIES IN THE HORN OF AFRICA

This study accounts for the Horn of Africa regions share of inter-state conflicts, secessions, rivalries and battle-related deaths in Africa. It empirically demonstrates how a

disproportional amount – in fact the vast majority – of conflicts using all four measures are concentrated in this corner of Africa. It is moreover also demonstrated that this conflict-proneness is a regional feature, in that, every state exhibits at least one or more of these conflict-syndromes. The primary question raised is: what exactly is it that makes the Horn of Africa so much more conflict prone than its continental counterparts? A related question that is raised is also: what explains the emergence, endurance and secessions of inter-state rivalries in this region? Through a comparative approach, I argue that, the answer is to be found in the unique state-formation processes that took place in this region, but not anywhere else on the continent. To explain the historical roots of inter-state rivalries the study employs counterfactual reasoning and the analytical framework of path-dependency. Path-dependency allows us to account for the interplay of structure, agency and contingency in these processes. The period 1890-1960 is conceptualized as a critical juncture in which the ‘path’ was shaped, and the mechanism of increasing-returns or positive-feedback are used to explain how rivalries endured for decades. The study draws on political-psychological concepts and framework to explain the empirical cases of Ethiopia-Eritrea relations (1998-present) and Ethiopia-Somalia (1977-1988).

Alessandro Gori

(University of Copenhagen - Department of Cross-Cultural and Regional Studies)

#### SOME OBSERVATION ON THE TEXT OF ŠAYḤ HĀŠIM’S AL-FATH AL-RAḤMĀNĪ

Šayḥ Hāšim b. ‘Abd al-‘Azīz (d. 1765) is one of the most renowned learned and holy men of Harar. To him several different texts are attributed. In this paper I will briefly analyze the personality and literary activity of the šayḥ and then focus on what is considered to be his masterpiece, the Fath al-Raḥmānī. I will present a first description of the so far available manuscripts of the text and I will analyze the structure of the work and its main components. I will highlight its most relevant features and try to critically assess them within the wider framework of the Arabic literature in Ethiopia.

Felix Guntermann

(Geography Department, Bonn University, Germany)

#### ADDIS ABABA AIRPORT BETWEEN GLOBALIZATION AND FRAGMENTATION – GROWING INTERCONNECTIVITY AND NEW CHALLENGING PATHWAYS IN SPACE AND TIME

Addis Ababa Airport is currently facing rapid growth and expansion, an extraordinary development compared to other African airports. The national home carrier is playing a substantial role in boosting economy and promoting tourism. The network of served destinations is one of the biggest within Africa. It covers main cities in Europe, Middle East, North/South America, and - increasingly - Asia. Within these parameters the country's level of interconnectivity and acceleration is on the rise. Besides the national actors, additional stakeholders - mainly from China - are becoming more and more important due to large scale investments. In enhancing their economic activities new trade routes have been established that open up opportunities for the country and the African continent. However, closer ties between Ethiopia and its Asian partners create new challenges with inclusive/exclusive

impacts - not only in economical but also in political, social and cultural fields. Bole Airport is seen as a central node channeling lines of movements, practices and subjects. This 'hub' permanently translates them into recent processes of development on multiple spatial and temporal scales. Against the background of globalization and fragmentation, the paper aims to analyze the function of Addis Ababa Airport in contributing to the development of the Ethiopian nation in global terms, in the African context, and from a local perspective. Based on empirical research it discusses the development processes not merely from growth-oriented perspectives, but also in a more transformative approach focusing on inequalities, changing power structures and the role of emerging Asian stakeholders.

Ekaterina Gusarova

(Institute of Oriental Manuscripts of Russian Academy of Sciences)

#### AN ETHIOPIAN SÄWASƏW COMPILED FOR PETER VII, PATRIARCH OF ALEXANDRIA

A remarkable example of Ethiopian manuscript säwasəw is conserved in the Manuscript Department of the Russian National Library in St. Petersburg (under the shelf-mark Eth. n.s. 11). The copy was acquired by the Library as a part of the private collection of K. Tischendorf, who appeared to purchase it during his visits of Egypt and Palestine. In the beginning of the main text it is specified that this grammatical and lexical essay was compiled in A.M. 7322 (A.D. 1830) for the use of the Patriarch of Alexandria Petros (Peter VII; 1809-1852), who was an assistant and then the successor of the Patriarch Mark VIII (1796-1809). His interest for Ethiopian languages does not seem strange in consideration of the fact that before obtaining the throne of the Patriarch he was chosen to be sent as Metropolitan to Ethiopia, although that consecration was postponed and was not realized. In comparison with other examples of säwasəw made for church service and educational purposes, the examined one demonstrates some specific features. Moreover, it was prepared for a non-Ethiopian reader and therefore includes translations of words in Arabic in the form of marginalia. Its structure is arranged in a clearer way (in contrast to other common versions of säwasəw) that simplifies its consultation. The author of the text, Wəhibä Šəllase, mentioned his name, the names of his parents and his origin. He should be characterized as a well educated person who knew Amharic, Ge'ez and Arabic and as a result elaborated a new way of compilation of Ethiopian säwasəw. Moreover, the material side of the manuscript has considerably features that makes it a unique example of säwasəw. Its text is written on paper with characteristic watermarks. Such a carrier of manuscripts, to the difference of parchment, is not typical for Ethiopian tradition and began to be used only in the 19th Century AD. It should be noted that codices on paper rather often contain unusual literary works, like dictionaries of Amharic, diaries of missionaries, confessions of Ethiopians converted to Catholic or Protestant faiths, etc.

Marlene Guss-Kosicka

(Philipps-Universität Marburg, Centrum für Nah- und Mittelost-Studien)

#### THE TENSE-ASPECT SYSTEM OF TIGRINYA AND AMHARIC

Regarding the variety of forms in their verbal system, Tigrinya and Amharic belong to the richest Semitic languages. Compared with Amharic, the Tigrinya verbal system is characterized by a greater complexity. This is partly due to the inclusion of the Tigrinya copula *əyyu* in the formation of various compound verbal forms and partly to the preservation of the simple imperfect in the function of a main verbal form. In contrast, Amharic does not employ the copula *nāw* for the formation of compound verbal forms, and the simple imperfect is only used in subordination. Starting from the simple verbal forms imperfect and perfect, which in Tigrinya and Amharic indicate the imperfective and perfective aspect respectively but provide no information about tense, this aspect system was temporalized by the formation of compound verbal forms with the auxiliary verbs HLW, NBR, KWN and various periphrastic constructions. As a general rule, the compound verbal forms convey information about temporal location of a given situation as well as its temporal progression, whereas the periphrastic constructions rather indicate tenses. Moreover, both forms often express modal categories. This paper compares the essential, mutually corresponding verbal forms and structures of both languages, and analyzes them in terms of the grammatical categories “tense” and “aspect”.

Ran HaCohen

(Tel-Aviv University, Israel)

#### THE ETHIOPIC BIBLE GOES DIGITAL

Since September 11th, 2009, my website dedicated to the Ethiopic Bible has been active, the only one of its kind: <http://www.tau.ac.il/~hacohen/Biblia.html>. The presentation will provide – for the first time – a description, a short history and some inside information about the website. Among the topics to be addressed: The Bible is available digitally in a myriad of languages; why not in Ge'ez? How did the website come about? How were the biblical books digitized? What can we say about the users of the website in terms of numbers, surfing profile and geographical distribution, and what does this tell us about the current interest in Ge'ez around the world? And, finally, what are the prospects and future plans for the website?

Haftom Berhane Taezaz

(Authority for Research and Conservation of Cultural Heritage of Ethiopia)

#### THE FATE OF THE ARCHAEOLOGICAL SITES AT AKSUM, NORTHERN ETHIOPIA

Historical sites at Aksum have been a center of archaeological inquiry for the last century. Every year dozens of researchers are applying for permits to conduct research on archaeological sites of Aksum and its environs. Archaeological sites located around Aksum are largely of Holocene age with few MSA surface scatters. Presently, archaeological sites at this center of ancient civilization are facing challenges rising from unmonitored development activities, natural threats, and sadly enough, irresponsible archaeological excavations. The current study presents the results of a review of the archaeological sites which are victims of the threats aforementioned. In particular, sites at Aksum proper and in the surrounding Hawelti, Malazo, Te'ka-Mariam areas have been studied for this research and Eastern Tigray such as Ziban-Adi and Enda-Cherqos. These sites were excavated half a century ago, and



most of the archaeologists paid attention for their discoveries from the excavation but left the sites uncovered or backfilled. At the Hawelti and Malazo this led to continuous illegal excavations. In the remaining sites also archaeological findings that are heavy to transport were left on site, devoid of appropriate shelter and protection. I show that irresponsible excavations without conservation of the sites and collection of artifacts have aggravated the destruction of the archaeological sites. The results of my study will help to improve the conservation of archaeological heritage in the sites under discussion. Archaeological excavations should consider post-excavation site management as part of the research.

Hagos Abrha

(Mekelle University)

#### GE'EZ SYMBOLISM IN ETHIOPIAN ORTHODOX TEWAHIDO CHURCH

There are different kinds and means of symbolic representations in the church. Some of the symbolic representations are related to outside Biblical culture. However, there are also many typical Ethiopian symbolic representations. Most of the symbolic representations are interconnected with the development of the Biblical Hermeneutics. The objective of this paper is to find out and project the symbolic representations of the liturgy and objects in the church. The symbolic representations, most of the time, are uniform throughout the Ethiopian Orthodox Churches, but some of them vary. Symbolism is also one of the most important means of skeptical mechanism from theological questions; different special materials of liturgy, directions, numbers, colors, sounds or melodies, gender, behavior, animals, plants, stones, garments or cloths, stars, the air, cloud, rivers and mountains, etc have their own symbolic meaning associated with theology. Jesus Christ, St. Mary (the Mother of Jesus), the Church itself are the most symbolized entities in the church. The Holy Bible, the Book of Philologos and Andimta Wudase Maryam, etc are very important references for it. Generally symbolism in the Ethiopian Orthodox Church is very important means for developing the preaching methodology and to make the liturgy and all the materials sacred.

Hagos Nigussie Kahssay

(Centre for Communication and Social Change, The University of Queensland, Australia)

#### INDIGENOUS COMMUNICATION FORMS AND THEIR POTENTIAL TO PROMOTE FOOD SECURITY IN ETHIOPIA: OPPORTUNITIES AND CHALLENGES

This study examines indigenous communication forms and their potential to promote food security in eastern Tigray, rural Ethiopia. To this part, an ethnographic research method was employed to provide a critical analysis of the existing communication strategies, examine the availability of indigenous communication forms and also to study the opportunities and challenges to employ them as food security communication strategies. With this, different scholarly views, theories and models were addressed to examine this culture-centered development approach. Then, in-depth interviews, focus group discussions, participant observation and also document reviews were employed to generate data from two sub-districts (Irob and Gulomekeda). Based on this, initial findings show that there is no a specific food security communication strategy but frequent meeting sessions with the community. Yet research participants indicated that this approach couldn't connect people with development

agents as 3-5 different programs are discussed in one meeting session but farmers get confused to which program to focus to. It is also indicated that there is a wider use of indigenous communication channels among the Irob community compared to their Gulomekeda counterparts. In Irob district, research participants indicated that these communication channels have the potential to put across different messages at different contexts. Development practitioners and experts also believe that these communication forms have the potential to address rural development; nonetheless they indicated that little has been done to integrate them in food security communication strategies.

Hailay Gebreyesus

(Mekelle University)

#### ASSESSMENT OF SOCIETAL AWARENESS TOWARDS PALEOANTHROPOLOGICAL HERITAGES AND THEIR SIGNIFICANCE: A CASE STUDY OF ETHIOPIAN REGIONAL CITIES

It is obviously known that Ethiopia is endowed with huge potentials of paleoanthropological heritages. Accordingly, several researches have been conducted since long time. The paleoanthropological discoveries have significant contributions to the understanding of the human lineages. Ethiopia is one of the very few country's in Africa that provides the important hominin fossil records. As a result, the attention of scholars in the area is very high. Similarly, world media also give much coverage in their news whenever there are discoveries in the country. In spite of the fact that the country's contribution is immense in human evolution, local institutes dealing with human origins are almost none. From research perspective, the awareness of the society about paleoanthropological heritages is also not yet investigated. With this regard, the research has provided a result about the awareness of the society towards paleoanthropological heritages. 80 samples including high school students and teachers, university instructors and people working in different offices were randomly selected from each regional cities. The research methods implemented to gather data were mainly interviews and questionnaires. The result of the research clearly indicates that there needs some effort to improve the awareness of the society about paleoanthropological heritages. Even though people professionally closer to the area have better understanding, majority of the respondents have shown limited awareness.

Haile Muluken

(Mekelle University / Addis Ababa University)

#### THE FAILED ETHIO-POLISH COOPERATION TO PROSECUTE ITALIAN FASCIST WAR CRIME SUSPECTS: THE UNWCC BETWEEN ABSTRACT JUSTICE AND POLITICAL EXIGENCY, 1943-1949

Ethiopia and Poland were among countries affected by Fascist-Nazi war crimes in the years leading to and during the Second World War. The United Nations War Crimes Commission and the International Military Tribunal were set up during the Second World War for the prosecution of all war criminals. Given the hopes that victors would bring war criminals to justice, Ethiopia made enthusiastic efforts to complete formalities required for the trial of fascist war crimes. In effect, the victor Great Powers discriminated among countries,

despite rhetoric of justice and the signing of international agreements to that effect. Ethiopia was excluded from membership to the UNWCC so that the crime charges submitted to the Commission had to be rejected or accepted based on the will of members. Only Poland vigorously supported the demands of Ethiopia within and outside the Commission in various ways. However, not all members of the Commission had equal authority on the Ethiopian question. The pro-Ethiopian push and the legal and policy arguments of Poland had some gains favorable to Ethiopia. However, on the ultimate prosecution of war crime suspects, Ethiopia and Poland were completely brushed aside by the decisive powers. The result for Ethiopia was waste of the limited financial resources and to remain a symbol of a violated right. The core of the problem, besides the envisaged postwar discourses, was racial and colonial prejudice against Africa. The paper argues that the discriminatory deeds of Great Powers amounts to complicity to the perpetration of war crimes against weak countries. The paper also shows that a shared sense of victimization by war crimes opened an important episode of a stronger Ethio-Polish cooperation in the 20th century. Finally, using fresh archival evidence, the paper contends that the UNWCC was far from what its name suggests.

Hailu Gutema

(Addis Ababa University, College of Humanities, Language Studies, Communication and Journalism)

#### ETHIOPIA THROUGH THE WESTERN LENS: A DESCRIPTIVE AND CRITICAL ANALYSIS OF SELECTED NEWSPAPER STORIES

The main purpose of the thesis is to examine, analyse and arrive at a critical understanding of the representations of Ethiopia in the western newspapers. Seven hundred and odd news stories were sampled (between January 1995 and August 2011 ) for the study from TG, the DT, the NYT, the WP, the LAT, the TS and the SMH news dailies. The study integrates both quantitative and qualitative analysis to unpack the manifest and hidden meanings surrounding the representation of Ethiopia. The findings reveal that there are significant differences in the thematic coverage of Ethiopia by different news outlets. Negative themes are predominantly reported. Also, the themes reported in each newspaper lack diversity. The SMH is found to be unique in its reporting of stories with positive and negative themes. The statistical analysis indicates that the coverage of Ethiopia in the western press has significant differences in total word count of the 40/41 themes. The analysis also reveals that each newspaper differs from the other in its attention paid to frames of news stories. The crisis – oriented frame is the most common in each period while the development-oriented frame is the least visible one. It is uncovered that the word count of these seven newspapers shows little difference in their coverage of the dominant thematic frames. Further, the critical analysis of the select texts reveal that Ethiopia is structured prominently as violent, hungry, aid-dependent, unjust along with record of poor human rights. The critical analysis also makes it abundantly clear that there is a uniformly stereotypical, naturalized and dominant discourse on hunger and poverty in Ethiopia.

Hallelujah Lulie

(ISS-Institute for Security Studies)

#### STATE MEDIA RELATIONS THE POST-REVOLUTIONARY ETHIOPIA (1974-2014)

The year 1974 marked the end of imperial rule in Ethiopia. The first days of the Derg regime were promising and euphoric as the military junta introduced radical policies. Issues of vital national importance as democracy, form of government, and land tenure were openly debated and discussed in the public media. However, the ‘golden days of Ethiopian journalism’ did not last long as the military Derg took total control of the media. The state owned media became the mouth piece of the junta and alternative voices were silenced. In a landmark move, the Transitional Government of Ethiopia (TGE) which overthrew the Derg in 1991 agreed to respect freedom of expression. The rights were further consolidated by the 1995 constitution. The first five years of the reign saw mushrooming of the private press with diverse views on history, identity, and the form of the new ‘federal democratic republic’. The new press was very critical of the new government. The role of the private press was especially vital as the state owned media continued to be a propaganda machine of the state. The state-private press relations were characterized by mistrust and animosity. The tension reached its peak in the post-election period of the 2005 national elections followed by a government crackdown on the press. The proposed paper ‘State Media Relations in the post-Revolutionary Ethiopia (1974-2014)’ attempts to examine the state-media relations in the Derg period, and the ‘fourth state’ role of the press that is interchangeably referred as private, independent or free in the post 1991 Ethiopia. The study also attempts to compare the brief opening in 1974 to the early years of the post Derg period.

Darrell Hannah

#### THE LANGUAGE FROM WHICH THE EPISTULA APOSTOLORUM WAS TRANSLATED INTO GE‘EZ

The Ethiopic version of the Epistula Apostolorum could have been translated directly from the Greek; the usual assumption that it was made from an Arabic translation is not as secure as it is usually made out to be.

Haregewoin Fantahun Eshete

(College of Education and Behavioral Studies, Addis Ababa University)

#### THE ETHIOPIAN HEALTH EXTENSION PROGRAMME: THE RETORIC AND REALITY OF THE COMMUNICATION APPROACH TO PROMOTE MALE INVOLVEMENT IN REPRODUCTIVE HEALTH?

Since 1997 Ethiopia has been implementing a nation wide health extension programme. Even though the programme is appreciated by many as a successful intervention that brings significant changes in the health status of the country, reproductive health problems remain one of the major health problems of more than 75% of the population. Ethiopia is still experiencing the highest maternal and child morbidity and mortality; and low male involvement is identified as a major bottleneck to maintain the intended improvements . On the other hand, since early 1990s, there has been a growing interest in the role of men in reproductive health. Particularly, the 1994 Cairo International Conference on Population and Development, and the 1995 Beijing Fourth World Conference on Women formally recognized the key role of men in promoting better reproductive health of both sexes, women empowerment and gender equality. Ethiopia has endorsed these international principles without any reservations. Therefore, assuming that this gendered social problem is connected

with the RH communication approach in the health extension programme, this paper has drawn critical discourse analysis and feminist post structural approaches to analyze RH discourses in policy and strategy documents, public messages, as well as in actual RH lessons. The study was conducted from since September 2012 to April 2013 in a rural woreda - Debresina/Borena Woreda, South Wollo Zone, Amhara Region where RH risks are very high.

Hassen Muhammed Kawo

(Addis Ababa University, University of Cape Town)

#### WRITTEN TRADITION OF LOCAL KNOWLEDGE IN MUSLIM ETHIOPIA: THE CASE OF AJAMI OROMO CALENDAR

Ethiopia is known for its local written tradition in Ge'ez and Amharic in fidäl. However, other local languages written in Arabic script (ajami) are understudied. There are some works on the Oromo calendar based on oral sources. In this paper, I will put forward some observations on Oromo calendar's notes written in ajami Oromo and compare with the oral sources. This article is hoped to contribute to our understanding of how local knowledge is framed, transformed from the oral to the written culture and transmitted in traditional Islamic school.

Hayelom Baro

(Aksum University)

#### ANALYSIS OF SOUND DEVICES IN SELECTED TIGRIGNA POEMS

The study is concerned with the analysis of sound devices in selected Tigrigna poems of three poets; namely Germay Gebru, Resom Haile and Assefa Bekle. The purpose of this study is to identify the kinds of devices utilized and to examine the role sound devices play in encoding or reinforcing meaning and achieving aesthetic effects. A sound device which is one of many stylistic approaches is used in this study as a descriptive method. As a model, the study adopts the revised method proposed by Geoffrey N. Leech in his book "A Linguistic Guide to English Poetry" and Mick Short's "Exploring the Language of Poems, Play and Prose". Sound devices utilized in the poems are identified and analyzed in their context and artistic effects. The finding of the study shows that sound devices such as parallelism, repetition, alliteration, consonance, assonances, onomatopoeia, rhyme, rhythm and meter are observed in the selected poems. As it revealed in the study, the poets are utilizing these sundry devices for the purpose of highlighting the issue they need to be emphasized and to fasten or bind the single words jointly to create an interesting effect. Moreover, they are also using the devices for the creation of appealing upshot, and foregrounding function by connected thorough means of sound parallels. As a result, we can understand that, the writers are skillful in using the different devices in order to make their work better and interesting. All in all, the result of the finding implies that, linguistic structure or organization is of prime importance in literary production and interpretation. Therefore, further in-depth research, on the subject should be conducted.

Henok Wondimu

(Humboldt University of Berlin)

## INVESTIGATING THE PERFECT PARADIGM OF GAMO

Essentially, two hypotheses have been put forward to explain the tense-aspect system of an Omotic language Gamo. The first hypothesis, which was proposed by Hompó, presents Gamo as a tense language that makes a distinction between past and present/non past. According to Hompó, the language marks past tense by using the morpheme -d and leaves out the others unmarked. Counter to Hompó's suggestion, Hayward & Chabbo claim that Gamo is an aspect language with tense playing a little role in the grammar. In their analysis, they showed that there is a clear set of opposition between perfect (marked by -d) and imperfect (marked by -z) through out the verb paradigm of the language. In my presentation I will focus particularly on the perfect paradigm and investigate its grammatical functions, i.e. it turned out that more closer look on the use of this paradigm reveals a wide range of readings such as perfect and perfective.

Margaux Herman

(Debre Birhan University)

## WALATTA ESRĀ'ĒL, AN AGENT OF ETĒGĒ MENTEWWAB IN GOĠĠĀM (ETHIOPIA-18<sup>TH</sup> C.)

This paper deals with the life of Walatta Esrā'ēl, one of the three daughters of Etēgē Mentewwāb. Her marriage with abēto Yosēdēq Walda Abib (later daġġāzmāč) of Goġġām sealed the foundation of the ruling dynasty of Goġġām by giving birth to the famous Hayla-Iyasus (later known as ras Haylu Yosēdēq or ras Haylu I), who ruled Goġġām in the last quarter of the eighteenth century. As her husband died in 1758 and even if she got remarried to daġġāzmāč Gošu, her career is due to her own activities and efforts. She settled in Eastern Goġġām in the town of Moṭā, located in the actual Hulat Eg Ennasē waradā. During the reign of her nephew, King Iyo'ās (1755-1769), she built in 1766 in Moṭā a church dedicated to Giyorgis. From there, she developed a strong administration and strengthened the legacy of her family in the region. Thus, our first aim is to enlighten her role in the modern history of Goġġām by analyzing royal chronicles and genealogies written during and after her lifetime. Additionally, we want to produce inedited sources related to her life, her settlement in Moṭa and to the foundation of the church. Such records were collected during successive fieldworks in 2008 with Habtamu Mengistie Tegegne, specialized on land property documents. This documentation underlines the kingdom's administration developed by her mother and place Walatta Esrā'ēl as her best agent in the region and as a key character of Goġġām's history.

Hillina Seife

(University of Michigan, Dept. of History)

## TO HEAR AND BE THE VOICE: THE ETHIOPIAN WORLD FEDERATION AND BLACK PRINT CULTURE IN THE INTERWAR PERIOD

Established in Harlem, NY in 1937, The Ethiopian World Federation (EWF) is one of the more prominent institutions linking Ethiopia and the Black Atlantic in the 20th century. One of its founding goals was to support Ethiopia's sovereignty and integrity as a homeland

for peoples of African descent worldwide. The organization played an especially important role in disseminating information, shaping public opinion, galvanizing political action and organizing community life around support for Ethiopia during the Italian Invasion and Occupation (1935-41) Published from 1937-1940 the group's organ, The Voice of Ethiopia (VOE) was by all accounts a dynamic and popular publication, and critical to this project. Scholars have drawn on the VOE as an important source of historical information, however little is known about the newspaper itself, or where it fit within the broader landscape of diaspora culture and politics of the 1930s. Through a close reading of the paper and ancillary sources, this paper examines both the material and ideological aspects of the newspaper's production and consumption. It provides an overview and analysis of the publication with the aim of assessing its nature, reach and impact. Situating the VOE in the context of contemporary anti-colonial, pan-African and nationalist debates, it pays special attention to the role Imperial Ethiopia plays in the life of the newspaper.

Hiluf Berhe

(Aksum University, Department of Archaeology)

THE TRANSFORMATION OF ARCHEOLOGICAL LANDSCAPE OF AKSUM: CASE  
STUDY ON THE NEED FOR DOCUMENTATION AND CONSERVATION OF THE  
STONE THRONES SITE IN THE ENCLOSURE OF AKSUM MARYAM TSION  
CHURCH

The conservation and continuous documentation of archaeological landscape is an essential part of archeological study. The cumulative effect of its negligence may seriously cause the instability of structures and monuments in particular and the composite landscape in general. The archaeological area of Aksum is the result of long process of modification due to natural and cultural processes; the thrones site in Aksum is one example. Although the site is the embodiment of the inextricability of tangible and intangible heritage, conservation work has been totally neglected. Excavation is also totally prohibited due to the “sacredness” of the site. The first drawing of the thrones and pillars with their surrounding landscape comes from Lafebvre. His drawing of the king’s throne and the four pillars round it is very helpful to know their status as they were in the 1840s and their subsequent burial by deposit during the intervening 170 years. By the mid 20th century, much of the historical landscape surrounding the thrones site was cleared away: houses were demolished, the historical heap of ash at Godif Maryam has been wiped out, a new theological school was built up close by the thrones site, and trees grew all over the site thereby disintegrating the thrones. The thrones site would also enable us to see the cause and damage on the archaeological heritage and landscape transformation of the town in general. Like societies, landscapes are continuously and inevitably evolving, and its continuous documentation, management and conservation is indispensable, “since natural and cultural changes are inevitable”.

Sarah Hinz

(PhD Candidate at the Berlin Graduate School for Transnational Studies)

ETHIOPIA AND THE ‘LEAGUE OF EUROPEAN BROTHERHOOD’: COLLECTIVE  
IDENTITY AND THE ABYSSINIAN CRISIS

When Italy invaded Ethiopia in 1936, Ethiopia, as a member of the League of Nations, was entitled to support by the League under the collective defence clause. As well known, however, the collective defence article was breached and the Abyssinian crisis emerged. Realists argue that the League feared that supporting Ethiopia would have driven Mussolini further into Hitler's arms. However, I argue that the issue of collective identity also played a significant role in this case as already illustrated by Ethiopia's admission's procedure. In contrast to most other League members, Ethiopia was not invited to join the League and it had to apply for membership. Stricter admission requirements were applied to Ethiopia as it had to sign an additional protocol to elevate its apparently too low level of civilisation. Its civilisation or rather culture was essentially assessed against the European culture, which was the standard as European nations dominated the League. This also meant that the self-perception of the League was European and the collective identity of the League based on the European culture. Hence, I argue that when Italy as a European nation invaded the African Ethiopia, it was not only the fear of an alliance between Mussolini and Hitler but also the League's low level of identification with Ethiopia that led to breaching the article on collective security.

Nicole Hirt

(GIGA/IAA Hamburg)

#### ETHIOPIA AND THE ERITREAN OPPOSITION – AN INTRICATE AFFAIR

Ever since the end of the Eritro-Ethiopian war, a no war no peace situation has prevailed. Eritrea has refused to enter into a political dialogue and initiated a process of societal militarization, while Ethiopia is refusing to implement the EEBC's boundary decision and embarked on a strategy of 'sitting the problem out'. In addition, the PFDJ in Eritrea and the EPRDF in Ethiopia have been supporting each other's political opposition according to the motto "the enemy of my enemy is my friend". This strategy is a characteristic international relations feature in the Horn. The paper deals with Ethiopian efforts to create, foster, organize and unify the broad camp of Eritrean opposition parties in exile, whose aim is to bring the rule of President Isaias to an end. When war broke out in 1998, the Ethiopians harboured two ethnic-based armed Eritrean resistance movements (Afar and Kunama) and later a Saho-based movement. They applied insurgency tactics with little military success. In addition, the EPRDF government has embraced the political Eritrean opposition, which mainly consists of ELF splinters and PFDJ dissidents. Ethiopia hosted the Eritrean Democratic Alliance (EDA) and fostered the creation of a broad-based umbrella, the Eritrean National Congress for Democratic Change (ENCDC), which includes civic society organisations. Addis Ababa was also midwife to the youth opposition movement "Simret". However, nurturing the Eritrean opposition camp as an international relations strategy in the Horn has so far failed to bring the desired results for the Ethiopian government. The paper will analyse the background of this failure.

Hirut Woldemariam

(Addis Ababa University)

#### DEICTICS IN HARO



This study will provide a description of the system of deictics in Haro. Haro is an Ometo language spoken in the Geditcho island, which is one of the islands of Lake Abaya. Haro has a rich deictic system. Several deictic morphemes associated with different references are identified in Haro. In the actual speech situation the reference of demonstratives is determined by certain parameters: orientation with regard to the speech act participants and distance to the speaker, distance to the addressee or to both of them. The spatial deictic devices in Haro commit the speaker to set up a frame of reference around him. Based on their morphosyntactic behaviour, the spatial deictic forms in Haro can be categorized into two: modifier and nominal demonstratives. The modifier deictics are the basic forms from which the corresponding nominal deictics are derived. A modifier demonstrative always occurs preceding a head noun, while a nominal demonstrative occurs as an elliptic noun phrase. Further, members in the former set are devoid of grammatical features such as gender, number, definiteness and case, while the latter do carry on all such features. Within spatial deixis, Haro makes a two-way opposition between the proximal from distal. Furthermore, distal deixis varies according to the deictic center, which is used as a point of reference. The deictic center could be either first person or both first as well as second person oriented. Different deictic forms are used in each case. The spatial deictics in Haro have extended functions serving as temporal, locative, directional, manner and anaphoric markers.

Hiruy Abdu

(Institute of Ethiopian Studies, Addis Ababa University)

#### A DIACHRONIC ANALYSIS OF THE PATTERN CHANGE OF THE METRIC OF SƏLLASE QƏNE FROM 16<sup>TH</sup> TO 20<sup>TH</sup> CENTURY

Qəne is a poetry form from Ethiopia with a complex and not well understood metrical pattern. It is hard to capture the dynamics of pattern change of qəne due to the ephemeral nature of the genre, as succinctly put in the saying ‘የቅኔ ቋንቋ የለውም’ - qəne is to be recited for an occasion not to be put down in writing. Fortunately, some Qəne have been preserved through an anthology form called *Məzgäbä qəne* or sometimes by being appended to säwasəw compilations. The objective of this study is to investigate if there is a pattern change in qəne metric over the last five centuries. In order to analyze the change in the pattern of Qəne diachronically, three collections (BL Or. 706 and NALA 765 for the 16th century, EMMML 5815 and IES 214 for the 18th century, and qəne from the 20th century as collected from contemporary sources) were analysed. The pattern analysis was done on the six-versed səllase qəne due to its continual existence from the 16th century up to the present time. The three collections were considered as targeted samples of a bigger population of qəne of each respective time-frame, and each verse was investigated to see if there was a statistically significant pattern change over the three time-frames. The preliminary results show that there is a significant difference in the first, second and fifth verses of səllase qəne metric between 16th century and 20th century, and the pattern of the 18th century səllase qəne presents a transition stage in the more than five century life-span of the form.

Hiruy Abdu

(Institute of Ethiopian Studies, Addis Ababa University)

## QUANTIFYING THE INFORMATION-RICHNESS OF ETHIOPIAN ROYAL ITINERARIES FROM 15TH TO 18TH CENTURY USING A COMBINED SPATIO-TEMPORAL MEASUREMENT INDEX

Royal chronicles are extant from the 14th to the 20th century and have been critically used by researchers to reconstruct historical events. In particular, the royal itineraries recounted in the chronicles can be a good source providing spatial and temporal data that can be useful for reconstructing geographic (environmental) history. One of the criteria for evaluating the reliability of the chronicles as a historical source is the time interval between the narrated action and its actual recording in writing. When dealing with spatio-temporal chronicling, one also has to consider the level of *bahərä hasab* methods of the period and the writing style (geographic and temporal sense) of the chronicler. The objective of this study is to introduce an evaluation criterion to compare the spatio-temporal information richness of royal itineraries. To develop such a criterion, ten royal itineraries from 15th to 18th century (ranging in length from two months to one year) were evaluated by assigning points to each temporal and spatial data recorded in the itinerary proportionate to the data resolution. Then a spatio-temporal index was formed by normalizing the total points of each itinerary to the duration of the journey, in order to do a comparison between all the evaluated itineraries. The analysis of these royal itineraries shows that high resolution spatio-temporal chronicling was at its pinnacle at the end of the 17th and the beginning of the 18th century under the capable stewardship of *azzaž Sinoda*.

Hiruy Daniel, Alemseged Beldados, Tekle Hagos and Temesgen Burka

(Department of Archaeology and Heritage Management, Addis Ababa University)

## SALVAGING THE LANDSCAPE AND MEMORIES OF THE HISTORIC SALT TRADE OF THE AFAR DEPRESSION

Several large and massive developmental projects are being carried out by the Ethiopian government. The Dallol Depression which is located in the northern part of Afar Regional State is one of the places to be impacted by these developmental projects. It is one of the richest places in the world with a large deposit of potassium. Multinational mining companies are now working on exploration and mining on these huge deposits. In addition, the Ethiopian government is also constructing road and railway to facilitating access to these development projects. These modern developments will alter the age-long cultural landscape and the livelihood of the indigenous Afar and surrounding peoples. Salt mining and the salt caravan trading are a long held traditional livelihood in Afar depression since prehistoric times. This paper will thus, discuss the result of the rescue archaeological researches that was carried in 2013, 2014 and 2015 along the salt trade routes located in Tigray and the Afar regional states to safeguard the archaeological, historical and, anthropological resources in the same places.

Carsten Hoffmann

(Phillips-Universität of Marburg)

## FÄRÄNĠI AND IŠMĪRUS – ABOUT THE ORIGIN AND MEANING OF PLACE-NAMES AND ETHNOGRAPHIC INFORMATION IN ETHIOPIC AND CLASSICAL ARABIC LITERATURE

Place-names and ethnographic information in classical Arabic and Ethiopic literature pose extraordinary difficulties of interpretation. Besides graphic problems, it is the general method of medieval Arab and Ethiopic writers to transfer names from Greek sources to Arabic without really knowing the meaning of the word in question. The lack of systematic research in modern times and the lack of sufficient tools and gazetteers in the field of classical Greek geographic or Latin geographic literature and even more in the field of oriental texts are additional obstacles. Two examples – Färänġī and Išmīrus – may illustrate this deficit. My first case is the well known term Faranġī / 'Afränġ / Färänġi in Arab and Ethiopian geographic literature. When this term came in being in the 9th and 10th centuries in Arab geographical treatises, it clearly signified the Frankish territory or the people related to it. This term was taken up by later Arabic as well as Ethiopian geographers but changed its meaning and could signify more or less any European country or people. A second place features also prominently in the Arabic and in the dependent Ethiopic geographic literature, but has another spelling as often as it appears in the texts: Basutumis / Samirus / Išmīrus / Säryo Wamis seem to have little in common but all originate in the Greek term *dia Mesu Pontu*, that describes the sixth geographical zone, called „the klima, that crosses the Black Sea in the middle“. The case in point illustrates a word that serves as a lexical „lose cannon“, that is completely disconnected from its original meaning, but was nevertheless employed by Arab and Ethiopian interpreters.

Yvan Houtteman

(Hogeschool Gent, University College Ghent)

## RECENT CHANGES AMONG THE DAASANECH IN SOUTH-WEST ETHIOPIA

The presentation offers a general portrait on how Daasanech agro-pastoralist society has changed in recent years due to a growing impact of global economy (plantations, the Gibe-dam, Tullow company). The paper takes special interest into the changes in livelihood, traditions and power-structures. It makes use of the voices of people of different backgrounds (traditional leaders and diviners, people from the government and from the companies, schooled youngsters, women-mothers, immigrants). The paper tries to grasp how these people of different interests and backgrounds experience these changes and how they look upon the future. It assesses which opportunities they see and which problems they encounter or fear.

Katarzyna Hryćko

(The University of Warsaw)

## THE ROLE OF UNITED STATES IN SUPPRESSING THE DECEMBER 1960 COUP D'ÉTAT IN ETHIOPIA

The attempted coup d'état took place in Addis Ababa in the absence of emperor Haile Selassie in the country. The American representatives played a significant role in suppressing the unrest. In line with Washington's policy they remained neutral at first, until after visiting

both the plotters and the army loyalists they decided, without consulting the State Department, that the gravity of the situation justified supporting the armed forces with planning operations against the rebels as per the mutual defense agreement obligations. The American Embassy and Consulate in Asmara personnel and MAAG officers were involved in the events of the unrest by mediating between the sides at the rebels stronghold and at the Embassy premises, advising the army on tactical actions, helping to facilitate the communication with the emperor, as well as between the army headquarters in Asmara and Addis Ababa, using the American Kagnew Station relay devices, and even piloting the reconnaissance aircraft in order to intimidate the plotters. Once the mediating efforts failed and the coup had been suppressed, the emperor consulted on the security of his arrival in Addis Ababa with the US ambassador himself. Until 1960, Washington refrained from getting involved in any political events in Ethiopia, however, the prospect of regime change that could jeopardize American interests there made the State Department revise its policy towards Ethiopia. To secure its position, namely keeping the Kagnew Station facilities there, Washington augmented its military and economic assistance thus making Ethiopia the biggest US aid receiver of 1960s, and its most important political partner in Africa.

Valerie Huggins

(Plymouth Institute of Education, Plymouth University)

#### DEVELOPING ZERO GRADE EDUCATION IN PARTNERSHIP WITH AN ETHIOPIAN COMMUNITY: KNOWLEDGE EXCHANGE PROJECT IN NEKEMTE, ETHIOPIA

In 2011 the Ethiopian Government first established in its schools Zero Grade education for children aged 4-6. This has proved a challenge because of a lack of teachers qualified for this age group and curriculum approaches appropriate for the local context. A small Nekemte-based NGO, DASC, working with its UK-based partner, Exeter Ethiopia Link, identified the need to develop with local teachers a culturally relevant, sustainable curriculum and to offer training. As an experienced ECE teacher educator who had worked in Ethiopia before, I was asked to support the project as I had worked in Ethiopia before. I used a participatory methodology, based on the principles of appreciative inquiry and adopted a post-colonial stance. Determined to avoid imposing my European ideas and practices I involved two teacher educators from the local College. We visited the Zero Grade classes in Nekemte and recruited four teachers keen to develop their practice. This working party planned and led interventions, such as providing training for other Zero Grade teachers, based on their identification of local approaches and priorities. I returned in the Spring for us to evaluate the progress of the project and to identify next steps. This multi-layered approach supports the argument that the involvement of Minority World educators in Majority World education development should be upon the basis of genuine partnership and negotiation, always building upon existing local practices and cultural values if it is to be sustainable in the long term. This process is not just an exchange of knowledge but a creation of new knowledge through an intercultural process of sharing ideas and critical reflection.

Susanne Hummel

(University of Hamburg)

## FOUNDATION MYTHS: THE CASE OF DÄBRÄ WÄRQ AND MÄRṬULÄ MARYAM IN ESTERN GOĞĠAM

The monastery of Däbrä Wärq in Eastern Goğġam profoundly modified its own history probably in the second half of the 19th century. Through comparison and analysis of four manuscripts containing the long and short hagio-biographical account of its founder or restorer Šäršä Peṭros, we are able to disentangle the historical facts. At the moment, we solely depend on the hagiographical text because the foundation of Däbrä Wärq is not documented in historical sources (like chronicles) as it is for other monasteries of this region – like for the monastery of Šäršä Peṭros' spiritual father Täklä Maryam. The later was asked by Queen 'Eleni to found the monastery of Märṭulä Maryam, probably in the second half of the 15th century. Though both monks are listed in 'Ewoṣṭatean genealogies, Märṭulä Maryam – unlike Däbrä Wärq – today firmly rejects any relation to its founder and denies any link to the 'Ewoṣṭatean community. Instead, an Aksumite foundation is claimed. Däbrä Wärq followed its father-monastery and ascribed its foundation also to an Aksumite king but its restoration to the time of King Dawit II (i.e. around 150 years before Märṭulä Maryam). My presentation aims to show the modifications of the history, particularly of Däbrä Wärq and to examine their reasons. Furthermore, it will be shown how Märṭulä Maryam successfully used its foundation myth in a conflict over prestige against another renowned monastery of Eastern Goğġam, namely Dima Giyorgis. Eventually, Märṭulä Maryam had its foundation myth approved by King Mənilək II, sealed in a royal letter dating to 18 Ṭərr 1889 A.M.

Hussein Ahmed Tura

(Addis Ababa University, College of Law and Governance Studies, School of Law)

## ENVIRONMENTAL JUSTICE UNDER THE ETHIOPIAN LAW

The issue of environment becomes one of the burning issues in the domestic and international plane. It is argued that the resources are being exploited to the detriment of the future generations. In both its intra and inter generational dimensions, there has to be an intergenerational equity which constitutes a bridge for recognized mutual interests between environmental protection, socio-economic development and human rights law. However, from the environmental perspective saving the environment from disaster and to save it for the future is more than ethical issue as it is a superior obligation of mankind. Presently, there is gross environmental injustice and inattention to this injustice. This tends to benefit those currently alive and to accentuate the burdens and grievances of the unborn. Particularly, this is the case in developing countries since they have the highest priority for a short term survival strategy than long term sustainability which undermines the equity part of the environment. Giving only a right for present generation without obligation is becoming almost absurd.

Thus environmental protection is insufficient unless it includes the consideration of all generations. Sustainable development cannot be achieved by disregarding the rights of the future generations. This paper critically reviews the Ethiopian environmental laws in light of environmental justice. It is found that the relevant Ethiopian laws recognize and give due consideration to the environmental sustainability as a core element of the right of future generations.

Hussein Ahmed Tura

(Addis Ababa University, College of Law and Governance Studies, School of Law)

## INDIGENTS' RIGHT TO STATE FUNDED LEGAL AID IN CRIMINAL CASES IN ETHIOPIA

This paper examines the extent to which state-funded legal aid in criminal cases is recognized and implemented in Ethiopia. The Federal Democratic Republic of Ethiopia (FDRE) Constitution and human rights treaties to which Ethiopia is a party recognize an indigent's right to defense counsel at state expense where the interests of justice so require. However, on the basis of available data collected from the courts, the police stations and prisons, this paper finds that the implementing institutions, such as the office of public defenders, are not operating effectively. Moreover the public generally lacks legal awareness. These impediments have in turn contributed to a number of indigent accused being tried and convicted without the benefit of legal advice and representation at different stages of proceedings. It has also been found that almost all unrepresented accused have committed serious errors in said proceedings. In addition, lack of legal aid affects the overall justice system since the indigent cannot defend themselves against trained prosecutors armed with state power. In this paper, it is argued that in order for Ethiopia to implement an indigent's right to state-funded legal aid, an independent legal aid agency must be established, which should be responsible for the administration of legal aid.

Hussein Jemma

(Addis Ababa University, College of Social Science)

## POLITICS AND CHANGES IN LAND TENURE IN SOUTHERN ETHIOPIA IN HISTORICAL PERSPECTIVE

Political intervention has played a crucial role in shaping changes in land tenure in the contemporary history of Ethiopia, particularly in the southern areas. In Ethiopia, control over land is not just a mechanism of wealth acquisition or 'revenue maximization', but it is also a basis of political power. Conversely, loss of political power implies loss of control over land. All this suggests that political power and control over land are intertwined. Nevertheless, the literature on the political history of changes in rural land tenure in southern Ethiopia is generally fragmented. There is no consolidated work to my knowledge that adequately synthesizes the critical role of politics in the changes in land tenure in historical perspective. This paper attempts to consolidate the existing literature on the role of politics in shaping changes in land tenure in southern Ethiopia under successive governments of Menelik, Haile Sellassie, and the Derg. In southern Ethiopia, the changes in land tenure were centrally imposed, rather than evolving locally, politics being a driving force of changes. The changes that were mainly effected through the use of force have had remarkable effects on various social groups. Under the governments of Menelik and Haile Sellassie, the changes in land tenure in southern Ethiopia were made to the benefit of the ruling elite and their associates to whom the appropriated land was granted. The local peoples were beneficiaries of the changes under the Derg, who restored their collective land ownership rights, along with individual use rights, through the Land Reform of 1975, although the Derg had subsequently eroded some of the gains the land reform through its austerity measures. All the changes in land tenure followed changes in political regimes, demonstrating the crucial role of politics in affecting changes in land tenure in the country, especially in the South, in historical perspective.

Václav Ježek

(Presov University)

ORTHODOXY AND DIVERSITY: RUSSIAN ECCLESIAL AND CULTURAL  
ATTITUDES TOWARDS ETHIOPIA IN LATE-NINETEENTH CENTURY TSARIST  
RUSSIA

The present contribution assesses Russian Ecclesial and cultural policy and ideology in relation to Ethiopia in the second half of the nineteenth century. We look at ecclesial, missionary and anthropological concepts which played a role in the Russian perception and policy making towards Ethiopia in this region, and which were played out in the context of colonial interests of Great Britain and other European powers. As is shown by a number of unofficial and official Ecclesial sources, the Russian ecclesial policy set itself to interact with the local Christian traditional Ethiopian structures without being impulsive and aggressive towards these indigenous religious Christian structures. The Russian ecclesial policy was determined by on the one hand upholding "local Ethiopian Christian Orthodoxy" while at the same time criticising it where it diverted from this "Orthodoxy". The Russian ecclesial approach was determined by respect while at the same time awareness of perceived differences. However, the Russian ecclesial policy made a specific point to distinguish itself from perceived "Western" aggressive missionary colonialism. We assess whether the Russian approach was different or not from the Western policy and cultural understanding of Ethiopia in the period also by reference to the material left by Alexander Bulatovich. Ethiopia in that period followed a similar path to Tsarist Russia, which stressed political and cultural/ecclesial unification. The irony is that just as Russian policy could have criticised the mistakes in Ethiopian Orthodoxy it faced the same problems in its own context. This is illustrated by Bulatovich himself who was a great unifier politically and militarily while at the same time being accused of unorthodox Christian beliefs. We ask ourselves whether the Russian Ecclesial and cultural policy and perception of Ethiopia was different from other European policies at that time and whether it was not itself determined by the rather similar political interplays between Orthodoxy and Unity in Russia itself.

Ibrahim Idris Ibrahim

(Ministry of Foreign Affairs of the Federal Democratic Republic of Ethiopia)

ETHIOPIA'S FOREIGN POLICY ORIENTATION IN THE ERA OF 'OLD DIPLOMACY':  
FOREIGNERS AS ADVISERS IN THE MANAGEMENT OF THE COUNTRY'S  
FOREIGN AFFAIRS

This paper focuses on the orientation of Ethiopia's foreign policy and the challenges that the country encountered in the management of its foreign affairs from mid-19th century to the beginning of the 20th century, i.e. the later part of the era of the 'old diplomacy.' During this period, Ethiopia was undergoing the process of nation building. Then, the world's political environment was not favorable to smaller states. International relations were conducted in the atmosphere in which a state outside a coalition of states was not always safe. Although Ethiopia was suspicious of the motives of the European powers, it realized that relations with these countries were necessary to win diplomatic recognition; facilitate foreign trade; and advance its strategic foreign policy objectives. The large number of European

traders, missionaries, explorers and diplomats who came to Ethiopia helped bridge the contacts between Ethiopia and the outside world. Ethiopia sought the services of such foreigners as advisers, negotiators, envoys and etc. In the later part of the reign of Emperor Menelik, it became difficult for the country to discharge its foreign affairs activities without the support of professional advisers. The quest for professional advisers became further critical with the increase in the number of foreign envoys to Ethiopia to establish contacts, open embassies, negotiate treaties and etc.

Hideyuki Inui

(Yamaguchi University, Japan)

#### FROM INFORMATION STRUCTURE: TOPIC AND FOCUS IN BASKETO

The purpose of this study is to investigate the information structure of Basketo documentation and to analyze case marking for finding topic and focus function. Basketo is an Omotic language belonging to the West Omoto group. Case marking in Basketo has a nominative-accusative system has verbal agreement with the subject. The over-all effect is double-marking. However, morphological marking is determined by definiteness, namely {-di} for nominative NPs and {-dani} for accusative NPs. In contrast, indefinite nominative NPs are marked with the suffix {-i} for masculine or {-a} for feminine and accusative NPs are not marked at all. Subject-agreement marking in Basketo has a reduced subject co-indexation and indicates "syncretism". In particular, the suffix {-ine} is used for all personal endings of perfective. Because Basketo has noun cases and verbal agreement with the subject, The over-all effect is double-marking language at the clause level by definition of Nichols. In truth both case marking of core argument and verb agreement in Basketo can't enough operate more efficiently for understanding the grammatical relation. As for the morpheme involved in case marking in question, we propose that {-i} is a marker for animate and {-n} for topic or focus as well as {-d} for definiteness. This interpretation is shown by the analysis of Basketo documentation.

Minako Ishihara

(Nanzan University)

#### TARIQA AS NETWORK: DOCUMENTATION OF THE TIJANIYA ORGANIZATION IN ETHIOPIA

Tariqa (Islamic mystical order), refers to the special devotional exercises, and to the organization based on these practices. The focus of this article will be on the latter, i.e. the organizational aspect of tariqa. Tariqa can be conceptualized as a network of master-and-disciple relationships, the web becoming most dense around prominent mystical masters. This article attempts to document the life history of some of these prominent mystical masters. Tijaniya, originated in northwest Africa in the late 18th century, is one of the most organized and established tariqas in present-day Ethiopia, since its introduction in the late 19th century by prominent mystical masters such as Hajj Yusuf (d. 1937/38) and Al-Faki Ahmad Umar (d. 1953). The contribution of the latter in establishing the Tijaniya in Ethiopia was significant, and I have written elsewhere on how Al-Faki Ahmad Umar became venerated as a saintly person, mainly among the western Oromo people. While this popular dimension



forms the periphery of the Tijaniya, at the core exist the disciples who carry out the rituals obligatory to the Tijanis in the strictest sense. This article, based on research done among the Muslim Amhara and Oromo people in western Ethiopia, documents how the disciples of Al-Faki Ahmad Umar gained reputation and became prominent mystical masters themselves, contributing to the expansion of the Tijaniya network, after the death of Al-Faki Ahmad Umar.

Shinya Iwatsuki

(Nagoya University)

#### AN ACOUSTIC STUDY OF GEMINATED CONSONANTS OF AMHARIC

Amharic is the working language of Ethiopia and spoken nationwide as a common language or lingua franca. Of course the language is already described relatively profoundly. Acoustic analyses, however, are not fully investigated as far as the author of the paper knows. The aim of this paper is to describe acoustic features of the Amharic consonants. Though Amharic writing system "fidel" has no ways to indicate geminated consonants, the language does have a series of geminated consonants and they are phonologically distinctive from non-geminated counterpart. Phonetically and auditorily, however, it sometimes is not clear that one consonant is whether geminated or not. This paper first analyzes Amharic consonants by means of acoustic phonetics, mainly measuring the duration of the consonants. It makes sure that geminated consonants are longer than non-geminated ones. Second, the paper observes the duration of the vowels that surround the consonants. It can be safe to say that vowels that precede the geminated consonants are relatively shorter than those followed by non-geminated consonants. Finally, the paper discusses what a cue to distinguish gemination from single consonant is. As mentioned above, this field of study is not fully investigated so far. Thus, to describe the phonetic features of the language is meaningful linguistically and it is sure that this study contributes the further investigation in the future.

Ruth Jackson

(Alfred Deakin Research Institute, Deakin University)

#### “WE ARE DYING WHILE GIVING LIFE”: GENDER AND THE ROLE OF HEALTH EXTENSION WORKERS IN RURAL ETHIOPIA

The health sector is a key priority sector for addressing women's needs and priorities in Ethiopia, but it is taken for granted that Health Extension Workers (HEWs) in rural areas should be female because of their key role in improving the health of mothers and newborns at the community level. This paper argues that the selection and training of HEWs often fails to recognize that HEWs face the same cultural norms and stereotypes as other women in the rural communities where they work. The paper is based on gender analysis of the Health Extension Program using qualitative data from HEWs in four locations in rural Ethiopia. HEWs and communities were asked about the services HEWs provide; about issues around personal safety, stress, autonomy, self-esteem, family and other social relationships; and, what opportunities HEWs have for promotion, training and professional support. In some areas, HEWs have limited opportunities for promotion, are relatively low paid, often do not receive adequate training for all the roles they are expected to perform, and, have no professional

network of support. The resulting health system outcomes can be inequitable and also unproductive as they restrain the true capacity of HEWs in the Ethiopian health sector.

Alessandro Jedlowski

(Laboratoire d'Anthropologie Sociale et Culturelle LASC, University of Liège)

#### ETHIOPIAN CINEMA AND THE POLITICS OF MIGRATION: THE WORK OF TEWODROS TESHOME AND DAGMAWI YIMER

Beyond the phenomenon of digital film production emerged in Ethiopia over the past decade, also a new wave of diasporic Ethiopian film productions has seen the light. These two emerging trends, in Ethiopia and within the Ethiopian diaspora worldwide, are profoundly different in terms of both the production strategies they result from, and the aesthetic and narrative choices they adopt. This seems to suggest to the researcher to interpret them separately, but a closer comparative analysis can produce interesting results, especially when it comes to the study of the way films from each of these trends discuss issues that are relevant for the understanding of contemporary Ethiopian politics and society. Youth emigration is undisputedly one of these issues and the work of the two film directors this article focuses on, the fiction film director, producer and actor based in Ethiopia Tewodros Teshome, and the documentary filmmaker based in Italy Dagmawi Yimer, offers interesting as much as diverging ways to think about it. After setting the general background context for this analysis by providing some information about the phenomenon of outward migration from Ethiopia and about the representation of this issue in contemporary Ethiopian cinema, I will concentrate my attention on the analysis of Teshome and Yimer's life and works, highlighting the interrelation between their experiences and the content of their films. Their different takes on migration help us understanding the position that this issue occupies in present-day Ethiopian politics and highlight the position that cinema plays today in the discussion of this phenomenon, both in Ethiopia and throughout the diaspora.

Beverley Jones

(Independent Scholar)

#### PROMOTING EQUITY, 'LEAVING NO-ONE BEHIND' - A COMMON THEME ACROSS POST-IMPERIAL REGIMES?

This paper focuses on the relationships between vulnerable or marginalised groups and the state in today's Ethiopia, briefly evoking the history of these relationships in the past half-century. In its discourse and policy formulation the EPRDF regime appears intent on 'leaving no-one behind'. The government-led service expansion of the past two decades aims to reach out to the population as a whole; it is seen as important that growth should be broad-based and even; and everyone, in principle, is to be mobilised to achieve Ethiopia's development goals. In practice, there is evidence that policies and programmes do not reach out to/benefit all social groups. This is said to be work-in-progress; the government has, for instance, recently approved a social protection policy which has the potential to address some of the current gaps. This paper draws on a 20-village longitudinal study and first-hand experience in implementing a multi-donor-financed civil society programme targeting the "hard to reach". It suggests that in addition to well-intentioned and continuously enriched policies, what may

be required is equal attention to how they are implemented: that is, attention to the nature and quality of the relationships between vulnerable and marginalised groups and individuals, and those in government and civil society who are supposed to reach out to them. The paper draws on history to explore how the current pattern of policy implementation vs. intention may be seen in light of the imperial regime's sometimes selective regard but largely disregard of vulnerable groups, followed by the Derg regime's attempts to promote (often by force) equality and equity in society.

Julian Tadesse

(Zentrum Moderner Orient Berlin)

#### TURNING 'JOB-SEEKERS' INTO 'JOB-CREATORS' - ENTREPRENEURSHIP TRAINING IN ETHIOPIA

This paper examines Entrepreneurship Training Programmes in Ethiopia which are aimed at young graduates and other economic actors. In this context the contingent appears in the form of unexpected outcomes of the governments developmental agenda. In the past decade the massive expansion of the educational sector meant to support the governments Growth and Transformation Plan (GTP), which aims to turn Ethiopia into a middle income country, has turned out graduates at a higher rate than the labour market can absorb. In this setting unemployed graduates become a liability forcing the state to come up with ways of taming the inherent contingency of its endeavors. In order to manage the unanticipated consequences of educational expansion graduates are encouraged to start their own entrepreneurial ventures. Consequently 'entrepreneurship' has become a buzzword and is framed as the taming force of youth unemployment. Donor funded entrepreneurship training programmes aim to equip young people with the necessary skills to operate a business, but fundamentally these programmes have the goal to bring about a 'mind-shift' that will turn 'job-seekers' into 'job-creators'. I argue that these training programmes could well be seen as part of a 'contingency plan' to ease pressure on the government to provide jobs. In fact, here the burden is reversed, that is, young graduates are expected to create jobs for others. Moreover by emphasizing the necessity of an attitudinal change these programmes and the accompanying discourse serve to transform a largely structural problem – unemployment – into a question of individual mentality.

Kamil Abdu Oumer

(Jigjiga University School of Law)

#### 'MENZUMA' AS A MEANS TO ANTI-FASCIST STRUGGLE IN ETHIOPIA: THE CASE OF SHEIKH CHALE ANTI-FASCIST 'TEWESULAT' 'MENZUMA'

Most studies on menzuma stated that praising Allah, prophet Mohamed and Muslim saints are the purposes for which menzuma has been used in Ethiopia. But menzuma has also been used to express political and social feelings of the Muslim communities in general and menzuma writers in particular. Menzuma has also been used to condemn the Italian occupation in Ethiopia. The anti-fascist 'Tewesulat' menzuma of the well-known writer Sheikh Seid Ibrahim Chale, mostly known as Sheikh Chale, (1870?-1938 EC.) demonstrates such usage of menzuma. In the menzuma, he has tried to trace Ethiopian relation with the

birth of Islam, condemned the occupation, cursed the fascist leaders, and supplicated Allah to help the then rulers of Ethiopia. In this paper, a short brief of types of menzuma and the purposes for which it has been used in Ethiopia as well as the brief biography of Sheikh Seid Ibrahim Chale are discussed as a background study. Then, the paper shall focus on analyzing the verses of the anti-fascist ‘Tewesulat’ menzuma which is in Arabic and show how menzuma has been used as a means in the anti-fascist struggle in Ethiopia. To that end, the researcher uses a collection of manuscripts including the manuscript containing the anti-fascist ‘Tewesulat’ menzuma, interviews with former students of sheikh Chale and his successors as well as different documentary sources.

Kamil Abdu Oumer

(Jigjiga University School of Law)

MUSLIM SCHOLARS IN THE STRUGGLE AGAINST THE ITALIAN OCCUPATION IN ETHIOPIA: THE CASE OF SHEIKH SEID IBRAHIM CHALE (1870?-1938 EC.), SHEIKH AHMED YASIN AL-DEBATIY (1870-1933 EC) AND SHEIKH ZEGEYE (1890?-1938? EC)

The Italian occupying power tried to gain the support of the Ethiopian Muslims by taking ‘pro-Islam’ reform measures in the country. However, various Muslim scholars in the country had rejected the incentives provided by the occupier and joined the anti-colonial struggle. The three scholars mentioned above contributed to the struggle by singing anti-fascist menzuma, directly joining the armed struggle, and organizing the community in Wello. The Italian rulers made repeated attempts to kill the three scholars and bombarded the mosque of Sheikh Ahmed yasin Adebatiy by military jets. This research tries to dig out the role of the three scholars in the anti-fascist struggle in Ethiopia. To that end, the researcher has benefited from manuscripts, interviews with those nearest to the scholars and different secondary sources.

Morie Kaneko, Masayoshi Shigeta

(Kyoto University)

FORMATION AND SHARING OF LOCAL KNOWLEDGE ON THE PRODUCTION AND CONSUMPTION OF FERMENTED ENSETE (ENSETE VENTRICOSUM, MUSACEAE) STARCH AMONG THE AARI PEOPLE OF SOUTHWESTERN ETHIOPIA

This presentation describes the process of the formation and sharing of local knowledge on the production and consumption of fermented ensete starch among the Aari people of Southwestern Ethiopia by examining the ways in which they treat the starch, and the livelihood activities that revolve around it, focusing on the human-plant and human-object relationships. The presentation is based on field data on ensete production and consumption from two periods of fieldwork (dry and rainy season) in two villages. There are at least four findings: 1. The number of landraces of ensete has decreased compared with data from the 1980s. This situation is closely related to an “improved” maize variety that was introduced to the farmers, and the encouragement of the cultivation of cereal crops as cash crops by the government. 2. Household A consumed approximately 50–60% of 90 kg of crude starch produced for self-consumption, and the remainder of the starch was given to relatives or sold

at market. 3. Although there was a marked difference in the size of their fields among farmers in Village D at 2300 meters altitude, there was little difference in the size of home gardens in the village. 4. Some female farmers had begun to organize communal agricultural activities, such as producing processed ensete starch. They were attempting to find a means of generating income by placing monetary value on their agricultural products through additional work to produce new products from the basic harvested crops. In the presentation, we give preliminary consideration to how human-object relationships, as relationships of correspondence, constitute human-plant relationships as mutualistic relationships.

Kansite Gellebo Korra

(Arba Minch University)

#### THE MOORA OF THE KONSO PEOPLE IN SOUTHERN ETHIOPIA: FUNCTIONS AND CHANGES

The multiple functions of public places seem to be missing in the various studies undertaken in Konso so far. Own findings reveal that the Moora is an intergenerational institution without which one cannot properly understand Konso social life. The institution has numerous functions both traditionally and contemporarily. While the Moora still carries out its traditional function as a place of; preserving cultural elements, for carrying out rites of passage, maintaining social peace and order (traditional court), public assembly (meeting), informal learning (socialization), entertainment, traditional media, sleeping, guest house and refugee camp and worship, it is today also used to offer modern medical services such as vaccinations, blood tests for HIV/AIDS, during election campaigns and so forth. However, despite its multiple functions of whom many are timely, I want to show, that the institution of the Moora is presently facing challenges. These can mainly be explained by, the spread of Christianity, the expansion of the modern schooling system, the modern judicial system and the deterioration of the natural environment.

Kansite Gellebo, Sophia Thubauville, Sabine Dinslage, Kim Glück, Moritz A. Müller

(Arba Minch University; Frobenius-Institute)

#### ARCHIVAL MATERIAL ABOUT THE KONSO BY A.E. JENSEN – AN ETHIOPIAN ASSESSMENT

Within a research project sponsored by the German Academic Research Foundation the archival material concerning Ethiopian Studies from the legacies of the Frobenius Institute is digitized and will be published in an open access data base and in comprehensive portals. The analogue archival material which is dealt with comprises diverse media (such as maps, notebooks, travel reports, letters, published and unpublished ethnographies, photographs, and films) and represents a unique documentation of southern Ethiopia, which has evolved at the Frobenius Institute between the years 1935 and 1994. By digitizing it and feeding it in a German and English digital data base, the material will be accessible to an international audience for the first time. Apart from the publication of a database, the project provides an exchange of knowledge with Ethiopian academics and local experts. Together with them the archival material is discussed, commented and utilized for further research. The first researcher invited is Kansite Gellebo who conducts research among the Konso. His research

will focus on archival material such as photographs and 16mm films as well as an unpublished ethnography of the Konso by A. E. Jensen from the 1950s. Although the archival material, especially the unpublished ethnography, is outdated when it comes to current terms and theories, they are nevertheless unique documents of a certain place at a certain time and should therefore be discussed and made available for the scientific community and interested public. The presentation will shortly introduce the above mentioned digitizing project and then continue with an assessment of the archival material about the Konso.

Olga Kapeliuk

(Hebrew University, Jerusalem)

#### CONTRASTIVE ANALYSIS BETWEEN THE USE OF THE COPULA IN AMHARIC AND IN TIGRINYA

This study is based on some thirty identical articles printed side by side in Hebrew, Amharic and Tigrinya by the bimonthly magazine “Yediot Nəgat” for the benefit of the Ethiopians living in Israel. The Ethiopian community in Israel counts more than 120 000 souls. Approximately eighty per cent of them are Amharic speakers and twenty per cent have Tigrinya as their mother tongue. Each issue of the magazine contains a translation of several Hebrew articles into Amharic and at least of one article in Tigrinya. This paper will compare the use of the copula as main predicate and as an auxiliary with various verb bases in independent sentences, in subordinate clauses and in cleft sentences; identical use and differences between the two languages will be pointed out. The use of the relative verb as subject and as predicative complement in main sentences and in subordination will also be investigated in both languages. Some statistical data will be added to stress the difference between the two languages in the given corpus. The divergence between the two languages will be highlighted in an attempt at explaining its source.

Steven Kaplan

(Hebrew University of Jerusalem)

#### ZION AS SIGN AND SYMBOL IN THE EOTC

The concept of Zion is one of the most complex and multi-leveled in Ethiopian Orthodox Christian thought. It condenses multiple meanings and expresses ideas connected with natural, architectural and celestial space, human and divine existence and sacred time. Thus Zion refers to an ever expanding series of locations in the Holy Land from Mount Zion to the Temple to the city of Jerusalem as a whole (and its heavenly counterpart); all of Judea and the entire land and people of Israel. It refers to the royal city of Aksum, its main church Aksum Seyon, which is believed to hold the original ark of Seyon. While, the Aksum = Zion equivalence has been discussed in great detail, other aspects of Zion symbolism have received less attention. Furthermore it refers to by extension to every ark in the Orthodox churches. Moreover, the inner sanctuary symbolizes the heavenly mother as the tradition it as the “body of St. Mary”. From the 16th century onwards a pair of curtains has been hung to conceal it on the outside of the two main doors in the western wall of the maqdas and these are referred to as the Gate of Zion. Based on the symbolism of the ark and the Church as wombs, Seyon also refers to the Blessed Virgin Mary. Just as God dwelled in the Temple and His word in the ark

of the covenant, He dwelt in the womb of the Virgin. Significantly the Image of Zion is a Marian hymn, which is recited on the Feast of Mary and the Homily on Zion is an important work of Mariology.

Jonas Karlsson

(Uppsala University)

#### THE ETHIOPIAN LIFE OF JOHN OF DAILAM: AN INVESTIGATION OF ITS ORIGINS

The Ge'ez literature consists to a large extent of translations of Christian texts. This project aims at investigating the origins of one such text: the Life of John of Dailam. A 7th - 8th century saint originally pertaining to the Syriac speaking Church of the East, John came to be venerated also in the Miaphysite Syriac Orthodox Church. This led to the spread of his cult first to Coptic Egypt and later on also to Ethiopia. There exist several Syriac versions of his life, some of which have been published. As for the Arabic versions, no research has as yet been carried out, but a small number of manuscripts containing his life were listed by Georg Graf in his *Geschichte der christlichen arabischen Literatur* (vol. 1, p. 527). Two Ethiopian versions are known: one found in the Gädlä Säma'ətat collection of hagiographical texts (oldest MS: 13th century), the other in the later, Coptic inspired, Synaxarium. The purpose of the present project is to clarify the origins of the oldest Ethiopian version of the life (i. e. the one found in the Gädlä Säma'ətat). Which Syriac (and Arabic) texts can be regarded as its sources and what changes occurred along the road? By comparing the versions in the different languages, I hope to be able to clarify the history of the text. Hopefully, the outcome of the project will also shed some light on the ways in which texts generally passed from Syriac via Arabic to Ethiopic.

Kederala Mohammed Ahmed

(Dilla University)

#### THE ROLE OF MUSEUM IN PROMOTING SOCIAL HARMONY: A CASE STUDY ON THE "RED TERROR" MARTYRS' MEMORIAL MUSEUM

This paper presents the assessment of the role of Red Terror Martyrs Memorial Museum (RTMMM) in promoting social harmony and values of tolerance among the wider public in Ethiopia. In doing so, it investigates the representation and narration challenges in the museum spaces. Data have been collected using interviews, observation, and has been qualitatively analyzed. 'Red Terror', whose counter opposite is the 'White Terror', was the most horrifying event in Ethiopia that occurred from 1976-1978. During this period Ethiopia lost thousands of promising young citizens. The museum narrates the historical events of this time. The findings show that disagreements are evident in the discourse of the "Red Terror" among historians and actors of the event. Though the museum has a number of strong qualities, the research found out that it failed to represent and narrate the counter narrative of the "Red Terror", i.e "White Terror" history. In other words the museum failed to make itself free from the existing controversies over the history of the "Red Terror". Furthermore, it focuses more on the consequences of the Terror and this subsequently creates confusion to the visitors, and forces them to think it as government propaganda appendage. Based on the findings, the paper recommends that the museum needs to make fundamental changes on its

representation and narration, has to organize public discussion and debate, consult historians, museum professionals and other civil organizations, and should get experiences from other memorial museums.

Kefyalew Tessema Semu

(Department of History and Heritage Management, Madawalabu University, Bale, Ethiopia)

### “THEY OSTRACIZE US CALLING CAWWAA”: ORIGIN AND STATE OF OCCUPATIONAL MINORITIES IN THE CASTE SYSTEM OF ARSI OROMO, SOUTHEASTERN ETHIOPIA

This is a historical study of occupational minority known by exonym Cawwaa, based on analyses of oral, literature and observation sources. It focuses on origin, social life and status of the minorities and change and continuity of the ostracism against them by their hosts. Cawwaa are peripheral communities of tanners among the Arsi Oromo in West Arsi Zone of Oromia. There are three views about their origin. They had been denied of political, economic and social rights owing to their objection to a murtii of Arsi caffee, which ended up in the Split of Arsi into Balchaa - the pure majority and Cawwaa - the impure minority. Time of this split is calculated to the 16th Century based on dates of its coincidents. The Balchaa, stigmatize Cawwaa as polluters due to their craft-work and curse. But, the Cawwaa reject the hosts as irrational dominators, while compulsory interactions characterized by a dichotomy exist between them. First, despite stereotypical views of each other, the host and the caste are interdependent. The tanners provide craft products for cultural and material needs of the majority. The hosts in turn pay the minorities for their subsistence. Secondly, hosts tend to stigmatize tanners but not their products. This ostracism underwent changes in time, though still prevails in some aspects. These changes range from total ban on societal relations in the imperial era to a semi-legal craftworkers during the Därg regime and then they become invisible outcastes at the present. Factors for such changes include Bale's role as center of population expansions, conquests and pilgrimages; modernization and political revolutions.

Kefyalew Tessema Semu

(Madawalabu University, Department of History and Heritage Management)

### DYNAMICS OF THE CULT OF SHEIK HUSSEIN OF BALE: ITS COURSE AND CURSE OF THE EXTREMISTS, A HISTORICAL PERSPECTIVE

This article highlights historical dynamics, values and emerging threats to the cult of Sheik Hussein of Bale. Archival surveys, collection of oral sources, observation of ceremonies and reviews of literature have been conducted and available evidences are crosschecked in the interpretation. Sheik Hussein, an Islamic waliyi that lived about 800 years ago at a sanctuary named after him known as Anajina, is the icon of Bale. His connection to the blood line of the Prophet and his spiritual graces are factors behind his fame. His deeds in the Isalmization of Bale have led to his veneration as a saint while already he was alive and fully transformed into a cult, after his concealment. The cult consists of pilgrimages, praising songs and rites at his shrine twice a year. It was rooted in the pre-Islamic muuda of the Oromo that in time blended with Islam. Thousands of adherents partake in pilgrimages. It has immense potential tourism that fascinates even the pilgrims, involving tour of scenic



landscapes, visiting famous shrines and singing in honor of the saint and Allah. However, there are problems arising from inadequacy of tourists' facilities, conservation of the shrines and intangible heritages of the cult. Thus, it is not registered in the UNESCO's Permanent List of World Heritages, partly due to the lack of ample studies. Moreover, due to proliferation extremist teachings of few Islamic preachers, attacks on adherents and vows to destroy the shrines are pending. The traditions of tolerance and interdependence held by the cult are endangered by extremist, who are jeopardizing the heritage that is calling for a lookout. Key words: cult, pilgrimage, tourism, extremism.

Kelemework Tafere Reda

(University of South Africa, Pretoria)

#### TRENDS IN PASTORAL LAND USE AND LAND ADMINISTRATION AND THEIR IMPLICATIONS FOR MULTI-STAKEHOLDER CONFLICT: EXPERIENCES FROM THE AFAR REGION OF ETHIOPIA

Land is one of the key resources in the pastoral areas of Ethiopia. Pastoralism which is both a mode of production and a cultural way of life dictates communal ownership of land on which individually owned livestock reign. This paper is based on a qualitative study conducted in Assayta, Dubti, Amibara, and Gewane districts of the Afar region. The findings reveal that there has been a major shift in land administration and land use patterns following policy changes that resulted in shrinkage and degradation of land resource. Huge tracts of pastoral land have been lost to commercial agriculture and state-run large scale development projects especially along major rivers. This has, to a large extent, undermined clan-based customary practices of land administration and natural resource governance. It has also affected the livelihood pattern of the people as the loss of dry-season grazing land clearly meant reduced mobility of pastoralists and a significant depletion of herd size. Resource competition often led to conflicts between various stakeholders including pastoralists, sedentary cultivators, investors and the government. The government's recent settlement and villagization policies have dictated a new form of land use system based on sedentary agriculture putting additional limits to traditional pastoralism. In the formal land use and land administration policy, proclamation and regulations (which were ratified in 2008, 2009 and 2011 respectively), the regional government clearly recognized the customary rights of pastoralists to land; although, on the ground, more work is being done to encourage pastoralists to lead an 'undisturbed life.'

Samantha Kelly

(Rutgers University, New Brunswick, NJ, USA)

#### ETHIOPIANS AT THE COUNCIL OF FLORENCE (1441): ETHIOPIAN SELF-REPRESENTATION, CROSS-CULTURAL COMMUNICATION, AND RELIGIOUS CONDITIONS IN ETHIOPIA IN THE EARLY FIFTEENTH CENTURY

In 1441 a group of monks from the Ethiopian monastery in Jerusalem were escorted to Italy to represent the Ethiopian Orthodox Church in the ecumenical negotiations conducted at the Council of Florence. The longest and most detailed account of the Ethiopians' sojourn, which included a long interview with the Ethiopians by a papal commission, was composed

by a participant in the proceedings, the humanist and papal secretary Flavio Biondo. Biondo's account is a rich witness to the complexities of transmitting knowledge across cultures and languages, even when the sources of that knowledge were natives of the country under discussion and authorities on the central topic of interest, its religion. This paper will outline some of the ways that European expectations and Ethiopian self-representation converged and diverged. Particular attention will be given to the delegates' extensive and sometimes curious testimony regarding Ethiopian Orthodox beliefs and practices. Even accounting for the likely distortions attendant upon a dialogue mediated by translation across multiple languages, this testimony suggests a particular religious identity for the monks who attended the council, and may shed light on religious conditions in Ethiopia in this controversial period.

Kemal Abdulwehab

(Institute of Ethiopian Studies, Addis Ababa University)

#### NEW APPROACH TO THE STUDIES OF ISLAMIC MSS OF ETHIOPIA: DOCUMENTING AND CATALOGUING FIRST-STUDIED ISLAMIC MANUSCRIPTS OF ETHIOPIA

The common understanding that we have so far with regard to the situation of Islamic mss of Ethiopia was: they are not yet identified and collected let alone to be digitized, studied or catalogued in any forms. Of course this is true with the exception of a few hundred mss that were collected by personal efforts and now are housed within the Institute of Ethiopian Studies and Abdella Sherif Museum of Harar. With the opening of Philology Program in 2005 in the Department of Linguistics of Addis Ababa University, however, the situation of the mss seems to get into another kind of situation: students who have been trained in this Program have produced dozens of direct studies on them. The studies of the students have many merits. One, all of them made basic identifications and descriptions works of the mss; some of them even made a thorough analysis. Two, the studied mss are in good number and are also diversified in their contents, languages and place of origin. All these are surely helpful for further documentation and cataloguing undertakings. This paper will thus try to survey students' studies that have been conducted so far in the Philology Program; and discuss how best this situation will be linked with existing and future preservation and cataloging undertakings.

Kemal Abdulwehab

(Institute of Ethiopian Studies, Addis Ababa University)

#### BASIC FEATURES OF MÄNZUMA, ISLAMIC PANEGYRIC OF ETHIOPIA

The word Mänzuma comes from the Arabic word *naẓama* which literally means "to compose (one's words) metrically; poetize, versify, write poetry". In an Ethiopian context, however, it refers to religious songs recited by Muslims on religious and social occasions in praise of and/or supplication to Allah, the Prophet, his companions as well as local and foreign Muslim saints. Though it is the word "mänzuma" which is widely used across the country, there are other names for it too. These include: in Harar "zikri"; in Arsi "zikri"/"baahroo" and "zekarä"/"sarmade"; and in Saho and Afar (?) "nazme". In this study, the researcher will use "mänzuma" as an umbrella term to refer to all religious songs found in

different areas of the country. In so doing, first, the basic features of Mänzuma in relation to its regional variations, contents, instruments and linguistic as well as poetic styles will be highlighted. Second, drawing from possible early written local and foreign sources, an attempt will also be made to trace the historical root of the mänzuma tradition. In other words, this communication tries to demonstrate the interrelated aspects of Mänzuma and related genres: literature, folklore, theater, philology, musicology, anthropology and history.

Kemal Ibrahim Jemal

(Addis Ababa University)

#### SHEIKH MAHMUD BIN ABUBAKAR AL-QURARI AND HIS MANUSCRIPT COLLECTION IN TIJJE

King Yohannes IV's anti-Islamic policy brought destruction and havoc to the Muslims of Wollo and Shoa. The 'ulama' were the principal victims. For this reason many of them fled to southern Ethiopia, especially to the Gibe kingdoms. The newly Islamic tradition of Gibe received an invaluable boost from this unexpected flood of 'ulama' from the north. All the 'ulama were well received by the rulers and people of the Gibe. Sheikh Mahmud bin Abubakar al-Qurariy, from Ifat in Shoa, was among these 'ulama'. He excelled in all types of Islamic knowledge. He spent many years in Egypt and Zebid (Yemen) studying different Islamic subjects, and upon his return he brought back camel-loads of books. When the persecution ravaged his area he fled to Jimma, where King Abba Jifar II welcomed him and appointed him professor at the madrasa in his royal court, Jiren. Throughout his career he collected and copied manuscripts. Currently there are 105 codicological units possessed by his descendants who live near Agaro town in Tijje, including works of fiqh, hadith, tafsir, theology, Arabic morphology and syntax, history, Tijani and other Sufi literature, manzuma, story books, letters, rhetoric, logic, heresiology etc. Among the most precious works in this collection are two copies of Futuh al-Habasha, perhaps the earliest copies in the whole Gibe area. The collection displays a wide variety of scripts and types of paper. Besides the common script seen in most manuscripts of Gibe, Farsi script is found in two Tijje manuscripts. So far eight European and other watermarks are detected from the different papers found there.

The manuscripts of Tijje collection were exposed to total destruction prior to my efforts. Now they are stored in the residence of the Sheikh's descendants in relatively safer condition. Recently, they are digitalized by the Islam in the Horn of Africa Project.

Kifle Zerue

(Aksum University)

#### ARCHAEOLOGICAL INVESTIGATION AT AHFEROM WOREDRA, TIGRAI, ETHIOPIA

This study has been attempted to assess and document the hitherto uninvestigated but potentially rich archaeological area of Ahferom Woredra, in central Tigray highland of northern Ethiopia. To this end, systematic reconnaissance survey, oral history, and typological analysis of ceramics as well as other archaeological remains have been involved. Based on this, eight new potential archaeological sites have been discovered and documented. The study also provides key insights into settlement distributions and cultural traditions of the

area. Most of the sites are strategically located along the traditional trade routes and in the place where abundant natural resources like high potential of water flow is found substantial for irrigation agriculture. This indicates ecological and socio-economic (trade) factors contribute for the development of ancient village settlements in the region. Decoration and color analysis of pottery along with other archaeological evidence show that period occupation of the three settlement sites has been dated from the earliest phase of first millennium BC to the Middle and/or late phase of the first Millennium AD. This suggests they had been experienced marked continuity in site occupation. Detailed study of settlement findings and ceramic artifact analysis from the five sites, on the other hand, reflects evidence of mere Pre-Aksumite period occupation. Bidirectional cultural interactions locally and regionally are also evident from typological analysis of ceramics, bronze ornaments, masonry architecture, and astonishing monolithic pillars. This study also presents threats of archaeological sites and archaeological objects.

Kindeneh Endeg Mihretie

(Institute of Ethiopian Studies, Addis Ababa University)

#### MORE LIKE HER MALE COUNTER-PART: REPRESENTATION OF THE VIRGIN MARY IN ETHIOPIAN ORTHODOX CHRISTIAN LITERATURE

The Virgin Mary is a subject of divergent treatment in feminist scholarship. Some regret the predominant portrayal of Mary in mainstream Christianity (that is both pre- and post-Reformation Catholicism and Orthodox Christianity) as invariably detrimental to the historical image of womanhood. To the proponents of this view, qualities commonly ascribed to Mary, such as; virginity, obedience and modesty sanction patriarchy. Others recast similar traits of Mary in a positive light viewing them as beneficial for the cause of liberation theology such as social justice and to highlight the plights of women among the devotees of Mary. Though arriving at different conclusions, this study argues that the detractors and champions of Mary take off from a common position which can be termed as theologically reductive. As such, this approach does not allow for the possibility that Marian tradition could be dynamic, dictated, as much, if not more, by historically and culturally specific communal agenda of the devotees in question, as allegedly universal and timeless scriptural exegesis. Marian tradition could therefore be formulated and mobilized both textually and ritually to promote what might appear to the anachronistic view above as less charitable if not downright parochial/sectarian agenda. Accordingly, far from delivering on the promises of the noble ideals ascribed to her, Mary could be represented as carrying out various roles more befitting her male counterpart. In such portrayals, Mary can be seen as rather taking to the battle field and capable of standing a little blood. The paper seeks to substantiate this based on a reading of core Marian devotional texts of the EOC.

Kiya Gezahegne

(Addis Ababa University)

#### THE UNDESIRABLES: LIVING ON THE MARGINS OF RAYYA QOBBO HIGHLANDS

In a place where the line between ‘nobles’ and ‘indigent’ is set in the social strata, the Rayya Qobbo highlanders have a clear distinction of who the ‘undesirables’ are, which can range from slaves to occupational groups. According to the oral accounts of the Rayya Qobbo people, what is referred as ‘Oromo’, with no connection to the ethnic group, are *barya* (slaves) from the south in general traded to the well off, notable, and affluent families in the area called *balabbat*. Within the household structure of a *balabbat*, servants and slaves, female mostly, are incorporated in providing labor force and other spiritual needs. Being considered as the nethermost in the echelon of the society, they served as “sacrificial lambs” in matters of exigency with dubious outcome. Alongside is the occupational groups of artisans and craftsmen who are believed to be possessed by *zar* and despised for their ability to inflict evil spirits unlike the *balezar* who performs *zar* cult and given prestige. These ‘undesirable’ people were insulated from socializing and mingling with the highlanders, which became inexorable. However, by deceiving the ‘notables’ and hiding their identity, marriage alliance, which hitherto is proscribed, is believed to engender socioeconomic and religious thoughts and actions of the Rayya Qobbo highlanders. The objective of this paper is, therefore, to explore how the ‘undesirables’ of the Rayya Qobbo highlands live within the society and the social matrix where the question of gender and being a ‘woman’ is incorporated with regard to slaves whereas religion and religious hierarchy is considered in the low status accorded to the artisans and craftsmen.

Michael Kleiner

(Göttingen University, Germany)

#### THE ALEXANDER ROMANCE IN GIʿIZ AND IN SOME RECENTLY DISCOVERED ARABIC MANUSCRIPTS: A DISCUSSION OF THEIR TEXTUAL RELATIONSHIP

A version of the Alexander Romance, originally composed by Pseudo-Callisthenes in Greek in the second half of the 3rd century A.D., through a number of intermediary stages eventually also reached medieval Ethiopia. Ever since E.A.W. Budge published and translated this Giʿiz Alexander Romance in 1896, scholars have hypothesized that an Arabic text constituted its immediate Vorlage. Yet while intrinsically plausible, this hypothesis could never be conclusively proven (or disproven) because no Arabic Alexander Romance was extant. Recently however the Dutch arabist Faustina Doufikar-Aerts unearthed four Arabic manuscripts of such a text. My paper discusses the relationship between this newly discovered Arabic Alexander Romance and the Giʿiz version as published by Budge; in addition, it assesses the Budge edition in light of the new philological situation.

Magdalena Kloss

(Institute for Social Anthropology, Austrian Academy of Sciences)

#### ETHIOPIAN SLAVES IN YEMEN: A STUDY OF MEDIEVAL ARABIC TEXTS

This paper focuses on the history of slave trade between Ethiopia and Yemen, a dark chapter in the region’s shared legacy which accounted for significant population flows from Ethiopia to Yemen at least from the 1st century AD (as attested in the Periplus of the Red Sea) until the late 19th century, when abolitionist measures gradually came into effect. A comprehensive examination of the phenomenon’s scale and nature requires analyses of textual

and material evidence from both sides of the Red Sea. As a contribution to this endeavour, this paper focuses on medieval Arabic source material which sheds light on the experiences of Ethiopian slaves in Yemen. In ‘Umāra al-Ḥakamī’s 12th-century history of Yemen, for example, slaves of Ethiopian origin appear in a wide range of social positions, from simple household servants to concubines, soldiers, singers, and high-level officials. ‘Umāra also chronicles a little-known period of Yemen’s history, namely the rise to power of Ethiopian slaves who founded the Najāḥid dynasty and ruled the coastal Tihāma region for over a century (c. 1022-1149 AD). Studying this and other medieval Arabic texts (e.g. by 13th-century Andalusian geographer Ibn Sa‘īd al-Maghribī, 14th-century Yemeni historiographer al-Khazrajī, and 15th-century Omani navigator Ibn Mājjid) not only allows for a better understanding of historical slave trading patterns across the Red Sea, but also offers insights into the lives of Ethiopian slaves in medieval Yemen and their manifold influences on Yemeni societal and political developments, which reverberate into the present.

Robert Kłosowicz

(Uniwersytet Jagielloński)

#### ETHIOPIA AS THE KEY ALLY OF THE UNITED STATES IN THE HORN OF AFRICA

Ethiopia is a strategic and highly sensitive zone, placed in the heart of the Horn of Africa. The Ethiopian government’s relations with the U.S. in general have been focused on military and economic cooperation. Ethiopia is now the key ally of Western countries, especially the U.S., which considers it an “important regional security partner” in the global war on terror. Following the 9/11 terrorist attacks, Ethiopia was regarded as one of America’s “anchor states” in Africa. In the late 2006, the U.S. actively encouraged the Ethiopia’s decision to attack the Islamic Courts Union in Somalia, providing its support. In addition, both the Ethiopian and the U.S. covert operations continued in Somalia. Also the fact that the U.S. regional military command for Africa (AFRICOM) created in 2008 has its main base in Camp Lemonnier in Djibouti just 100 km from Ethiopian border, is not without significance. The American support for Addis Ababa in the form of financial assistance, training and equipment, changes the armed forces of the country. Ethiopia is now ranked as the strongest military power in Sub Saharan Africa, and the 3rd strongest military power on the African continent. Ethiopia, with a total population of 95 million people has 182 000 active frontline personnel. More than 24 million people are considered fit for military service. Events of the “Arab Spring” in North Africa in 2011, led to a partial loss of the Washington’s influence in Egypt. Therefore, for the United States Ethiopia has become an even more important strategic partner in the region than ever before, which has strengthened the Ethiopia’s position in bilateral relations.

Michael Anthony Knibb

(Emeritus Professor of Old Testament Studies at King’s College London)

#### ISSUES IN THE PREPARATION OF CRITICAL EDITIONS OF BIBLICAL BOOKS

The aim of the paper is to explore further a number of issues raised by the recent completion by the proposer of a critical edition of the Ethiopic text of Ezekiel (and in part taken up by him in his contribution to the Memorial Volume for Prof. Paolo Marrassini). In

particular, the intention is to consider further the question of the orthography that should be followed in a critical edition, the issues raised by the grouping of manuscripts in distinct families, and the origin and significance of two distinct versions - at least in the case of Ezekiel - of a Hebrew-based form of the text.

Michał Kozicki

(Adam Mickiewicz University, Poznan, Poland)

#### CORPUS PLANNING OF THE AMHARIC LANGUAGE

Even though the Amharic language can boast a rich variety of vocabulary, it still needs a number of scientific words and expressions, predominantly from IT, physics, chemistry, geography or medicine. In order to accelerate its development a great deal of work has to be done to plan its corpus so that Amharic could be a fully-fledged language. The planning of Amharic was particularly needed with the advent of the European civilisation and the new educational system in Ethiopia. As the Ethiopian contacts with the world have been rapidly increasing, the problem of conscientious language planning became seriously considered not only by the Ethiopian linguists. The technical words and expressions are introduced to Amharic in many ways. Although some of the new vocabulary is taken directly from the lexifier (mostly English) with slight phonetic changes sometimes, a number of words are created on the corpus of Amharic or even Geez. New phrases are coined by compounding and phrase grouping with the Geez and Amharic linking methods. Some European words are the subject of creolization, clipping or semantic shift prior to their entering into Amharic. Curious is also the hybridization of expressions which are blends of Amharic and the European languages. Some expressions are even calqued from the lexifier languages. Many Ethiopian commissions from different fields of science are presently coining lots of technical vocabulary which is then analysed linguistically and the best coinages are included in the corpus of Amharic.

Marcin Krawczuk

(Warsaw University, Department of African Languages and Cultures)

#### FROM GUNDA GUNDE TO WARSAW : ON SOME REPRODUCTIONS OF ETHIOPIC MANUSCRIPTS HELD IN THE LIBRARY OF THE DEPARTMENT OF AFRICAN LANGUAGES AND CULTURES, WARSAW UNIVERSITY

The Library of the Department of African Languages and Cultures, Warsaw University is in possession of microfiches containing reproductions of Ethiopic manuscripts originating from the famous Gunda Gunde monastery. Their arrival in Poland was a fruit of academic cooperation and personal friendship between two eminent scholars of Ethiopian studies: Stefan Strelcyn and Roger Schneider. All of them are *vitas* (*gedlat*) of the abbots of Gunda Gunde monastery. They were used as basis for MA theses but only one of them has been published. In my presentation I will discuss the history of these reproductions as well as the meaning of their contents for the reconstruction of the history of the Stephanite movement in the Ethiopian church and the monastery itself.

Verena Krebs

(The Hebrew University of Jerusalem)

#### DIPLOMACY AS A MEANS TO AN END: SOLOMONIC ETHIOPIAN INTEREST AND INVOLVEMENT IN WESTERN EUROPE IN THE 15TH AND EARLY 16TH CENTURY

With the onset of the 15th century, Ethiopian Solomonic rulers sent emissaries to the courts of Latin Christianity. Solomonic Ethiopia was not just the instigator, but also the crucial side in the maintenance of these late medieval intercontinental contacts: In the 15th century alone, the Solomonic court dispatched at least nineteen successful embassies to various courts of Western Christianity, in contrast to altogether wholly unsuccessful European attempts to reach the Ethiopian highland court. It has long been posited that the Solomonic rulers were primarily interested in military alliances, the acquisition of weapons, or a rapprochement with the Latin Church in their diplomatic ties with Latin Christians. However, the sources indicate that this is – for the largest part – not the case prior to the jihad of Imam Ahmed. Instead, the Ethiopian sovereigns showed an express interest in Western European religious artefacts, such as relics or other religious material culture, as well as in recruiting artisans, craftsmen, and scholars. This interest thus differed little from courtly contacts within medieval Europe. In comparison, it appears that the European delegations to the Horn of Africa were not only far less successful, but that they were in fact motivated by a desire for military and ecclesiastic alliances with Ethiopian Christianity. Beyond this disparity in diplomacy, the paper also investigates a hitherto much neglected aspect of Ethiopian involvement in Western Europe in the late Middle Ages: from 1450 onwards, Ethiopian sovereigns and members of the royal family substituted direct diplomatic ties with Western Christianity for informal and trade relations, dispatching delegations for the direct acquisition of desired personnel, as well as directly importing and even commissioning works of religious material culture from Western Europe.

Bar Kribus

(Institute of Archaeology, the Hebrew University of Jerusalem)

#### THE CREATION OF AN AFRICAN SHEBA? THE IMPACT OF PRE-CHRISTIAN CULT AND CULTURE ON AKSUMITE CHRISTIANITY

This paper will examine the relation of Ethiopian Christianity during the Aksumite period to its polytheistic predecessors. The examination will be based on archaeological and textual evidence. Aspects which will be examined include changes in the nature of cult from the Pre-Aksumite to the Aksumite periods; continuity vs. change in the location of cultic sites; the nature of funerary cult in the Aksumite kingdom and its continuation in Christian Aksumite and medieval times; the symbolic meaning of the Aksumite architectural style and its representation in medieval churches; the status and role of the king based on numismatic and inscriptional evidence, and on the existence of stone throne representations. Officially, in many parts of the Late Antique world, the spread of Christianity entailed a rejection of the previous, polytheistic culture and identity. It will be suggested that this was not the case in the Aksumite kingdom. Aksumite Christianity emphasized cultural continuity and adopted many symbolic elements of its polytheistic predecessors. Within this context, a hypothesis regarding the motives leading to Ethiopian pre-Christian cultural and religious affinity with South



Arabia, and the continuation of this affinity into Christian Aksumite and medieval times, will be suggested.

Magdalena Krzyżanowska

(Universität Hamburg)

#### INTERACTION OF EPISTEMIC MODALITY AND TIME IN AMHARIC

Epistemic modality is a grammatical category that refers to the speaker's evaluation of her/his knowledge concerning a given state of affairs. The modal epistemic expression itself occurs only in the present tense; this may be because the evaluation is made at the moment of speaking, or else because the present, as the maximally unmarked tense, is the tense most appropriate for the non-temporal category of modality. On the other hand, modal epistemic expressions require a verbal complement, i.e. the main verb; and this (unlike the modal itself) may be coded for past, present or future. In Amharic, epistemic modality is conveyed by various expressions that are grammaticalized/lexicalized to different degrees. An example of a highly grammaticalized modal epistemic expression is *yəhonall* 'might': [wändəme yəmätə] *yəhonall*, 'my brother might come'. An example of a lexical means of expressing the category is the construction *yä-[VERB] yəməslännall* 'it seems to me that VERB' as in: [wändəme yämmimätə] *yəməslännall*, 'it seems to me that my brother will come'. The aim of my paper will be to analyze which variations of time are possible for the main verb in a selection of Amharic modal epistemic expressions, some grammatical and some lexical. Drawing on data from spoken and written Amharic, the paper will investigate what kind of states of affairs (states, events) can combine with a given modal epistemic expression. Additionally, it examines what forms of the main verb are possible and how this form may motivate the time nuance conveyed in the modal expression. The category of aspect will also be taken into consideration.

Kamil O. Kuraszkiewicz

(Warsaw University, Faculty of Oriental Studies)

#### PHARAOHS, ETHIOPIA AND THE POLISH CAUSE?

The contacts between pharaonic Egypt and lands to the south of it are well attested. In contrast to the regular relationships with areas and peoples in the present-day Sudan, any travel to the lands lying farther south was an exceptional occurrence. Such destination, of an exceptional importance for the ancient Egyptians, was the land of Punt. The sources, mainly written ones, list several expeditions sent by Egyptian kings to that area (situated, most probably, in the today's Ethiopia, Somalia and Eritrea). During the excavations of the Polish mission at Saqqara (one of the most important cemeteries of Egyptian kings and highest officials), the evidence was found of a possible, unknown from other sources, expedition sent to Punt when the pyramids were built, by Pepy I (ca. 2321-2287 BC). The evidence and its probable interpretation will be discussed.

Mehdi Labzaé

(Université Paris 1 Panthéon-Sorbonne, Centre Européen de Sociologie et de Science Politique / French Center for Ethiopian Studies)

## COMPETING CONCEPTIONS OF THE CADASTRE: LAND ADMINISTRATION AND POLITICS IN BENISHANGUL GUMUZ

In the course of the 2000s, the Ethiopian government gave a new trend to its agricultural policy. Private investment is now seen as the main engine of agricultural growth in the country. A policy of identifying land to be transferred to private investors practicing large-scale agriculture has emerged and led to an increased land pressure in regions that were hitherto spared by this phenomenon. In Benishangul-Gumuz, this objective of transferring land to investors goes hand in hand with another governmental policy: the construction of the cadastre. Land holding certification programmes are carried out by the local administration, with the help of foreign-funded development programmes aiming at securing the peasants' land holdings. While agro-investment is said to bring productivity growth, land titling is justified by the government as the means to protect the peasantry and insure food security. However, these two objectives proved in practice to be largely conflicting, as they convey contrasting meanings of justice. The setting up of the cadastre has been used as an occasion to redraw the map of rural settlement and evicting peasants from their land to make way for private investors. This paper discusses the consequences of these conflicting uses of the cadastre in terms of access to rural land and local politics.

Lakew Wondimu, P. Natarajan

(Ambo University)

## ENVIRONMENTAL DEGRADATION ON THE HUMAN HEALTH AND ECOLOGY OF KOKA LAKE, MOJO, ETHIOPIA

Koka Lake also known as Lake Gelila is one of the Rift valley lakes in Ethiopia, located in the south Central Ethiopia, and 175 km south east of the capital city of Addis Ababa. The original storage capacity of the lake was 1850 million m<sup>3</sup> and the water level fluctuates in accordance with the prevailing rainy seasons. The total electric output is 110Gh/yr. The source water for the reservoir is from Awash and Mojo Rivers, and underground water source from the reservoir. It is the main source of water for drinking for the people in the neighborhood and electricity for the region. The water is extensively used for cultivation of agricultural crops, and the water is profusely used for floriculture and processing industries located close to the lake. The fishery resources of the lake provide livelihood for a large number of local people, and it is exported to big cities in Ethiopia. The fish seeds available in the lake are the source material for aquaculture in different parts of Ethiopia. Unfortunately, off late Koka Lake has intensively degraded and turned to be quite dangerous not only affecting the ecology of the lake, but also it affects the life and life management systems of the people around the lake. The paper presents the results of the research study carried out in the lake during the period from 2010-2012. The lake is heavily polluted due to the discharges of contaminants through various sources. The main sources of pollution are intense agricultural and industrial activities, large scale floriculture operation, heavy sedimentation through soil erosion from high lands, intense fishing activities, sprawling tourism etc. It clearly spells how far the environmental degradation, eutrophication, sedimentation, agricultural and industrial chemicals and sewage disposal have affected the ecology of the lake. The paper also explains in detail the livelihood impairment due to the deterioration of the lake through overfishing, weed infestation, malarial infections, and other disorders which are prevalent among communities. Suggestions are provided to conserve and protect the lake from further damage and to regain the past glory.

Stephanie Langstaff

(Graduate Institute for International and Development Studies, Geneva)

#### STATE EDUCATIONAL POLICIES AND PROVISION FOR AFAR PASTORALISTS IN ETHIOPIA: A HISTORICAL PERSPECTIVE

Education, as transmission of knowledge, skills and values, is central to individual and collective development, and constitutes a major issue of concern for states and societies. It is also a contested field, owing to its specific nature as a bearer of values and its role for both social reproduction and change. This paper will provide a historical analysis of state educational policies and provision for Afar pastoralists. Based on an analysis of policy documents and field research, the study will examine how the mandate and delivery of education have evolved since the establishment of the first governmental schools in the late 1940s – early 1950s, and throughout the successive Ethiopian regimes. It will argue that change in the broader context (locally, nationally and internationally) did not fundamentally change educational policies. In fact, the purposes of education and the underlying conceptions of education, pastoralism and development have remained largely constant over time, undermining the formulation of policies that are more relevant and adapted to pastoral livelihoods.

Shauna LaTosky

(Max Planck Institute; University of Leipzig)

#### NEGOTIATING BRIDEWEALTH AMONG THE MURSI OF SOUTHERN ETHIOPIA

How are acts of bridewealth exchange highlighted and celebrated in Southern Ethiopia? When do marked acts occur and how does the giving and receiving of bridewealth rhetorically establish the criteria for identification, announce specific relationships and create (or reiterate) commitments to them? In my paper I will address such questions by focusing on the rhetorics of marriage and descent in the narratives of bridewealth exchange among the Mursi. According to Mursi rhetoric, bridewealth consists of ‘38 cows and a gun’ and it is considered the most significant negotiation in the life of a Mursi man. That the Mursi still feel the force of this rhetoric - even though the actual number of cattle given might be much lower or much higher than the ideal number – is expressed in Mursi narratives about marriage and bridewealth. Drawing on a number of stories from Mursi men and women, I show that bridewealth is still considered to be the most effective way to heed ones moral commitment to the Mursi community, to resolve disputes, especially those involving homicide, and to maintain peaceful social relations.

Shauna LaTosky and Jana Zehle

(Max Planck Institute; University of Leipzig)

#### EDUCATION AND THE ENVIRONMENT IN SOUTHERN ETHIOPIA: LESSONS ON TRADITIONAL ECOLOGICAL KNOWLEDGE (TEK) FOR POLICY PLANNING AND PRACTICES

Agro-pastoralism in southern Ethiopia has been central to the processes of production and distribution in the informal sector of the economy, but it remains excluded from the formal economy. Even more fundamentally problematic is that the knowledge and skills of pastoralists are undervalued and their contribution to poverty alleviation often unknown or misunderstood by policy makers. This is because current education and development rhetoric in Ethiopia relegates the traditional ecological knowledge (TEK) of pastoralists to the margins, rather than bringing this knowledge to the centre of development policies that are currently affecting and changing the lives of pastoralists in southern Ethiopia. One way in which such development policies could integrate local expert knowledge is through education programs, which build on local values, experiences, cultural rights, and which are rooted in the past, present, and future. Drawing on the expert local knowledge of the Mursi of Southern Ethiopia, we argue that TEK is an economic resource in itself, which, when harnessed, cultivated, and taught in pastoralist education programs, would help in the future to spread resources beyond the few pastoralists in Mursi who are 'educated' (e.g. through local knowledge of food security, employment opportunities for pastoralists etc.). Against the backdrop of the 2015 Millennium Development Goals, MDG 7 in particular, the present study highlights the role of integrating expert local environmental knowledge into education policy and gives recommendations, based on innovative indigenous education models, as to how TEK can be effectively integrated into education programs for pastoralists.

Ralph Lee

(Independent scholar)

#### STORIES IN THE TEXTUAL HISTORY OF ETHIOPIC DUETERONOMY

Analysis of around 30 manuscripts from the 14th century to the present day reveal a variety of variations in the text. Some show evidence of Ethiopian scholars acquiring new versions and amending the text, others indicate changes in the use of Ge'ez language, and yet more show interesting contextualisation of the text. This paper seeks to investigate the story behind a selection of the most significant textual variations found.

René Lefort

(Independent researcher)

#### YOUNG MALE UNEMPLOYMENT IN A RURAL KEBELE OF NORTH SHOA

The presentation will first be based on surveys made in the two last years about the 16-30 years old males who are jobless in a rural kebele of North Shoa. The definition they give for a jobless is somebody who cannot earn enough to marry and sustain a family, because he has no land, not enough land, or at best occasional informal job. The survey showed that three quarters of this population are "jobless". The woreda authorities confirmed they reached the same conclusion with their own method. The second part of this survey consisted of interviews of these "jobless" on how they expect to escape from this situation. The responses were very closely related to their living distance from the town, at the centre of the kebele, which is greatly correlated to their educational level. Those from the town or just around, who went to school until sometime the 10th grade, want to launch a "business" (they are very vague on the kind of business), preferably in a much bigger town in the vicinity. Their main

obstacle is the lack of funds. They estimate they need a starting capital of around 20.000 to 30.000 birr. The second group, with a lower educational level, has the same expectations, but more modest and more local. Finally, the third group, mostly illiterate, think that their only lifeline is to try to emigrate illegally to the Arabic countries, which needs around 10.000 birr. The third part of the survey was to inquire about the attitude of the authorities regarding this problem. Their position can be summarized in two words : panic and powerlessness.

Kirsi Leikola

(Addis Ababa University, University of Helsinki)

#### TALKING MANJO, LINGUISTIC REPERTOIRES AS MEANS OF NEGOTIATING MARGINALIZATION

This paper, which is based on my PhD dissertation, shows that the Manjo, a marginalized Kafa-speaking minority of former hunters in southwest Ethiopia, conceptualize and negotiate their marginalized status by means of language ideologies and linguistic behaviour, a subject not studied in relation to "polluting" minorities. The emic interpretation is that to be Manjo is to be outside, far and below. This is claimed to contribute to the lack of the linguistic competence in the interaction with non-Manjo Kafa speakers and mentioned as one of the key components in marginalization. In 50 speeches, delivered by the Manjo in Kafa language, "to be Manjo" is reflected in relation to the majority. The articulation is multivocal varying from a wish for integration to complete separation. When the language used was investigated in the framework of variationists through the concept of style, it was noted that the speakers use different styles accessed through the available network connections. The language ideologies the styles present are used in creation and representation of various social and cultural identities according to need.

The research shows the importance of the networks in providing the access to styles and ways of speaking to draw on. The talk boundary in the society is either being "talked away" by engaging in connecting networks that promote access to common communicative practices or it is being "talked into prominence" by emphasizing the differences and using repertoires aiming at the strengthening of the group identity of the Manjo. Thus, the linguistic boundary is also Manjo enacted and contributes to the identity construction tendencies inside the Manjo group.

Basil Lourié

(St Petersburg State Univ. of Aerospace Instrumentation)

#### AN ARCHAIC JEWISH-CHRISTIAN LITURGICAL CALENDAR IN ABBA GIYORGIS OF SAGLA

The "Mashafa Mestir" of Abba Giyorgis of Sagla contains a passage with some calendrical calculations which were hardly understandable already to the mediaeval scribes (and, because of this, not so easily recoverable in the critical edition). The calendar meant by Abba Giyorgis could be, however, restored as a Second Temple Jewish 364DY calendar with the seven-year solar and six-year lunar cycles. In this way, a relatively late Ethiopian author preserves a very archaic Christian and Jewish liturgical (and astronomical) tradition.

Mario Lozano Alonso

(Universidad de León)

“DE COMO DOM CHRISTOVÃO DEU A PRIMEYRA BATALHA A EL REY DE ZEILA, NA QUAL O MOURO FOI VENCIDO E FERIDO”. ISLAM AND MUSLIMS IN ETHIOPIA THROUGH THE PORTUGUESE EXPEDITIONARIES EYES (1541-1543)

The aim of this paper is to analyze three Portuguese Chronicles about Ethiopia written in the beginning of the XVIth century (*Verdadeira informação das terras do Preste João das Índias, Dos feitos de Dom Christovam da Gama em Ethiopia, Tratado dos feitos de Vasco da Gama e seus filhos na Índia*) in order to, primarily, extract relevant data that could be helpful in establishing the expansion of Islam and its area of influence (geographical regions and toponyms) and the characteristic features of the religion in the Horn of Africa during the first half of the 16th century. Secondly, we intend to identify any possible exaggeration or inaccuracies that could have been written by comparing them to significant information available today on Ethiopian Muslim communities in the region. Likewise, we aim to synthesize the different impressions that the Ethiopian Muslims made on the Portuguese chroniclers, connecting these impressions to old archetypes inherited from the times of the Reconquista. Finally, we intend to carry out a critical judgment in order to assess the value of these Chronicles as historical documents.

Mario Lozano Alonso

(Universidad de León)

“PROYECTO BIRANA”. AN INITIATIVE TO DIGITALIZE ETHIOPIAN MANUSCRIPT COLLECTIONS IN SPAIN.

Since January 2014, the Proyecto Birana (Spanish for Birana Project) has been elaborating a digitalization of the sixteen Ethiopic manuscripts owned by the Biblical and Oriental Institute (León, Spain) and of numerous private original copies. Inspired by the Ethio-SpaRe Project conducted by the Hamburg University, but on a much smaller scale, it is expected that the first stage of this digitalization be finished in 2015. The digitalized manuscripts are published online on the blog page of the initiative and can therefore be easily accessed by researchers as well as other interested audience. It will be possible to consult a number of the codices exposed in the Museum of Biblical and Oriental Art through the use of QR codes, which will enable the visitor to view all pages of the document with a PDF reader. The main objective of this paper is to present the described project to the international research community by explaining its most important features, specifically: the methodology used, tools employed in the process of digitalization, number of digitalized manuscripts, identification and classification of documents, and the research that we intend to carry out, among other important aspects. Additionally, we will suggest plans for the future of the initiative, such as the possible digitalization of recently discovered private collections and manuscripts belonging to other Spanish museums, extending thus the project's area of influence. Finally, a general balance will be carried out in order to assess a year of the initiative's activity, in which the project's strengths and weaknesses will be commented, as well as problems linked to its preservation.

Gianfrancesco Lusini and Lorenza Mazzei

(Universita degli Studi di Napoli l'Orientale)

#### ILLUSTRATED ETHIOPIAN MANUSCRIPTS FROM ITALIAN PUBLIC LIBRARIES AND PRIVATE INSTITUTIONS. A PRESENTATION OF TEXTS AND IMAGES

Fresh and systematic researches within manuscript funds kept by Italian public libraries and private institutions (Milan, Parma, Florence, Pistoia) allow the examination of a number of illustrated codes of particular interest. From their study significant data emerge regarding both the comparative analysis of already known iconographic themes and the knowledge of yet unpublished figurative cycles, conceived to illustrate not only codes but also magic rolls, sensul and other liturgical objects. The possibility of dating some of these images - thanks to written documents like the colophons - helps to clarify factors of development and fundamental steps in the historical development of the Ethiopian art.

Jean Lydall

(Independent Scholar)

#### THE RHETORICS OF ADDRESS AND REFERENCE IN HAMAR

When reaching Ethiopia 45 years ago, I was struck by the complicated greeting etiquette and hierarchical terms of address that I observed in Addis Ababa. In contrast, on arriving in Hamar, southern Ethiopia, I was confronted with completely different greeting conventions - very quiet and inconspicuous, and, I thought, egalitarian - and a corresponding set of address terms. The better acquainted I became with Hamar ways the more I realized how much rhetorical weight is involved in the conventional forms of greeting, address and reference, and also in how people manipulate these rhetorically to further their own interests. The Hamar use a wide range of relationship terms – kin, affinal, friendship and others – as terms of address. They also use a range of personal names. There are conventions as to which terms or names should or could be used in any situation. Each term evokes certain feelings, expectations, rights and duties, hopes and fears associated with the matching relationship. The use of a personal name also implies a relationship in which the addresser is ranked higher or equal to the addressee. In any particular relationship there will be various acceptable and unacceptable forms of address, and response to these. There is much room for rhetorical play. Similarly, when referring to a third party, a person makes creative choices as to which relationship to that person they will evoke, for example: X, my father, your hunting friend, the son of Y, the father of such and such a cow, etc., thereby setting the scene or general tone for whatever they are trying to communicate, demand or request.

Terrence Lyons

(George Mason University)

#### THE ETHIOPIAN PEOPLE'S REVOLUTIONARY DEMOCRATIC FRONT: FROM INSURGENCY TO AUTHORITARIAN PARTY, 1991-2014

The Ethiopian People's Revolutionary Democratic Front (EPRDF) has dominated Ethiopian politics since emerging victorious in 1991 following a protracted civil war. What

explains how a small, ethnically based Marxist-Leninist rebel movement in Tigray transformed into a ruling party with six million members and a hierarchy that links the smallest village to the center? This paper argues that the heritage of the period of armed struggle continue to shape the EPRDF as ruling party today. The legacies of the war in Ethiopia included leadership coherence, hierarchical discipline, and experience in wartime administration of liberated territory. In addition, the specific imperatives of the war-to-peace transition following the defeat of the Derg provide the mechanism for power consolidation and for the EPRDF to incorporate constituencies in southern Ethiopia some distance from the war zones in the north.

Erin C. MacLeod

(University of the West Indies / Vanier College)

#### ET IN JA: REPRESENTATIONS OF ETHIOPIAN FAITH AND CULTURE IN JAMAICA

Over the past more than half century, Jamaican reggae musicians have sang about Ethiopia in music that has circulated internationally. The link between reggae and Rastafari means that sometimes Haile Selassie, Shashemene, the Ethiopian Orthodox church will be mentioned, other times bits and piece of Amharic will enter into the music. The Rastafari have venerated Ethiopia since the advent of the movement in the early part of the twentieth century. Though most Jamaicans do not identify as Rastafari, both the music and the profile of Rastafari have meant that Ethiopia has resonance in Jamaican society. This paper will look at the existence and representations of Ethiopian faith and culture in Jamaica in the present day. The Ethiopian Orthodox church, established in Kingston, Jamaica in 1972, has recently been the subject of a conflict between different groups of adherents—both convinced of the authenticity of their claims to the Church. The advent of what has been referred to in the international press as a “reggae revival” has meant that there have been more mentions of Ethiopia and Ethiopianism in music heard on the radio and in regular concert events on the island. Non-credit Amharic classes have been taught for the past few years at the University of the West Indies, and Ethiopian fashion, as well as dancers, appeared in a recent iteration of Caribbean fashion week. In addition, an honorary consul general for Ethiopia has been appointed—Yodit Getachew-Hylton—and she has been involved in a number of initiatives to promote Ethiopia in Jamaica. Through an analysis and contextualization of these different practices of “Ethiopia”, this paper will attempt to situate the position of Ethiopia in the public consciousness of Jamaica.

Magdalena Łaptaś

(Cardinal Stefan Wyszyński University in Warsaw)

#### BETWEEN EGYPT AND ETHIOPIA: THE NUBIAN APOSTOLIC TRADITION

During my speech I intend to present the material concerning the apostolic college in the Nubian painting. In Nubia, the twelve apostles are almost always flanking the central figure of the composition such as: Christ, the Virgin Mary or an archangel. Thus, the apostolic college surrounds this central figure and symbolizes the church as well. Comparing the similar compositions from the other areas, one can state that constitution of the apostolic college varies according to the local backgrounds. However in most of the countries Paul is



included, according to the tradition, which was born in Rome. In Nubia, in contrary, Paul is omitted which results in a special position of Andrew. The aim of my paper is to compare some examples of Nubian paintings with that of Egyptian and Ethiopian ones, to show to which extend the Nubian painters could rely on the external influences and to which they created they independent tradition. I hope that my presentation will initiate the discussion with participation of the specialists of Ethiopian art.

Mahlet Teferawork

(Addis Ababa University, Institute of Ethiopian Studies Department)

#### THE EFFECT OF GLOBALIZATION ON THE ETHIOPIAN TRADITIONAL COSTUMES

This study gives due attention to the third approach which is hybridization and select it as a theoretical framework so as to show the effect of globalization on Ethiopian traditional costumes. It is the blending of the traditional and western styles that is reflected on contemporary traditional costumes. Thus, this study tries to show the hybridity of the traditional way of designing and contemporarily designed (which is in the flavor of western designs) the traditional costumes of Ethiopia. To accomplish the above major tasks, interview was conducted with a number of local designers. Then, observation is conducted to understand the various types of newly styles designs of the traditional costumes designed by the local designers in comparisons with the former traditional way of designs. In addition to primary data, secondary materials were important sources of information. Findings of the research reveal that the costumes/traditional costumes can express societies 'and culture, there is a clearly difference between the traditional designs and the newly designed Ethiopian traditional costumes. The findings also show that until recent times different social groups especially the youth prefer the western styles clothes than the traditional ones. As shown in the study, since very recently there is a tendency of shifting from focusing on the outsiders' cloth styles to that of the traditional clothes. This is because, the new designs of the traditional clothes and variety of articles made by these traditionally woven materials like T-shirts, and others are comfortable to wear.

Daniel Mains

(University of Oklahoma)

#### YOUTH, INFRASTRUCTURAL DEVELOPMENT AND CONTINGENT FUTURES IN ETHIOPIAN CITIES

This paper is based on contemporary ethnographic research with young men in the cities of Hawassa and Jimma who have found work in projects related to infrastructural development. The paper develops two primary arguments. First, working on infrastructural development projects, particularly road construction, provides a means for formerly unemployed young men to move through time towards a desirable future. Young men are able to reposition themselves within relations of exchange and dependency in a way that was previously impossible. Second, the success of road construction is highly contingent on a number of factors that are outside the control of the state, including pre-existing informal settlements, the personalities and social networks of government administrators, and local environmental and climatic conditions. This means that the ability of youth to move through

time in a progressive manner is also contingent on these factors. This paper explores how their encounter with infrastructural development leads young men to reformulate their conceptions of a progressive future. Additionally, the paper offers insights into the potential role of the Ethiopian state in supporting progress, both in the lives of young men and in the nation more broadly.

Momoka Maki

(Sophia University, Tokyo, Japan)

#### WOMEN FIGHTERS IN TPLF – WOMEN’S AGENCY IN THE STRUGGLE AND POST-CONFLICT SOCIETY

TPLF was established in 1975 and from the beginning of foundation organized women as formal member as men. TPLF promoted the idea of women’s liberation to society through their activities and set a lot of programs for women as girl’s education, agricultural training for women and so on. It is said that there were more than 25,000 women fighter in TPLF. The purpose of this study is to examine the agency of the TPLF women fighters, during the fighting against the Mengistu regime and also post-conflict society. There were broad supports from the Tigrayan women during the struggle of TPLF, especially western part of Tigray. Women’s contributions were deeply connected with women’s fighter’s activity. In this study I will discuss both on women’s fighter and the women’s support from the civil side. Tigray Women shows their agencies with TPLF as soldiers, secret agent, civil organizer and civil supporter. The following a number of points will be examined. Firstly, I will discuss on the TPLF’s policy towards women and general relationship between TPLF and Tigray women. Second point is on the women fighters who participated in TPLF as soldier. The issues of women’s fighter in TPLF have already studied in several researches in. Along with those studies, the testimonies of ex-women’s fighters reveal their experiences in detail, as women’s status in TPLF, motives of participation, variation of generation, experiences as soldiers (training, injury, marriage, delivery, and so on). Third point is on the women’s civil support for TPLF. TPLF liberated western part of Tigray from the mid 1970’s and established their administration in liberated area.

Maknun Ashami, Jean Lydall

(Max Planck Institute for Social Anthropology, Halle/saale)

#### WHAT HAS REALLY CHANGED? A LOOK AT THE HISTORY OF PLANNED DEVELOPMENT IN THE AWASH VALLEY SINCE THE 1960S

The first cotton plantations in Ethiopia were developed in the 1960s when large tracts of land were granted to concessionaries in the Awash Valley. This development involved the loss of grazing areas and the blocking of routes to and from dry season grazing areas. The building of three dams, one for hydroelectricity, also altered the ecology of the valley, in particular reducing the seasonal flooding down stream, and hence the way of life of the pastoralists who made their living there. It would not be an exaggeration to state the famine of 1973 might not have had the same effect had the river been allowed to flood as in the unregulated past, and had the normal flooded areas been available as grazing areas to the Afar pastoralists. The military government nationalized all land, turning the concessionary areas

into a state farm. It also abolished the role of the local Afar 'chiefs' who used to be in charge of communal tribal property (land and livestock). Although the next government, the EPRDF, under pressure from the Afar Liberation Front (ALF) decided to return some of the nationalised land in the Middle Awash Valley to the Afar, it did not provide capacity building, and the land fell into disuse or was given out on lease to non-Afar. The Developmental State continues to run the show without due consideration of the wishes and aspirations of the local population, and is now embarking on 100 000 hectares of sugar. For the past forty years the Awash Valley has been the site of protracted, complicated and vigorous struggles as the established traditional population has confronted the intrusive forces of the “modern” world.

Luca Mantovan

(Dire Dawa University)

#### THE ETHIOPIAN LAND DEBATE: EVIDENCE OF DIVERGENCE

In the early 1990s, the Ethiopian land debate was polarized along the two usual directions. At one extreme, some donor agencies pushed for private ownership and free market, claiming that state ownership was generating tenure insecurity and discouraging private investment. At the other extreme, the government maintained the Därg's line in favor of state ownership and public investment, which was justified by Lenin's class argument, and which claimed that peasants were divided into ox-classes polarizable by the land market. Today, although the state-market rhetoric is out-dated, the debate is still justified by old arguments. Within the World Bank, Lenin's argument has been resumed to accept state ownership and push for land rentals. Within the Ethiopian Studies, instead, the opposition to the developmental state is based on Chayanov's demographic argument – a second Russian argument that in Ethiopia was first proposed in the 1970s - and claims that peasants are a homogeneous class able to administer land directly with Peasant Associations. Though opposite, these two positions converge on one point. Both claim that land transfers are generated by imbalances between own land and resources, and that they imply a rebalance. This paper revisits the empirical foundations of that claim on the basis of the data that the World Bank is collecting in Wälo and Gojam since 1999. Such data have been recently presented as evidence of rebalance. The paper, instead, argues that they highlight an excess of land transfers, re-opening the question of rural class formation, and suggesting that today there is a polarizing element in peasant reliance on indecent off-farm occupations.

Andrea Manzo

(University of Naples "L'Orientale")

#### AKSUM AND THE EXTERNAL WORLD. A TENTATIVE AGENDA

The aim of this presentation is not only to summarize the available data for the reconstruction of the broad network of relationships between Aksum and the external world, but also to outline some still largely unexplored issues. Most of these issues should be studied with an archaeological approach, as only few texts, not homogeneous for quality and distribution through time, provide some information on them. As a matter of fact, although certainly related to the commercial role of Aksum in the ancient world, these issues mainly regard the internal structure of the kingdom itself. The first unavoidable one is what is Aksum

and what is not, how the different parts of the Aksumite sphere of influence interacted and how this affected the role of Aksum in the broader interregional network. Of course, this is related to the problem of how the external contacts were managed at Aksum and if and how they affected the Aksumite society. This is in turn related to the problem of the distribution and circulation of the imported goods and to the contribution their study can provide to the achievement of a better understanding of the Aksumite society. A further and related issue is represented by the adoption of foreign iconographies, styles and technologies not to be seen as a passive consequence of the contact, but as a process showing intentionality and a selective attitude on the Aksumite side. Indeed, the understanding of the local and specific meanings and functions that foreign elements could have had at Aksum should be regarded as a challenging but promising field of study. All these aspects will be discussed, but, of course, very few answers will be provided, given the present limits of the available data, with the wish that these problems could enter into the scholarly agenda for the next years.

Cressida Marcus

(Institute of Social and Cultural Anthropology, The University of Oxford)

#### GONDERINE CHURCHES

The foundation of royal churches created the city of Gondar, which all enjoyed tribute from satellite rural parishes. Priestly tenure was a cornerstone of land grants (rim) and this institution linked secular power with sacerdotal hereditary privilege. This paper traces the palimpsest of royal churches that dominate the cityscape. So as to consider how, within the context of religious revivalism, churches all in all represent the bastion of status quo, an alternative polity of resistance, and a cog in the workings of the fast growing city. Findings will show that archaic patronage is reconfigured. Churches continue to function within the context of a hereditary priesthood, and church service, while para-church senbette associations are mushrooming. Looking into how the relations between royal churches and their former satellite rural parish churches are maintained today or not, involves coming to grips with the future orientation of the city. This is evident in the reconstruction, of new peri-urban parishes, adopting former patron saints. Delineation of the Gondarine religious estate, involves an analysis of the exchange value of tribute, shedding light on the political economy. The negotiation of land for church building, the offerings of millions of birr given specifically for church construction, are a template for expansion. Offerings of a sumptuary nature, of feasts, which garnish priestly salaries, which are very low, begs the question then, of hereditary service and tribute. Kiddust Chirkos has grain stores built into perimeter walls. How does commerce affect the church's coffers and the fortunes of churchmen?

John Markakis

(University of Crete, Greece)

#### EMERGENT LOWLAND PERIPHERY

Heretofore neglected, Ethiopia's lowland periphery is viewed as the potential prime mover for economic development. The region's resources – land, water, minerals – are expected to play a major role in this process. In addition to converting marginal land to cultivation, the search is on for mineral sources of energy. If the search bears fruit, the

periphery will become the unlikely catalyst for the country's economic future. The effect this will have on the region's inhabitants is likely to be profound.

John Markakis

(University of Crete, Greece)

#### STATE AND SOCIETY IN ETHIOPIA: EVOLVING FEATURES IN AN ENDURING RELATIONSHIP

Social and political structural changes are mutually reinforcing processes, and as structures change so does society's relationship with the state. Three junctures in Ethiopia's modern history mark this process: the imperial state, the military state and the federal state. Each set in train major socioeconomic and political changes that transformed society's relationship with the state. Radical as these changes were, they remained within certain parameters representing the enduring influence of features embedded in Ethiopia's history, society, and geopolitical situation. An example of enduring influence is the undeviating trend of state centralisation over the three stages, a trend which, in turn, defines the state's relationship with its subjects.

Marshet Girmay

(University of Gondar, Department of History and Heritage Management)

#### MUSLIMS' RIGHT TO LAND IN ETHIOPIA: THE EXPERIRNCE FROM DABAT WOREDA, 1941-74.

This study was intended to reconstruct the history of Muslims in relation to their right to land. The right to land refers to their access, use, administer and transfer the land. So, their historical background to the study area and the ways through which they could own and administer the land on one hand and the challenges they faced to survive along with their neglect to access to land, on the other has been discussed below. The study found that it is impossible to deny the fact that they had rist land with equivalent right to the Christians in one of the villages where they dominantly living in the region, Märäba village. However, it is again impossible to conclude that they had the right to access to land in the study area. With the exception of the above mentioned village they obtained land through rent and tenancy, though the degree of the practice of tenancy was minimal in the region under study. Sometimes, when they become chanceful and got a relative acceptance by the local balabbat they were rewarded land in return for their provision of their products like shäma (woven cloth), pot and the like but without the rights attached to it.

Sara Marzagora

(SOAS, University of London)

#### FUKKÄRA AND QÄRÄRTO AS SOURCES OF ETHIOPIAN CULTURAL HISTORY

Fukkära and qärärto (heroic recitals and war songs) are mostly studied from the point of view of folklore studies, or as oral history documents used to complement and illustrate the historian's description of past events. This paper, based on an analysis of over 200 poems from Šawä and Gojjam, proposes a third, new approach: to analyse the two genres as sources of Ethiopian cultural history. The paper investigates two topics in particular: the representation of the hero (jägəna) and the social geography described in the poems. Fukkära and qärärto are indeed founded on a series of oppositions between, on the one hand, civilization, the village, agriculture, and on the other hand wilderness and nature. New sets of dichotomies are built starting from this basic binary. The village is linked to comfort and security, while the jägəna has to prove his manhood by living in hardship and danger. The village is often linked to metaphors indicating the highlands, the mountains, "staying up", while the hero, in his departure from his community, always "descends", "goes down". Many fukkära and qärärto contain references to Mənilək's military campaigns of imperial expansion. Slave raiding expeditions (with associated racial connotations) are often hinted at when the poems mention the lowlands. More importantly, the two genres are highly individualistic, and, in their highly condensed narrative plots, they thematise the voluntary separation of the jägəna from his family and friends, thus reflecting over the role of the individual vis-à-vis society. Fukkära and qärärto about hunting will be analysed in the paper alongside fukkära and qärärto about the Italian occupation.

Aurora Massa

(University of Bergamo)

#### DESIRES OF MOBILITY. YOUNG ETHIOPIANS REPATRIATED FROM ERITREA BETWEEN CONTINGENCY AND PROJECTUALITY

This paper analyzes the intertwine between contingency and projectuality in the desires of mobility of young Ethiopians repatriated from Eritrea to Mekelle. As James Ferguson argued, in the African neoliberal scenario, narratives of progress have been derailed producing an increasing gap between expectations, aspirations and concrete opportunities. For young Ethiopians repatriated, the desire to go to an elsewhere, that is shaped within local imaginaries, represents one of the way through which they try to reach their expectations for the future, shifting their idea of progress from a movement through time to a movement through space. This desire is moreover reinforced by the difficulties in the process of repatriation in Mekelle, a context often unknown and sometimes perceived as hostile. Due to the global limitations to mobility, these self-fulfilling prophecies related to the aspirations to migration are characterized by a constant adjustment between projectuality and contingency. The latter not only represents an element of uncertainty for the life project, but also a pivot to its accomplishment. Through a perspective from below focusing on the biographical paths of subjects, I show how the transnational migration can be both a planned and refused chance, and how the possible and imagined destinations can change according to different contingencies: encounters, job opportunities, diasporic networks, economic resources. Therefore, their imagined futures are composed by a circularity among desired and concrete possibilities, aspirations and potential opportunities that are continuously redefined and that take shape in a "waiting for the chance".

Berhanu Matthews

(Addis Ababa University)

### MENZUMA OF THE GERIBA

In Ethiopia, as in other developing countries, the oral tradition of the people is still much stronger than the written tradition. Since there is little or no written literature in many of the languages spoken in the country, the life experiences of the people are, by and large, transmitted from generation to generation through oral tradition. According to Braukämper, this is true of most people in modern Africa: "The majority of people in modern Africa live in rural areas and still a high proportion of the literature created at present continues to be oral." This is also true of the Geriba people who are the subjects of this study. The Geriba are people with a rich culture of oral tradition who stage their menzuma along busy streets in many rural townships and major urban areas in Ethiopia. However, a review of literature in the area has revealed that no studies have been made on the subject. Moreover, little or no attention is given to the folkloric scenes of the Geriba by the community. These reasons suggest that the menzuma of the Geriba people is an endangered folk tradition. The aim of this paper is to examine the menzuma of the Geriba so as to explore the concerns and life experiences of the Geriba people. More specifically speaking, the paper concentrates on exploring the form, function and content of the menzuma. This is a qualitative study using descriptive and analytic methods. Qualitative data for the study were gathered through observation, interview, audio recording and photographing.

Kuruvilla Mathews

(Addis Ababa University)

### ETHIOPIA-INDIA RELATIONS

Ethiopia and India, two ancient civilizations, have proud historical legacy and profound socio-cultural basis on which the diverse bilateral cooperation arrangements are based. Both are engaged in the struggle for democracy and development. Contacts between the Indian sub-continent and the East African coastal countries can be traced back to about 3000 years B.C. In those days the famous Nile Valley and Indus Valley civilizations interacted with each other with the help of trade winds blowing between Africa and Asia. Ethiopia and India established formal diplomatic relations in 1948. During the Imperial period Ethiopia's bilateral relations with India prospered. India extended its cooperation to the Ethiopia significantly in areas of technical cooperation and development of small scale industries. After the 1974 revolution in Ethiopia, India was one of the few countries with which its relations were never hostile. India supported Ethiopia in the Ethiopia-Somalia war of 1977-78. With the adoption of the new Constitution of Ethiopia in 1994, the country, like India, has adopted a federal democratic system. Ethiopia and India supported each other in the United Nations and other international forums. There is vast scope for enhanced trade and bilateral cooperation between India and Ethiopia in such areas as agro-based industries, leather products, information technology, pharmaceuticals, textiles, engineering goods, tourism and many other fields. There has been increasing cultural interaction between the two countries over the years. India-Ethiopia educational cooperation is particularly noteworthy.

James C. McCann

(Boston University)

THE LIGHTS AND THE FOLLIES: WATERSHED ECOLOGIES AND IDENTITIES: PART  
A IMPERIAL VISIONS OF THE BLUE NILE WATERS

Sub-Saharan Africa is now in the midst of two massive changes in its hydrological lifeblood. The first consists of the building of a new wave of hydroelectric/irrigation dam projects on its river systems (Blue Nile, the Congo, the Zambezi, the Wele, the Volta, and the White Nile). The second “wave” will be the expected regional and global climate changes that will have distinctive effects on African hydrologies. And the annual distribution (seasonality) of that decline will be the decisive factor in its human impact. Africa’s distinctive annual wet-dry seasonal oscillation promises that such effects will likely be even greater as water storage interventions (dams) attempt to regulate and control seasonal flows – with inevitable engineering snafus and miscalculations being certain effects. Can the past foretell the longer-range future? This paper is part of a larger project to offer a new lens on cultural, ecological, and political dimensions of watershed histories and futures. The paper will address the Blue Nile watershed as a symbol of identity that has existed beneath its physical hydrology. Two historical moments in particular bind identity and ethnicity to the meanings of a physical watershed. The first is James Bruce’s description of his 1770 first visit to Gish Abbay, the river’s source. The second involves a fast forward to 2012 with the death and then symbolic resurrection of the late Meles Zenawi as a national leader whose vision (ra’aya) of the Nile’s Hedase dam emerged as a symbol of nationhood and high modernism.

Dorothea McEwan

(The Warburg Institute)

CARTOGRAPHICAL RECORDS OF ETHIOPIA. A SURVEY OF THE MAP  
COLLECTIONS IN BRITISH LIBRARY AND THE ROYAL GEOGRAPHICAL  
SOCIETY, LONDON

Two research organisations in London, the Royal Geographical Society and the British Library, hold very extensive collections of maps of Ethiopia. They are manuscript maps and printed maps and make up a corpus of research papers which has been growing over centuries. I wish to present a survey of the material so as to establish a research catalogue of cartographical sources in London.

Meaza Gebru

(Addis Ababa University)

SEXUAL PERVERSION IN AMHARIC LITERATURE – AT THE TURN OF A  
CENTURY (FROM 2000-2006 G.C.

The literary works selected for my research are ; “Mehaliye Mehaliye ze Chechnya” (2001), “Sea’t ilafi part 1” (2002), part 2 (2004) part 3 (2006), “Ye Chechnya mistirawi lelitoch” (2003), “Ye sedom nefsat” (2003). Literary works that are centered on sexuality are not new for the tradition of Amharic literature, but not as much as we have seen at the dawn of the new Ethiopian millennium. The number of repetition of publications, the kind of sexuality they chose to thematically have and the number of reader responses they are getting



can easily catch the eyes of a researcher. However, the literary works that I have chosen to study have more resemblance in their writing style and intention that initiated a joint research. I have comprehended these books to be literature of sexuality. These contemporary literary works are interdisciplinary, filled with the discourse of power and marginalized sexual identities. These factors led me to use theories of sexuality and cultural study with its methodology of textual analysis. Consequently, while the “normal” society denies it, these literary works indicate the existence of a new and complex kind of prostitution that includes same sex sexual desire and sadomasochism. In other words, they are claiming that new sexual identities are being formed as the line between the “normal” and the “pervert” society is artificial.

Alexander Meckelburg

(Hiob Ludolf Centre for Ethiopian Studies)

#### FROM ‘SUBJECT TO CITIZEN’? PRELIMINARY NOTES ON SOCIAL MOBILITY IN WESTERN ETHIOPIA

The Mao and Komo, rather fragmented minority groups of western Ethiopia, have been subjected to various forms of marginalization in the past and sidelined in the making of modern-day Ethiopia. Their history is largely framed by slave raids, subjection, dispersal, multiple civil wars and flight. However, they have retained forms of cultural integrity in the face of various outside forces which partly formed their social identity. The Ethiopian constitution today largely promotes ethnic group identity in order to archive what is referred to as “unity in diversity”. At a closer look, minority- and citizen rights largely depend on the political will in the regional/federal states, as well as the constitutional provisions. Thus for dispersed minorities such as the Mao and Komo, who live in three different regions of western Ethiopia, unique chances as well as unprecedented complexities regarding their social mobility arise in the different localities. Accordingly, transcending the citizenship status and catching up with the “mainstream” society has led to contradicting and parallel processes of social and cultural amalgamation and fragmentation. At the same time it is mostly through individual life lines that changes in status and social mobility are being transported. Hence, this presentation focuses on selected biographical cases from the Mao-Komo special woreda (Beni Shangul Gumuz Regional State), Gambella as well as western Wollega highlighting the question how social mobility expands within marginal groups. The presentation is based on ongoing PhD fieldwork since 2010.

Megersa Dugasa Fite

(Ambo University)

#### THE ETHIOPIA’S LEGAL FRAMEWORK ON DOMESTIC VIOLENCE AGAINST WOMEN: A CRITICAL PERSPECTIVE

Feminist study has shown precise resource deprivation and physical and sexual violence committed against girls and women worldwide. Even where constructive regulation to defend the victims of domestic violence are established, weak execution persists through exclusive and occasionally fraudulent judicial and police structures. In Ethiopia, women’s exposure to domestic violence should be considered from the context of their position in the

society. High degree of violence is being perpetrated on women in both the public and private spheres of their life. This article argues therefore that, to realize its national and international obligations to gender equality more policy efforts are still required from the Government of Ethiopia. These, among other things, include changing the societal attitudes to and perception on women, reassessing the existing scattered applicable laws, urgently establishing comprehensive legal framework to protect the victims of domestic violence, and ratifying of the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa, better known as the Maputo Protocol. These can particularly help to secure those who remain susceptible and in threat of violence and abuse in the domestic domain and generally back the strategy to bring about gender justice in Ethiopia.

Mehari Yimulaw Gebregeorgis

(Mekelle University/Institute for Dispute Resolution in Africa, University of South Africa)

#### WOMEN'S POSITIONS IN CUSTOMARY CONFLICT RESOLUTION INSTITUTIONS: THE CASE OF ETHIOPIA

The objective of the study was to uncover women's representation in the customary conflict resolution mechanisms of Ethiopia vis-à-vis the country's aspiration of achieving the women's rights stipulated in its Constitution. To this end, data were collected through document study and consulting informants selected through purposive sampling. The Customary Conflict Resolution Mechanisms' (CCRMs') discourse was analyzed through Inductive Thematic Analysis (ITA). The findings show that the customary conflict resolution roles of women in Ethiopia put them in a marginal position in participation in general and in decision-making in particular. Women in CCRMs are confined to activities such as mobilizing, supporting, facilitating and serving as wound healing compensation. Finally, it is suggested how the gap should be addressed through joint efforts of all stakeholders in the sector.

Mehari Zemelak Worku

(Addis Ababa University)

#### ENOCHIAN MOTIFS IN ETHIOPIAN NARRATIVES OF THE AFTERLIFE

Although Enochian studies is one of the flourishing disciplines in the field of Biblical studies, and hence the significance of the Ethiopic Enoch in recent development of the area, the cultural and textual significance of the Book of Enoch in the Ethiopian spiritual and textual tradition seems less established. The main objective of this paper will be to investigate the influence of the book of Enoch on shaping the Ethiopian imagination of the Afterlife by taking two Ethiopian eschatological narratives, namely *Ra'äyā Maryam* (Revelations of Mary) and *Mängädä sämay* (The Way to Heaven). The two narratives are selected particularly for they are among the category of Ethiopian texts that primarily, if not exclusively, focus on the eschatological dimension of human life. In addition, the high circulation rate of these two narratives, both orally and written, amongst the adherents of the Ethiopian Church makes them the legitimate materials to investigate the cultural significance of the Book of Enoch in the Ethiopian medieval literary production as well as the living Christian tradition of the country.

Mehari Zemelak Worku

(Addis Ababa University)

#### TRACING THE DIDACHE IN ETHIOPIC ANAPHORA

The Didache is one of the early Christian writings evolved as a compendium for catechism and liturgy. This text is believed to have a significant role in the development of the liturgical traditions of the Christian world. The main objective of this study, thus, will be to investigate the philological traces of the Didache in the Ethiopic Anaphora, *akotetä k'urban*. The investigation will contribute in understanding the textual evolution of Ethiopic anaphora and the contribution of early Christian texts in the process.

John Mellors

(Independent Scholar)

#### THE TRADITIONAL CLOTHES SHOPS OF AKSUM

Following the independence of Eritrea in 1993 and, more recently, the border war with Ethiopia a number of migrant embroidery workers left Eritrea and returned to their hometown of Aksum. The influx of so many skilled embroidery workers into a town which previously had no shops selling traditional clothing has resulted in a rapid build-up of specialised clothes shops. The subsequent competition for customers between the shops has led to a significant increase in the number of new embroidery designs being introduced each year. The most popular designs are soon copied so shops go to great lengths to try to keep their new seasons designs hidden for as long as possible. A study of the traditional clothes shops in Aksum, and of the various embroidery designs being used, was carried out during the 2011 wedding season. The shops were found to be doing well and responsible for employing a large number of local people. The study will be repeated in 2015 and a comparison of the findings made.

Mengistu Gobezie

(Lund University)

#### SOME HISTORICAL NOTES ON THE IDENTIFICATION OF LALIBELA AS SECOND JERUSALEM

Lalibela was among the prominent religious, cultural and political center of early medieval Ethiopia. Perhaps eight centuries back, it served as headquarter of the contemporary ruling dynasty known as Zagwe, mainly during the reign of the notable king Lalibela. It is currently popular because of the rock hewn churches, which are also listed by UNESCO as World Heritage. It is customary to associate the town of Lalibela with Jerusalem (the Holy Land) certainly by the local people and some writers, too. From the medieval period onwards, Lalibela has been known by a considerable number of Ethiopian people and particularly by the Ethiopian Orthodox Church community as the second Jerusalem or Jerusalem in Ethiopia apparently for a number of reasons. To mention few examples, the rock-hewn churches of Lalibela symbolize the earthly and heavenly Jerusalem. By the local clergy, the genealogy of

the Zagwe rulers including king Lalibela is linked to the house of King David. Among the paintings of the church of Bete Mariam (The house of St. Mary), there are the paintings of the Star of David (also locally known as the Seal of King Solomon). Various place names in the town of Lalibela are similar to those that are found in Jerusalem and its vicinity and so on. Therefore, the major aim of this research is to investigate the historical basis of linking Lalibela and Jerusalem since the period of early medieval Ethiopian by the critical examination of both primary and secondary sources. The sources will comprise hagiographies, chronicles, oral traditions, Ge'ez inscriptions, Coptic sources, travelers' accounts, and analysis of ecclesiastical architecture and paintings.

Mercy Fekadu Mulugeta

(Institute for Peace and Security Studies, Addis Ababa University)

#### MODERN ETHIOPIA AND THE 'PASTORALIST QUESTION': THE NYANGATOM NARRATIVE OF THE HISTORY OF THEIR RELATION WITH THE STATE

Ethiopia has the tendency of brushing its 'questions' under the rug until they explode. The 'Eritrean question' and the 'Asab question' are those we have achieved at least a name. This paper discusses the handling of the 'pastoralists question', the 'out of standard' relationship the state has with pastoralists. Many scholars have affirmed the overwhelming struggle any one might face while pursuing a Western state model in a completely different environment from which the model first emerged. This paper discusses the closing of the era of 'total independence' of pastoralist societies, and their 'attempted' incorporation into the political structure of modern Ethiopia. The paper records the development during the imperial regime, Derg (1975-1991) and the current state. In addition to extracting this strand of history from existing literature, the researcher has conducted an extensive fieldwork, collecting data among the Nyangatom people to capture their narrative of their relationship to the state in the three consecutive regimes. The Nyangatom are one of the Karamoja/Ateker pastoralists, currently residing in Ethiopia; bordering the Turukana in Kenya and the Toposa in South Sudan.

Merkeb Mekuria Zemba

(Institute of Ethiopian Studies)

#### THE EDUCATIONAL ROLE OF ETHNOGRAPHIC MUSEUMS IN ETHIOPIA: PROBLEMS AND PROSPECTS

More than seven decades have passed since the first Ethiopian museum was established. Since then, museums in Ethiopia are expected to play a dynamic role in our national cultural life as centers of excellence where people can learn, experience and enjoy, and be stimulated to think about their place in the world. The museum sector has considerable resources of collections but less building, people and expertise, and needs to develop these and make better use of its existing strengths to meet contemporary standards and expectations. In a multicultural country like Ethiopia, museums particularly ethnographic museums are expected to perform a significant role beyond collecting and preserving the cultural artifacts of the people and engage themselves in educating its visitors. In the proposed paper, the educational role of museums is taken as point of analysis. Museums' educational programs,

guides and visitors, which this proposed study focuses on, are not studied at all and not touched by anthropologists. Because the anthropological perspective encourages various approaches, it might lead to a more plurastic orientation in the museum programs and educators. The presentation is supported by an empirical data to enrich the issue, which is untapped so far. During the great juncture of this very annual conference organized in Poland, this paper brings major information on the role of Ethiopian museums, which enables them to develop communication strategies characterized by extroversion, international relationships and co-operations, cultural exchanges and constructive dialogue on common problems.

Mersha Alehegne

(Department of Linguistics and Philology, Addis Ababa University)

#### THE ABAY QUEST IN THE MEDIVAL ETHIOPIC TEXTS

The Abay *wānz* (known as the “Blue Nile” on the Ethiopian highlands) is the longest river in Africa that has long been enjoying nationwide popularity in Ethiopia for millennia. This popularity of the river is highly connected with the socio-cultural, economic and political aspects of the nation. It has captured Ethiopians’ imagination with different, often competing modes of memory, rituals, ceremonies and artistic expressions. They also produced and documented their intellect of the river through lore (legends, music, anonymous poems, proverbs, and anecdotes) and literature. The study is to identify, discuss and analyze Abay related passages found in different medieval Ethiopic texts. Passages about the river to be unfold in the study are strictly limited to the socio-cultural, spiritual, political, ideological, etc. explanations and interpretations of the river as a concrete physical phenomenon in the Christian highland Ethiopia. Hagiographies, chronicles, exegetical and liturgical texts will be explored to collect adequate data which will be listed, thematized and thoroughly analyzed in the study.

Mesele Mengsteab Habtu

(School of Social Work, Addis Ababa University)

#### PROSPECTS OF THE ETHIOPIAN CINEMA FOR SOCIAL TRANSFORMATION: REPRESENTATIONAL CHANGE FROM POVERTY TO PROSPERITY

It is axiomatic that Ethiopia is said to have been the genesis of human kind, the home of ancient civilization and cultural diversity and the pioneer of prehistoric glorious statehood. Notwithstanding its importance, this repository of wisdom embedded in history was untapped as a source of artistic products and societal identity. Rather, draught and famine emanating from long-standing poverty, civil war, and underdevelopment, in general, had long been dominantly shaping the representation of Ethiopia in the scene of cinematography. However, since the last decade, the country has been undergoing economic and social transformation, which significantly brought about a new momentum to the Ethiopian cinematography. As a case in point, this article is entirely focused on presenting a descriptive account of contents and images representing Ethiopia and its society afresh in the currently produced embryonic films. Using a qualitative methodological approach, the article critically analyzes cinematographic prospects underpinning changing dimensions in which the state and its society have been represented within the embodiment of the newly emerging economic and

social transformation of Ethiopia. To this end, ten home-produced films in the Amharic language with English subtitles were selected based on purposive sampling. The films were selected on the basis of a developed criterion that primarily included the scenario of motion pictures in which protagonists are personified and stories are acted out entailing the notion of societal and national themes. I collected the selected films from their respective producers with a consented agreement to use them exclusively for the purpose of this article. Accordingly, all the films were reviewed several times in a private setting and interpreted thematically applying the techniques of content analysis. In addition to this, an in-depth interview was conducted with each director of the ten films to critically look into, and examine, their artistic perspectives on how Ethiopia was newly represented in their cinematography and its implication to the ongoing social transformation. The findings indicate that it is quite recently, since not more than a decade now, that Ethiopian filmmakers have started craving for optimistic prospects and subsequently carving out a paradigmatic niche for a representational change of the country in their cinematography. This change is epistemic in perspective flowing out in the vein of the Ethiopian modern cinema with the ideals of artistic realism and social purpose as a means of transposing the image of the country from poverty to prosperity. Therefore, it is possible to safely argue that the Ethiopian film industry has commenced over a period of the last ten years witnessing on board a significant shift in terms of investing, though in a limited actual capacity, locale knowledge, skills, and material resources into reconstructing a prospective icon of the country representing its transformation through cinematography.

Ronny Meyer

(Addis Ababa University)

#### ON TENSE IN AMHARIC AND MUHER (ETHIOSEMITIC)

Amharic and Muher primarily distinguish between perfective and imperfective aspect but also developed a secondary tense system to mark past and non-past situations. This paper deals with the possible origin and further grammaticalization of this tense system in Amharic and Muher by considering supplementary data from Gə'əz. The tense opposition past vs. non-past originated in nominal main clauses, which functionally distinguish between equative clauses and existential clauses. Morphologically, they are differentiated only for non-past situations by suppletive forms for affirmative and negative clauses. With past situations, the paucity of functional and formal distinctions is reduced to one or two auxiliary verbs. This lack of variance indicates that past tense was the first category to be morphologically marked in order to distinguish between present and past situations. The past marker was then extended to imperfective verbs. Consequently, a secondary tense system was established in main clauses, in which past tense is always morphologically marked while the non-past tense can be marked by copular morphemes (Amharic) or zero (Muher). The past marker acquired an additional function as marker of counterfactual and hypothetical clauses, and replaced other constructions in this function. The cognitive association between past tense and unreal situations in the past and future seems to result in a further grammaticalization of the past marker into an epistemic modality marker for non-actuality, i.e. for situations which are not or no longer valid at the moment of speech.

Jonathan Miran

(Western Washington University)

#### ZABĪD: TRANSLOCAL HISTORIES BETWEEN YEMEN AND NORTHEAST AFRICA

The long-standing historical relationship between the southern Arabian Peninsula (Yemen) and Northeast Africa (Eritrea, Ethiopia, Somalia) is well known. The movement of people, goods, ideas, practices, and symbols in both directions has contributed to shape these regions and their populations in numerous cultural, social, and religious ways. This paper proposes to explore the role of the town of Zabid in the Yemeni Tihama as the fulcrum of a set of translocal connections between southern Arabia and Northeast Africa in a *longue durée* historical perspective. It draws inspiration from the concept of ‘translocality’ which is defined by some as the process by which a multitude of mobilities, connections, and circulations may shape space and place in a way that transgresses geographic or political spatial boundedness. The paper makes an effort to go beyond mere connections or relations between two seemingly self-contained and clearly bounded entities (“Ethiopia” and “Yemen”) and challenges the epistemic regime imposed by the Area Studies paradigm and national historiographies that separate these regions. Self-consciously conceptual and somewhat a heuristic exercise, the paper proposes to imagine spatial continuities and interconnectedness across the Red Sea in novel ways. To support this approach I explore several Zabid-centered translocal episodes, phenomena and processes: the role of the flow of slaves from Ethiopia into Zabid and the Tihama in shaping the region’s human, cultural and political make-up (with discussion of the Zabid-based ruling Najahid dynasty of freed slaves); the actual or mythical role ascribed to Zabidi holy men (*awliya*) in the ethnogenesis or the conversion to Islam of Northeast African clans and groups; the migration of Northeast African Muslims to Zabid to study in its famous theological and legal academies -- some becoming renowned Sufi or Fiqh (jurisprudence) scholars or holy men in Yemen, others returning to Ethiopia, Eritrea and Somalia to spread a particular legal school (*madhhab*), Sufi order (*tariqa*) or Islamic reformist ideas which shaped communities and religious cultures in the Horn.

Mitiku Gabrehiwot Tesfaye

(Mekelle University)

#### FLOUTING THE BORDERLINE: MEDITATING ETHNIC IDENTITY AND POLITICAL SOVEREIGNTY, THE CASE OF NUERS OF ETHIOPIA IN GAMBELLA

The volatile nature of politics in the Horn of Africa activates the reshaping of borderlines. A case study in the Gambella region of Ethiopia of the Nuers, an indigenous ethnic group found in both Southwestern Ethiopia and South Sudan, however, shows that the Nuers are politically ‘divisible’ but geographically. While the Anuas, one of the indigenous inhabitants of the region and natural rivals of the Nuer never welcomed the influx of the Nuers into and out of the Gambella freely, the Nuers of Ethiopia and South Sudan have tirelessly challenged the concept of borders and tacitly, state sovereignty. In the process, a neighborhood called ‘Newland’, exclusively for the Nuer, was fashioned in Gambella town. The political indivisibility of the Nuer is perhaps, not politically motivated, rather coils itself around the social bondage that the Nuers are cultured to. This article explores the inward and outward movements of the Nuers and factors responsible for the process. A recent visit that delves into the social and political interaction in Gambella reveals coalitions and conflicting interests among the inhabitants and the state. The recent conflict in South Sudan inflamed the Nuers in Gambella into volunteering against the Denkas, an ethnic group in

South Sudan. Gambella, as one of Ethiopia's future social and political hotspots, constantly re-defines and challenges state and politics' role in the making of federalism. This paper argues that social and ethnic solidarity is perhaps one of the last 'invisible' battle grounds between the state and society's traditional role in the continuity of 'ethnic' groups identity.

Riichi Miyake, Nobuhiro Shimizu, Rumi Okazaki, Yohei Mano

(Fuji Women's University)

#### A TYPOLOGICAL STUDY ON THE OLD CHURCH OF ASIERA METIERA MONASTERY AND OTHER STEPHANITE CHURCHES IN TIGRAY, ETHIOPIA

Asiera Metiera Monastery, situated near the town of Atsbi in Tigray, is known as one of the leading monastic institutions originated from the late medieval period as Stephanite foundations. It has an old church, supposed to have been constructed at the starting period of the monastery, but due to a thunderstorm of 1992, it has been heavily damaged and finally transformed into a workshop for weaving in 2008. This paper aims at the reconstruction of this church to its original state by way of the reading of old church documents as well as the observation on the remaining buildings and members for the purpose of future restoration. In the course of the 15th century, at least four monasteries were founded by Stephanite believers, including Gunda Gundo Monastery. The comparison of Asiera Metiera with other churches would clarify the specific feature of Stephanite architecture which is generally characterized by a rectangular plan and flat roofing, supported by high-level masonry tradition. A short observation by Ruth Plant on this church on the occasion of her visit in 1970's is the only remaining document which relates the original architectural aspect of this church, but her inaccurate sketches and comments should be corrected by careful measurement and identification of its structural and ornamental members from the view point of heritage conservation. In contrast with Gunda Gundo which developed its complex by enlarging its spaces around maqdas, Asiera Metiera, which was conceived later than the former, reached a compact and manageable scale and a planning system as well as aesthetic use of timbers.

Moges Yigezu

(Addis Ababa University)

#### DEICTICS IN HAMAR

The Hamar are predominantly semi-pastoralists who live in the plain lands of the semi-desert region in South Omo zone of the SNNPR. Their subsistence can be characterized as a mixture of pastoralism and shifting agriculture. Their language is called Hamar - the name by which they are also known to outsiders. Hamar is classified as a member of the South Omotic (Aroid) branch of the Omotic family. Although a lot has been done on the cultural aspect of the Hamar people, the linguistic literature has remained to be scanty. The only descriptive study for decades was Lydall's grammatical sketch entitled "Hamar". Later in 1987 a senior essay entitled "Hamar Phonology" was written by Mary Yohannes. Another descriptive study followed by Getahun Amare entitled "The Structure of Noun Phrase in Hamar". The current contribution is an attempt to describe the deictic system of Hamar focusing on spatial and temporal deictics.



Hamar has a three-level proximal-distal distinction relative to the location of the speaker in the speech event: proximal, first degree distal and second degree distal. Deictics inflect for gender, number and case and they function as adjectives and as a head noun when marked for case. Moreover, Hamar expresses other planes of spatial orientations: three levels of vertical (up and down) and three levels of horizontal (front-back and left-right) dimensions. The spatial deictics can also serve as temporal, locative and anaphoric expressions. This study further discusses the source models for those deictic expressions, namely, the use of body parts nomenclature as a metaphor and the use of environmental landmarks as spatial deictic expression

Mohammed Jemal Ahmed

(Jigjiga University)

#### BARRIERS OF TOURISM DEVELOPMENT AND TOURISTS' FLOW IN EASTERN ETHIOPIA

The country's tourism resources are lying almost in all quadrants of the country. However, only the northern and to some extent the southern parts of the country have been relatively developed while the eastern parts of the country's tourism resources are yet remain underutilized and the tourists' visit to this area is insignificant with ups and downs in each year. Thus, the main purpose of this research was is to search for the negative factors affecting tourism industry of eastern Ethiopia; to see where eastern Ethiopia stand and lacks in terms of competitiveness and to suggest some possible strategies for the improvement of this industry in eastern Ethiopia. Using an array of methodologies both qualitative and quantitative methods, this paper has attempted to fill the gap in this regard. The data has been collected through interviews, FGD, non-participant observation, questionnaires and by document analyses.

The result of this study shows that the eastern part of Ethiopia is endowed with significant tourism resources, however, which has had the misfortune of experiencing its resources as tourism destinations. Political instability and its subsequent bad image, inadequate marketing and promotions, absence of tourist information center, lack of basic infrastructure, absence of regional and local cooperation, lack of skill, experience, and awareness in tourism business and geographical marginality are the main factors that affect tourism development and reduced the tourist visit ratio to eastern Ethiopia. Some possible suggestions have also been given to minimize these problems and for the progress of this industry.

Mohammed Jemal Ahmed

(Jigjiga University)

#### CHALLENGES OF TEACHING NATIONAL HISTORY IN MULTI-ETHNIC ETHIOPIA: THE CASE OF ETHIOPIAN SOMALI REGION

History is one the pioneer subjects which have been offering in Ethiopian academic institutions as long as the beginning of modern education in the country. Unlike today, secondary school as well as university students had learned history with great curiosity and interest. However, currently, both secondary school and university students of Ethiopia become disinterested to learn history in general and Ethiopian history in particular. Moreover,

history subject have been given a marginal position by the government, students and the society in large and have been suffering with prejudice. Indeed, this problem is worldwide. Currently, many countries have been facing serious problem in teaching of their national history. However, they have conducted intensive researches and took immediate solutions.

In Ethiopia, it is clear that the problem is raising in exponential rate, but all stakeholders, either the government or scholars in the field kept silent. Thus, the main objectives of this study was identifying factors that affects teaching of domestic history in Ethiopian academic institutions particularly in Ethiopian Somali region. The findings reveals that, following the identity question of the emerging ethnic and religious groups, lack of historical consciousness become the first hurdle. They began raising their concern on the inclusiveness of Ethiopian history like who is an Ethiopian? Who wrote what to whom? In addition to these, the advent of new discipline of civic and ethical education, low job opportunities for history graduates and the government policy have contributed their part for the turn down of history education in Ethiopian academic institutions.

Mohammed Jemal Ahmed

(Jigjiga University)

#### WHO WAS THE KING OF ETHIOPIA? IMAM AHMED IBN IBRAHIM AL-GHAZI VERSUS LIBNE DINGEL (1529-1543): THE HIDDEN HISTORY OF THE MEDIEVAL ETHIOPIA

In the 16th century, there was strong rivalry and bloody wars between the Muslim sultanates of Ethiopia. In 1527 the man named Imam Ahmed Ibn Ibrahim Al-Ghazi the so called 'Ahmed Gagn' become the powerful leader of Muslim sultanates and he scored victory over victories against the Christian kingdom. Libne Dingel, the then ruler of the Christian kingdom, was completely defeated by Ahmed become punitive king while Ahmed ruled not alone Ethiopia but also the Horn of Africa from 1529-1543. However, it is paradox that the writers of Ethiopian history did not deny the reign of Ahmed which lasted 1529-1543 but no one dare to call him the king of Ethiopia. Rather Ahmed is considered as an invader and alien. But the fact shows that he was an Ethiopian and he was one of the first rulers of medieval Ethiopia who reigned the horn of Africa under one leader. Despite he ruled Ethiopia for about a decade and half, he was denied as the legitimate Ethiopian king for the merely reason that he was not from the line of Solomonic dynasty; not only this, historians didn't dare to call him with his normal name rather they call him as Ahmed 'Gagn' - an insulting name used by his rivals. In the period of his reign (1529-1540) Libne Dingel was considered as a legitimate Ethiopian king; but in reality, this is totally mistaken and had no any historical base. Therefore, the main aim of this study is to disclose the hidden history of Medieval Ethiopia in this regard and to enlighten who was the actual king of Ethiopia in the period.

Moritz Alexander Mueller

(Goethe-University Frankfurt Main, Germany; Frobenius-Institute)

#### CULTURE TREASURE MAGDALA. DISCUSSIONS ABOUT AN ETHIOPIAN REPATRIATION CASE

My paper is about the most important Ethiopian repatriation case: The request for the return of the Magdala treasures after the British punitive campaign in 1868. Hundreds of

mostly sacred artefacts are held in museums and libraries in London and other European cities since then. I will shortly face the process of this expedition and its historical impact on Anglo-Ethiopian relations and then discuss different actors in the debate about the return, restitution and repatriation of several cultural assets of the Ethiopian-Orthodox church and the royal insignia of Emperor Tewodros. Therefore I focus on the United Kingdom first, which can be seen as thief and patron at the same time in that debate. My second reference group will be the Ethiopian government and especially the fact, that there exists no specific claim for the sacred and cultural objects from official site. Then I will go further by analysing the role of the Orthodox Church in relation to the holy things abroad. At least I will face AFROMET, the Association for the Return of the Magdala Ethiopian Treasures and it's outstanding position in the youngest period of the debate. Based on my BA-thesis, submitted and successfully terminated this summer at Goethe-University Frankfurt Main, I plan to do a two-part field-study for my MA-thesis shortly after the conference in September 2015. Therefore I will finish with a conclusion about the impact of the Magdala case for the Ethiopian-national as well as the international repatriation debate.

Joanna Mormul

(Institute of Political Science and International Relations, Jagiellonian University, Kraków)

#### ETHIO-DJIBOUTIAN RELATIONS IN 21<sup>ST</sup> CENTURY – TOWARDS NEW AFRICAN COOPERATION

Guelleh declared “We believe that Ethiopia is Djibouti, and Djibouti is Ethiopia – no difference at all”, pointing out very good mutual relations in economic and political dimensions. In recent years, the two countries have prioritized on the pivotal importance of enhanced regional integration to eradicate poverty and promote so-called ‘African Rebirth’, starting with their own economic partnership for mutual progress. The economic relations between the two countries have been growing in recent years in almost all the sectors, what is enhanced by the fact that almost 90 per cent of the Ethiopia's export goes through the port of Djibouti. The renovation of the Addis Ababa – Djibouti railway is on its way, and both countries are enhancing their interconnectivity in the areas of hydropower supply, trade, or military cooperation, among others. All this opens the way for broader cooperative partnership and political consultations on regional and global issues of common concern, especially those related to the security, peace and stability in the region of the Horn of Africa. A good example can be an Ethio-Djiboutian support to the warring parties of South Sudan to end the conflict through constructive dialogue under the shield of IGAD mediation, another one is Ethio-Djibotian commitment to the peace process in Somalia, also in militarily aspect. Moreover, in 2013 they signed some agreements to cooperate on judicial matters, education, health, and sharing intelligence information to fight against illegal migration, human trafficking, criminals and other emerging security threats. However, when in 2014 the Ethiopian government signed a 30-year agreement with its Djiboutian counterpart to enable Djibouti to mine fresh water for free from Ethiopian soil resources, it has been highly criticized because of the environmental impacts and consequences for the local populations (who has been in most cases forced to leave their homes), as well as the apparent lack of any payoff for Ethiopia. Some observers also point to emerging arguments over the railway, the air transport sector, road transport and border/customs administration, what creates an atmosphere of mistrust. The author will try to analyze the already existing cooperation between the two countries, as well as to make a prognosis about the future of this cooperation,

taking into account the internal issues in both countries, as well as the regional characteristics which influence the mutual relations.

Mulugeta Abebe

(Department of Public Administration, College of Business and Economics; Center for Regional and Local Development Studies, College of Development Studies, Addis Ababa University)

PUBLIC SECTOR REFORMS IN AFRICA: CHALLENGES AND THEWAYS FORWARD  
(A REVIEW OF SELECTED REFORM EXPERIENCES FROM ETHIOPIA, GHANA,  
KENYA, SOUTH AFRICA AND UGANDA)

Sponsored, funded and supported by multilateral and bilateral donor organizations, public sector reforms (PSRs) in Africa began in the mid-1980s under the rubric of structural adjustment programs. Policy and institutional reforms in Africa were motivated by a desire to bring efficient public service delivery in systems of their public administrations and overriding developmental objectives. Having been blended with panoply of conditions for financial assistance by international agencies like IMF and World Bank, most states in Africa launched sweeping reform measures. These measures were also introduced into the public sector to move away from central planning and to allow economic liberalization, privatization of public enterprises and alter the management of government institutions. However, the public servants in the reforming government institutions have been unduly pressured and trapped between what seems to be inauspicious reform administrative circumstances and ineffective implementation. As a result, it has become far clearer than two decades ago that the new policy and institutional reforms did not seem to work in Africa as well as they did in the heartland of the reforms in the West, although the ideas and influences of the reforms in African countries still remain very strong. It is against this backdrop that this study will examine the efforts that the five selected countries in the sub-region have been exerting over the past two-and-half to three decades to reform and revitalize their public services so much so that meritocratic systems are in place to be able to provide government service as effectively as efficiently as possible.

Mulugeta Feseha

(Addis Ababa University)

TOURISM RESOURCE MAPPING AND ESTABLISHING ETHIOPIA'S GRAND  
TOURISM ROUTES

Ethiopia is well known for its myriads of untapped natural, paleontological, archaeological, historical, and living-cultural tourism attractions. Ethiopia is the cradle of humankind, and nine of the eleven remains of early human ancestral species along with the oldest stone tools have been discovered in Ethiopia. It is also a place where coffee and several other crop species were first domesticated. Ethiopia owns an uninterrupted culture and history spanning more than 3000 years. It has exceptionally maintained its independence even at the heights of European colonization that engulfed Africa, Asia, and the New World. Ethiopia hosts a mosaic of cultures represented by more than 80 ethnic groups and several religions. Nature has blessed Ethiopia to become the only country that has active continental rift related

volcanism. It possesses a hospitable climate and a huge diversity of landscapes. Ethiopia also hosts endemic mammals, birds, and plant species. The presence of these untapped resources demands crafting tourism which makes use of the resources and bring development that involves and benefits the community without affecting the physical environment and the social fabric of the host community. However, still now the country doesn't have well developed tourism data base center, maps and tour guide manuals that explain its wealth of tourist attractions. To overcome this problem, GIS based assessment and mapping of the tourism resources was conducted. Result of the research has yielded in six major tourism routes which offer unique and composite attractions. This research outcome will be scaled up to produce destination maps in all regional states of Ethiopia.

Mulugeta Negassa

(Addis Ababa University)

#### DOCUMENTATION AND ANALYSIS OF RITUAL PERFORMANCES OF 'GEDA LAWS' AMONG THE KARRAYYU OROMO

This study explores the general principles, methods and practices of traditional law making and enforcing processes among the Karrayyu Oromo. It documents, analyzes and interprets the ritual performances embody various dramatic dialogues, poetic expressions, special paralinguistic features, discourses, mythological narratives, etc., with the view to preserving them for posterity as important repositories of Gada laws. It also produces the linguistic annotation in 'ÉLAN' software. The study employs the ethnographic design as combination of emic and ethic perspective to record, delineate the ritual culture and to capture the attitude, values, and philosophical thought of the people under study. The data are gathered through observations, participant observations, interviews, video, audio and image records at the study sites. The study also explores that the Karrayyu people face multiple dimensions of conflicts in their living environment.

Although conflicts are very endemic in the research environment, it is found that the customary set of rules embodied in Gada system play great role as conflict resolutions mechanisms, and as cultural practices, though they are not recognized in the codified legal system of the country. As an effect of this, a double jeopardy is performed in the court of law by re-examing cases that have been settled by Geda laws. Being the customary laws serve as a repository of Karrayyu cultural heritages and reflections of spiritual life of the society, they should be documented and revitalized. Thus, different strategies should be designed to salvage, preserve and promote these cultural institutions by the people, and the regional administration including the policy makers.

Mulugeta Seyoum

(Addis Ababa University, Academy of Ethiopian Languages and Cultures)

#### NOTES ON SPATIAL EXPRESSION IN DIME

Spatial expression is especially used to narrate ideas and stories and to express different directions, elevations, etc. Dime uses suffixes, morphemes, and independent words to express location, distance or direction. It employs various parts of speech for denoting spatial expressions: prepositions such as suffixes *-se* 'on' and *-o* 'in', nouns with suffix such as *doottu-o* 'under', *gomp-o* 'behind' and *matt-o* 'above/over' (*doottu* 'leg', *gomp* 'back' and

*mate* ‘head’ are nominal counters), adjectives such as *bafo* ‘near’, *ʔaatim* ‘far’, deictic pronouns such as *sowa* “here”, *saa* or *sakiyo* “there”. Moreover, to express proximal and distal two basic demonstrative forms (proximal *si-* and distal *sa-*) are used combining them with the third person subject pronouns (*nu* ‘he’, *na* ‘she’, *ketet* ‘they’) as in *si-nu* ‘this-he’, *sa-na* ‘that-she’, *si-ket* ‘these’, and *sa-ket* ‘those’. In addition, the roots of elevation-demonstratives are *ʔaa* for higher altitude and *chuu* for lower altitude. Dime also uses demonstratives depending on the distance between the point of reference and the referent: *ʔoy-sinu* ‘this near (visible horizontally), *say-sinu* ‘that far away from the speaker’, and *s’uy-sinú* ‘that, out of sight of the speaker’. Furthermore, to express ‘direction towards a goal’, there are at least two forms, i.e. *-ka-bow* and *bow gash-ka*. Like *-ka-bow*, *bow gash-ka* also contains the lexeme *bow* and the morpheme *-ka*, which are intervened by the obligatory occurrence of *gash*. In this study, non-spatial and temporal meanings and metaphorical concepts employs through spatial expression, some diachronic/historical issues will be discussed.

Muluken Elias Adamseged

(Humboldt University)

#### THE ROLE OF LOCAL LEVEL INSTITUTIONS FOR THE SMALL HOLDER ADAPTATION TO CLIMATE CHANGE IN RURAL ETHIOPIA

Climate change is severely affecting the livelihoods of rural households in Ethiopia, especially through increased of extended droughts, and unpredictable rainfall variability. Its impact is much more exacerbated on those households who predominantly depend on rain-fed agriculture for their livelihoods. Livelihood adaptation to climate variability is important for local households in rural community’s sustainable development. This research aims to understand the role of local level institutions in the climate change adaptation process using two communities in the Northern Ethiopia. The two communities taken as case study are prone to climate change in the form of extended droughts and unpredictable rainfall variability. The analytical results of the two communities indicate that rural households have different adaptation strategies to climate variability. However the importance of the strategies differs among the two communities. In addition, the study undertakes a comparative analysis to evaluate how local institutions enhanced and/or undermined adaptive capacity of rural households. The study finds out that local institutions in the two communities, differently, enhanced and/or undermined the adaptive capacity of the rural households. Similarly, strategies are differently shaped and facilitated in the two communities by the local institutions.

Mulumebet Zenebe and Eshetu Gurmu

(Center for Gender Studies and Center for Population Studies College of Development Studies, Addis Ababa University)

#### PATTERNS AND DETERMINANTS OF WOMEN’S HOUSHOLD DECISION MAKING POWER IN ETHIOPIA

This study examines levels and determinants of women’s empowerment and its features in the country. The paper is based on demographic and health survey data collected

from 15,786 women in 2011. The result shows that a considerable percentage of rural women had unequal say in making decisions on household issues whilst their position is relatively better in urban areas. The likelihood of having equal say on making decisions at household level was significantly higher among better educated women but lower among those living in pastoral communities of Afar, Somali, and Gambella administrative regions. Older women (i.e. aged 35 and above) residing in urban areas had statistically significant equal say on making decisions at household level whilst younger women (15-24 years old) living in rural areas did not have such empowerment. Muslim women living both in rural and urban Ethiopia and rural women who have not yet had a child suffer from having equal decision making power at household level whereas urban women married to highly educated husbands enjoy such liberty. The results generally indicate that women empowerment in Ethiopia is partly explained by the level of educational attainment of women and by socio-cultural factors that shape their perception of gender roles and status in the community. The awareness raising efforts should thus consider the socio-cultural contexts in which patriarchal and male dominance occurs to tackle discrimination against women and enhancing their participation in all spheres of their personal and communal life.

Mulusew Asratie Wondem

(Addis Ababa University)

#### DOES AMHARIC HAVE TENSE?

In the standard assumption of the grammar of the language, Amharic has been considered as a tense marking language with the copular/auxiliary verbs *allä*, *näw* and *näbbär* assumed to be indicating tense; i.e, *allä* and *näw* indicate non-past tense while *näbbär* is the past counterpart of *allä* and *näw*. Such an assumption, however, gets in to trouble as we find the past tense marker in non-past contexts, as in (1) and the non-past tense markers in past contexts, as in (2) & (3) below:

(1) a. *zändro tämari näbbär-ku gin...*

this.year student be-1SGS but...

Nominally I am a student this year, but...

b. *b-i-čil-imma kärmo tämari näbbär-ku*

if-1SGS-can.IMPERF-FOC next.year student be-1SGS

but if I were able to, I would be a student next year.

(2) *tinantina n-ä-w yä-tägänaññ-än-äw*

yesterday be-3MSGs-3MSGO REL-meet.PERF-1PLS-DEF

It was yesterday that we met.

(3) *tinantina ibet wist' indä-allä-hu saba mät't'a-čč*

yesterday at-house inside C-be.-1SGS Saba come.PERF-3FSGS

Saba came while I was at home yesterday.

The fact that *allä* and *näw* which are said to indicate present tense are used in the past while the *näbbär* which is said to indicate past is used in the non-past is inexplicable under the tense account.

I argue that this double dissociation between the so-called tense-marking verbs and tense is due to the fact that the verbs do not indicate tense. I claim that the use of these Amharic verbs is rather associated with what Elliott calls reality status: realis (asserting that an event or state is an actualized or certain fact of reality) and irrealis (asserting that an event belongs to the realm of the imagined or hypothetical, and as such it constitutes a potential or possible event but it is not an observable fact of reality). Evidence which supports my claim comes from three sources: the semantic contrast between the clauses which contain these verbs, the difference between the verbs in negation marking, and the interaction between the verbs and complementizers.

Anne Murstad

(Grieg Academy, University of Bergen, Norway)

#### WORSHIP, MUSIC AND PARTICIPATION IN EVANGELICAL CHORCHES IN AWASA, ETHIOPIA

Music plays a significant role in evangelical churches in Ethiopia. It can be regarded as an important tool for evangelising, since music is used in order to reach out and attract members, and to express theological and moral messages. In individual and communal worship, one seeks to connect with the divine through music. Music performance and production also has an economic side, and can provide churches and individuals with a source of income. Furthermore, music can play a crucial part in social identity formation. When we sing, play or dance together, we signalize adherence to our own group. Music making can «lift us» in an emotional way, and create a sense of unity and belonging. This paper will focus on music as a social practice, and look at forms of participatory performance which are strongly emphasised in many evangelical congregations. In these traditions, taking part in music making, through singing, clapping hands, dancing etc, is considered an essential part of the worship, and this is even given a scriptural ground by some evangelists. What is then characteristic of this participatory practice, in contrast to a more presentational performance mode? I will look at how certain aspects of this music can support participation and enhance social bonding. Examples will be drawn from field observations in Awasa, from 2013 and 2014.

Tanja R. Müller

(The University of Manchester)

#### ASSERTIVE FOREIGN POLICY IN A 'BAD NEIGHBOURHOOD': ERITREAN FOREIGN POLICY MAKING AND ETHIOPIAN INTRANSIGENCE

This paper interrogates Eritrean foreign policy making processes since it gained independence from Ethiopia. It analyses Eritrea's role in the regions, ranging from constructive engagement to the country's various conflicts with all its regional neighbours, including the 1998-2000 border war with Ethiopia, and Eritrea's wider global attempts at diplomatic and foreign policy engagement. The paper argues that while Eritrea's assertive and often rather un-diplomatic foreign policy overtures are partly to blame for the country's



negative image as an international actor, any attempt at developing an independent foreign policy by Eritrea needs at the same time be understood within the wider context of the Horn of Africa and the Ethiopian ambition to act as and maintain the status as regional hegemon. Thus, Eritrean foreign policy objectives were always bound to run into problems once they diverged from Ethiopia's own interests. In addition, Ethiopia became an increasingly important actor in the global war on terror and its manifestations in the Horn of Africa, thus its interpretation of and intransigence over relations with Eritrea became the dominant representation of Eritrea as an inherently belligerent state. The latter has been re-enforced by the recent refugee-movements from Eritrea that allows Ethiopia to present itself as a peaceful safe haven and welcoming nation. Such a reading not only neglects the fact that Ethiopia's refusal to adhere to an international ruling concerning its border with Eritrea provides the prime justification for Eritrean mobilisation policies. It also obscures repressive dynamics within Ethiopia itself and how those have resulted in distinctly un-peaceful modes of international engagement.

Namouna Guebreyesus

(École des hautes études des sciences sociales, Paris)

#### CHURCH ADMINISTRATION IN 18-19TH CENTURY GONDÄR: THE CASE OF HAMÄRÄ NOḂ

Hamärä NoḂ was a church established by King Tewoflos in 1709 in Gondär. It was endowed with gwəlt lands subdivided into rims and allocated to clerics for their maintenance. The land grants and their related transactions were registered in marginalia and on folios addenda to a corpus comprising the four gospels- British Library Oriental 508 (Or. 508). The 157 texts contained in Or. 508 cover a period spanning more than a century (1709-1826) and include court judgements and sales of holdings located on the church's lands as well as calendars for service rotation of the clergy. These texts are valuable accounts of the administrative roles and the management of land rights. The list of officials witnessing sales or legal decisions and the complex system of guaranties supporting these legal acts are rich references for the governance of landed assets and the administration of justice in the domain of Hamärä NoḂ. Based on the diplomatic and interpretation of the documents and on travelers' accounts, the study will present the church land administrators, their functions and duties in the 18th and early 19th century. The data of Or.508 will be compared to other church documents from Qäranyo Mädhanealäm and Däbrä Sähay of Däbrä Marqos. Later influences on ecclesiastic administrative structures will also be indicated.

Leah Niederstadt

(Department of Art/Art History, Wheaton College (Norton, MA, USA))

#### FROM MONSTERS TO MOTHERS AND MULTICULTURALISM: EDUCATIONAL BILLBOARDS AND MURALS IN ETHIOPIA

Anyone traveling Ethiopia's main roads, whether in a city or through the countryside, is certain to see billboards promoting a variety of businesses, products, or services such as Coca-Cola or car insurance. As in many other countries, in addition to commercial advertising, Ethiopian billboards and murals are used for social education. In 2000, I began

documenting the various economic, health, and social issues that appeared on billboards and murals. The proposed paper explores the ways in which age, class, ethnicity, gender, and religion, as well as disabilities and HIV/AIDS status, have been visually represented in educational billboards and murals in Ethiopia over the past 15 years. In particular, I examine the use of “deterrent” and “affirmative” imagery, terms coined by Dr. Sabine Marschall in a 2004 article on South African public art, and the shift from focusing on providing HIV/AIDS education towards promoting the rights of children, women, and people with disabilities. I also consider how urban development affects this ubiquitous means of public education.

Nigusu Aboset

(Institute of Ethiopian Studies)

CULTURAL PRACTICES AND VUNERABILITY OF RURAL HOUSEHOLDS TO  
HIV/AIDS IN ETHIOPIA. THE CASE OF KALLU WOREDA SOUTH WOLLO,  
ETHIOPIA

In Ethiopia, nearly 85% of the population lives in rural areas where the prevalence rate of HIV infection is increasing. In spite of this fact, limited studies have been done on the nature, impact, and magnitude of HIV infection in the rural areas. Moreover, there is inadequate information on socio-cultural risk factors that aggravate the vulnerability of rural households to HIV infection. Therefore, the main objective of this study is to assess the effects of cultural practices (such as FGC, Warsa, Muhalele, Seriya, Early marriage) which may potentially exacerbate the vulnerability of rural households in Kallu Woreda of Amhara Region of Ethiopia. General statement of the problem: Ethiopia is one of the countries in sub-Saharan Africa where the burden of HIV has affected sphere wide spectrum of the society's life. At the beginning, the epidemic was predominantly an urban problem in the country. However, nearly a decade ago, it also became a major public health issue among the rural community. Therefore, it would be necessary to assess the extent to which the pandemic affects the rural population. Methodology: qualitative and quantitative research methods were used. The methods implemented in this research were: in-depth interview, case studies, focus group discussion and survey questionnaire. Findings: the study has confirmed that, as elsewhere in Ethiopia, Kallu Woreda is affected by the HIV/AIDS epidemic. The study has indicated that cultural practice is one of the main factors for the transmission of the virus. Various justifications have been offered by the community for the observance of socio-cultural practices. Some of them justified the practice with their own religious views, while others accepted it as a cultural norm and value. Conclusion and Recommendation: The problem of HIV/AIDS in Kallu Woreda is a great concern. Some socio-cultural practices are considered as potential factors for the transmission of HIV. If one of the practitioners is inevitably infected with the virus, the other would also be infected.

Nigusu Aboset

(Save the Children International as M&E Coordinator)

KNOWLEDGE, ATTITUDE AND PRACTICE OF REFUGEES IN RELATION TO  
HIV/AIDS: THE CASE OF ERITREAN REFUGEE COMMUNITIES IN SHIRE, TIGRAY  
REGIONAL STATE OF NOTHERN ETHIOPIA

For many reasons the Horn of Africa is one of the most unstable regions in the world. Due to this fact neighboring countries in the Horn of Africa host numerous refugees who fled their home countries. Ethiopia strategically located in the horn is one of the countries hosting large number of refugees from Eritrea, Somalia and South Sudan. A mix of complex factors within refugee settings makes the people living there distinctly vulnerable to HIV. Therefore this assessment was conducted to assess Knowledge, Attitude and Practice of HIV and AIDS on the Eritrean refugee communities in Shire, Tigray regional state of Northern Ethiopia.

Nobuko Nishizaki

(Fukushima University)

#### DYNAMICS OF CULTURAL TOURISM, WILDLIFE TOURISM AND LOCAL COMMUNITY IN SOUTHWESTERN ETHIOPIA

Wildlife tourism is increasing in popularity across the southern and eastern African countries. However, wildlife tourism in Ethiopia has declined greatly because of poor wildlife resources. The Ethiopian government is currently implementing a number of measures to develop the country's tourism sector. Moreover, recent wildlife policies and regulations emphasize development-oriented conservation, the practical use of tourism, and the local people's participation in natural resource management and utilization. Concurrent with the establishment of the EWCA (Ethiopian Wildlife Conservation Authority), the new federal wildlife policy in 2007 encouraged the development of wildlife resources—specifically, their sustainable, yet increasingly market-oriented, utilization. Accordingly, the administration of all protected areas (PAs) shifted from the Ministry of Agriculture and Rural Development to the Ministry of Culture and Tourism. One purpose of this policy was that it promoted wildlife-based tourism and encouraged private investment. This paper aims to investigate the current management of PAs, which is based on the market-oriented conservation approach adopted in Ethiopia in the 2000s, and to examine the potential of community-based wildlife tourism in Southern Ethiopia. For that purpose, I will investigate the dynamics of cultural tourism, wildlife tourism and local community in southwestern Ethiopia using data collected in and around Mago National Park and Ari village.

Chikage Oba-Smidt

(Osaka Prefectural University, JSPS Research Fellow)

#### HISTORY AND HISTORICAL CONSCIOUSNESS IN ORAL HISTORY: AN ANALYSIS OF THE ORAL HISTORY OF MIGRATION OF RAYYAA-OROMO

This paper describes how historical facts and historical consciousness are interconnected and how oral histories are constructed, while analyzing the oral migration history preserved among the Rayyaa-Oromo in South Tigray. Through considering the oral history and its cultural contexts, I also identify which Oromo group was the ancestral group of the Rayyaa. According to the Rayyaa informants, they migrated from Baale to southern Tigray in the 18th century. Since then, they have kept their culture without assimilating into the Tigray and Amhara societies until the 1970's. People above 50 are still fluent in Oromo language. They have preserved an oral migration history with fixed patterns and full of allegories. But they do not know from which society they originated. In order to compare the

narratives of the Rayyaa, I have also collected oral traditions in Baale which the Rayyaa believe to be their original place. I found that there is a hidden hint which gives indications about the original society of the Rayyaa, when re-reading the oral migration history, while comparing it to the oral traditions of Baale. I found indications that the qaalluu lineage of the Rituu clan in Baale participated in the migration. In order to verify this indication, I did research among the Rituu of eastern Baale. I found that 1) there are several oral traditions which show that one of the lineage of Rituu clan immigrated to north in the 18th century, 2) there are several identical clan names among Rayyaa and Rituu, 3) the Rayyaa and Rituu have kept quite similar social structures not based on Gadaa. With these new data; we can conclude that the Rituu is the ancestral society of the Rayyaa.

Chikage Oba-Smidt

(Osaka prefectural University, JSPS Research Fellow)

#### THE POLITICAL RHETORICS OF THE BOORANA :AN ANALYSIS OF RHETORICS IN THE ORAL CHRONICLES OF THE BOORANA-OROMO

This paper describes how the Boorana have used rhetorics for getting political positions in their society. The Boorana have a generation-set system called gadaa. Gadaa is a socio-political institution. In this institution, there are several important positions. People who get these positions are respected, get plenty of livestock and also became decision-makers in their society. So, throughout the Boorana history, there have been many political struggles about positions. There are three criteria for becoming adullaa which is most influential political position; 1) descent from important paternal and maternal lineages, 2) having wisdom or strength which is often supported by oral histories on his lineage, 3) richness. I collected all names of persons who had acquired the position of adullaa since the mid-18th century. I found that 1) some lineages tended to acquire this position on the basis of the principle of succession, 2) in many cases, there are historical narrations which show how those lineages had acquired. Those data show that such criteria of becoming adullaa have been practiced over generations among the Boorana. People who want to get a political position try to appeal to principles of political justification while narrating especially histories of heroes belongs to their lineage. In order to convince people, they rely on heroic rhetorics in their narrations. This paper analyzes patterns of heroic rhetorics by using several narrative texts as examples. It will be described how heroic rhetorics in oral histories are instrumental in acquiring political positions and also to which degree these patterns are still present in current Boorana politics.

Ojot Miru Ojulu

(Peace Studies, University of Bradford / Independent Scholar)

#### THE POLITICS OF LAND GRABBING IN ETHIOPIA: ‘WHERE IS OUR RIGHT TO SELF-DETERMINATION’?

Ethiopia has lately attracted rigorous media and academic scrutiny over what is now globally known as “land grabbing”. It is with no doubts that these studies have generated a great deal of knowledge and resurfaced the contentious debate on land policy in the country. But so far, this debate – whether among politicians/activists or academics – has been predominantly

shaped or in fact hijacked by economic arguments of whether or not this practice enhances food security and economic development at local level. These economic-centric arguments echo the global outcry against land grabbing and its impacts on local communities. However, while fully acknowledging the merits of these arguments, in the Ethiopian context, they do not do justice to the underlying fundamental questions that local communities affected by land grabbing are concerned about. Based on the experience of the Gambella region, this paper argues that the elephant in the room is not the economic questions mentioned above but the national politics about who owns what and who holds power over what. What is at stake from local communities' vantage point is not necessarily the loss of their livelihoods, but the denial of their right to self-determination, the right to their traditional lands, territories and resources which they have used and owned for centuries, and the right to continue to exist as distinct political, economic and social communities on par with other Ethiopians ethnic groups. Hence, if local communities' trust has to be restored, these fundamental concerns – real or perceived – have to be seriously taken and appropriate legal/policy guarantees enacted to mitigate those fears.

Ongaye Oda Orkaydo

(Institute of Indigenous Studies, Dilla University)

#### SPATIAL EXPRESSIONS IN KONSO

Spatial expressions in Konso involve locatives, directionals, destination adverb and postpositions. With locatives, Konso distinguishes two levels of location from the deictic centre *aye* 'here'. The first level shows location just away from the deictic centre, and is marked by underived locatives *ile* 'up there', *dise* 'there (sideways)' and *χate* 'down there'. The second level shows location further away from the deictic centre. Such locatives are derived from the underived locatives by geminating the onset of the last syllable. Thus, *ille* 'further up there', *disse* 'further there (sideways)' and *χatte* 'further down there'. Konso has three directionals: *χata*, *dela* and *desa*. The directional *χata* expresses motion from a higher elevation to a lower elevation, while *dela* expresses motion from a lower elevation to a higher elevation. The directional *desa* expresses motion on a horizontal plane on either side of the deictic centre. The point of departure is shown by combining locatives and directionals (e.g. *ayedela* 'from here upwards'). The end point of motion is indicated by the adverb *opa*. Although not all combinations are possible, locatives, destination and directions are combined. Disallowed combinations arise from semantic restrictions. Postpositions may end with *a* or *aa*. The difference in the quality of the final vowel correlates with differences in spatial interpretation: when they occur with *a*, they indicate the reference object (e.g. a container) but with *aa*, they indicate the located object. The destination adverb combines with directionals, and gives the meaning 'a bit away from'. In this case, the deictic centre is the addressee rather than the addresser.

Izabela Orłowska

(Addis Ababa University)

#### ETHIOPIAN CHURCH FORESTS: HUBS OF SOCIAL AND RELIGIOUS LIFE AND POCKETS OF REMAINING BIODIVERSITY

This paper deals with church forests in northern Ethiopia, pockets of endemic vegetation surrounding rural churches. They provide a respectful ‘cover’ for the tabots housed in churches. Extensive fieldwork among the church forest communities in the South Gonder Zone reveals how local people conceptualise church forests and answers the question why they are still there. A strong tradition of ‘shading’ churches with vegetation, so that they are not ‘exposed’, means that by extension they become special, semi-sacred, spaces where communities bury their dead and conduct monthly mehabir meetings. This tradition means that these forests are protected as church property and extensions of a sacred space. Their spiritual, and utilitarian value for local communities and existence of sanctions, even if only nominal, explains the survival of these forests in the face of considerable deforestation in the region. This paper explains the layout and the sacred geography of the extended church compound, talks about its social and religious functions and finally attempts to engage with the issue of variability among these forests. Namely why some church forests remain healthy from an ecological point of view and others have been degraded. In order to do that more quantitative methods have been employed to assess factors such as: population numbers, topography, proximity to urban centres, social cohesion and the role of leadership and economic factors such as increasing wealth leading to creation of permanent structures in church forest (e.g. grave houses).

Alula Pankhurst

(Young Lives)

#### TRANSITIONS FROM CHILDHOOD TO ADULTHOOD IN ETHIOPIA: EDUCATION, WORK AND MARRIAGE

In this paper I address the question of what opportunities and challenges face this generation of children in Ethiopia as they transition from childhood to adulthood. I draw on evidence from two longitudinal studies: Young Lives which follows two cohorts of children, and the WIDE study of 20 rural communities. The paper focuses on the older Young Lives cohort who reached the age of nineteen in 2013, and the data on changing circumstances of adolescents and youth from WIDE. I argue that, while in early childhood differences of gender are overshadowed by contrasts relating to location, wealth and status, as children move into late adolescence gender become the diacritical factor that meshes with other forms of (dis)advantage. First, I consider changes in educational aspirations, how children combine education and work and diverging educational trajectories. I then look into transitions to the labour market, and links between education and work and the risk of un(der)employment, and consider how access to resources notably land and capital and commuting and migration lead to different strategies for young men and women. Third, I look into how youth establish themselves as couples and differences as young men and women become engaged in partnerships with clear gender divergences in marriage and child-bearing, and consider the opportunities and risks for young women and men in making choices and combining education, work and marriage. Finally, I reflect on changes on transitions to adulthood between children in this generation and that of their parents.

Stanislau Paulau

(Georg-August-Universität Göttingen)

## OTHERING WESTERN CHRISTIANITY: CONTESTED NOTION OF 'PROTESTANTISM' IN THE ETHIOPIAN ORTHODOX DISCOURSE OF EARLY TWENTIETH CENTURY

Whereas the abundant scope of writings on the Ethiopian Christianity produced by Western scholars, travelers and missionaries enjoys particular consideration, the opposite perspective – that of the Ethiopian Orthodoxy on the Western Christianity – still remains largely uninvestigated. The paper seeks to address this major disbalance by looking at the emergence and development of the Ethiopian Orthodox discourse on Protestantism. In contrast to the Catholics, polemics with whom became an integral part of the Ethiopian Orthodox literature already since the encounter with the Jesuits in the 16th century, the Protestant movements constituted a new challenge for the Ethiopian Orthodoxy. Early twentieth century's manuscripts witness the rise of the notion of 'Protestantism' within the Ethiopian Orthodox theological discourse. However a closer examinations of the sources reveals that this notion was contested and subjected to varied readings. The paper aims to explore the emergence and development of the new theological concept as it is reflected in a wide range of literary works starting from historical chronicles and theological treaties and up to the poetry.

Joachim Gregor Persoon

(School of Fine Art and Design Addis Ababa University)

## MONASTERIES AND CHURCHES IN ETHIOPIA: A TERRAIN OF CONTESTED DISCOURSE

Monasteries and churches are usually associated with stability, yet the locus of disparate discourses, at once centers of spirituality but also intellectual activity - a microcosm of wider society. In Ethiopia ascetic monastic movements questioned the morality of the imperial house, while others were co-opted to play a role in subjugating and pacifying conquered peoples. With Haile Selassie's reforms, they lost juridical independence as places of refuge, and under communist rule they constituted centers of a counter-discourse, construction of monasteries and churches expressing covert political resistance. The next regime brought a liberalized economy, monasteries and churches built commercial centers, schools and clinics, indicating less emphasis on healing through holy springs, and traditional church education. A new discourse arose, as guardians of memory and national conscience, as articulated by para-church institutions like Mahebre Kidusan. As parish councils flourished the use of different languages and adaptation to ethnic cultures increased. Concerning their important role in ecological discourse they often constituted the only places where indigenous flora and fauna was preserved, at Zukwala monks risked their lives to preserve the sacred forests. Principles from hagiographies and monastic rules potentially constitute the basis for an indigenous ecological discourse easily propagated among the youth. Diaspora monasteries and churches were sometimes centres of political agitation against the incumbent regime. Architecture and art historical aspects, as well as layout and facilities reflect in a tangible form these contested discourses.

Michele Petrone

(University of Copenhagen)

ETHIOPIAN TIĞĀNIYYA IN CONTEXT. A PRELIMINARY STUDY OF ITS  
RELATIONS WITH OTHER BRANCHES OF THE TARĪQA AND OF ITS  
DEVELOPMENT IN THE FIRST PART OF THE 20<sup>TH</sup> CENTURY

The presence of the Tiğāniyya in Ethiopia is well attested since the studies of Spencer Trimingham, who also gave a first glimpse of its sanads tracing them back to Bornu Region. Since that time there is only one series of studies by Minako Ishihara devoted to the diffusion of this ṣūfī movement in Eastern Africa and focused on the pilgrimage to the tomb of Aḥmad b. ‘Umar (Faḳīh Ahmad Umar, d. 1953), in the village of Ya‘a. This study is meant both as an update of the previous ones - based on new textual sources discovered in a recent research mission to Gimma area - and as a first attempt to put the diffusion on the Tiğāniyya in Ethiopia in the wider context of the spreading of this order in Sub-Saharan Africa and Sudan, highlighting the role of some Ethiopian ‘ulamā’ who adhered to the Tiğānī brotherhood. The research will first focus on some iğāzāt going back to West and North African masters, trying to reconstruct the nature and the form of this relationship. The second part of the study will highlight some peculiar aspects of the local textual production of the Tiğāniyya, trying to define its literary and doctrinal framework.

Jacke Phillips and Tania Tribe

(Department of History of Art and Archaeology, SOAS, Univ. of London)

ARCHAEOLOGY, CONSERVATION AND HERITAGE AT GÄNNÄTÄ MARYAM  
(NEAR LALIBELA)

Since 2009 a team led by Tania Tribe has been studying the archaeology of Solomonic expansion in the Lasta region. The project involves comparative surveys and excavations of selected sites, including rock-hewn churches with wall-paintings associated stylistically with the period of Yəkuno Amlak. At Gännätä Maryam, a portrait of the king with a donor inscription stating he had ordered the making of the church suggests he had a close association with this site. This has been questioned by priests and others in nearby Lalibela and by some archaeologists, who doubt the date of the donor painting. To address these questions, our current work at Gännätä Maryam involves surveys and excavations in and around the church compound; analysis of finds with a view to constructing a ceramic typology for the region; soil and environmental studies; specialist analyses of the paintings themselves. In 2013 excavation began in a hitherto unknown burial site at the church that is threatened by erosion and building projects. This presentation discusses the importance of the site and the conservation and heritage implications of this work, including the urgent preventive and remedial intervention required, and assesses how best to disseminate the results to stakeholders, academia and the general public. It examines the different historical and cultural narratives that are emerging as a result of the work, bringing together sometimes conflicting local memories, and looks at how the work itself and the evidence recovered are being understood locally.

Laurel Phillipson

(Independent Scholar)



## THE CONTRIBUTION OF LITHIC STUDIES TO OUR UNDERSTANDING OF AKSUMITE CULTURE AND ECONOMY – SOME RECENT FINDINGS

The systematic reporting and study of Aksumite lithic technologies began as recently as the late 1990s. Before then, knapped stones, grindstones and similar artefacts were seemingly invisible to their excavators. At the great buildings of Dungur, Ouchate Golo and elsewhere, old excavation heaps are replete with uncovered stone tools, cores and flakes. More recent studies at Aksumite and so-called pre-Aksumite sites in and near Aksum, and as yet unpublished works in eastern Tigray, have begun to rectify this neglect. Lithic studies have confirmed the work of other specialists in recognising a broad cultural continuity which, with minor variations, extended at least over the north Ethiopian highlands and dated from the earliest inception of the pre-Aksumite to the end of the Aksumite period.

More importantly, it must be recognised that stone artefacts are tools that were used for specific activities by economically active men and women. Every tool bears witness to the way it was made and how it was used. Their study as functional objects, rather than as examples of stylistic or morphological types, gives significant insights into diverse aspects of Aksumite and pre-Aksumite economic activities and into some aspects of Aksumite social organisation. This presentation will illustrate some of the material and conclusions derived from lithic studies conducted mainly, but not entirely, at sites in and near Aksum. These include one day's activity at a pre-Christian temple, farming practices, the spread into rural areas of a market economy, and something about the clothing people wore.

Robert Piątek

(Siedlce University of Natural Sciences and Humanities)

## CHRISTIAN MONARCHIES IN AFRICA: KONGO AND ETHIOPIA IN POLITICAL PLANS OF THE HOLY SEE AT THE END OF THE 16<sup>TH</sup> CENTURY AND IN THE BEGINNING OF THE 17<sup>TH</sup> CENTURY

The paper discusses perception on African Christian kingdoms in Europe and their impact on European, especially the Holy See's, politics. In Europe in the 16th and 17th centuries, the knowledge about Africa was quite scant and limited mainly to those parts of the continent's coastline which were visited by the Europeans. Knowledge about the countries and peoples living in the African interior was scant and in many cases not in accordance with the actual situation. This situation had serious impact on political plans created in some European countries, especially the Holy See in the 16th and 17th centuries. There, the idea of the alliance between Ethiopia and Kongo was born. This alliance - which in fact never existed - was supposed to support European powers against Ottoman Empire. In Rome, the possibility of persuading the rulers of Kongo to establish direct contact with Ethiopia, was being seriously considered. This, in turn, was in favour to Kongolese politics, as the Holy See's interest in opening a route from Kongo to Ethiopia might have been perceived by the Kongolese rulers as an opportunity to gain some support from Rome, and perhaps also from other European countries, in their struggle against Portuguese pressure in Kongo. The paper provides a glimpse on the perception of Ethiopia in Europe in politics towards other parts of Africa.

Vitagrazia Pisani

(Hamburg University)

## THE “GÄDLÄ QIRQOS” IN THE ETHIOPIAN LITERARY AND MANUSCRIPT TRADITION: VARIETY AND TYPOLOGIES OF CODICES

In the Ethiopian Church, the antiquity and the popularity of St. Qirqos (Cyrillus), little martyr from Asia Minor, besides sanctuaries, tabots, wall paintings, miniatures, statues, inscriptions, place's names etc., are also attested significantly from the rich literary production related to him. Without considering the copious collection of his miracles nor the poetic compositions of his hymns, this paper will mainly focus on the "Gädlä Qirqos", version in Gə'əz transmitting and preserving the text of the saint's passio, which is not available any longer in the Greek tradition, if not in the form of an amended summary. Numerous are the Gə'əz manuscripts that contain this text; coming from different parts of the Ethiopian highlands and dated back to different periods, they are organized in various ways: the gädl as part of the hagiographic corpus of the "Gädlä Säma'tat", the gädl alone, the gädl along with the text of the Qirqos' miracles or/and with the texts of his hymns, the gädl associated to the gädl of other saints or to other literary compositions. In this paper, the attention will be therefore focused on the variety of the manuscripts in which the "Gädlä Qirqos" is handed down and, on the basis of it, one will try to prepare a first classification of the various typologies of these codices, that is the different ways in which this text is presented in them, over the centuries and in diverse areas of worship within the Ethiopian Church.

Sabine Planel

(Institut de recherché pour le développement)

## IS “HERE AND THERE” FAIRER THAN “EVERYWHERE”? SOCIO-SPATIAL VARIABILITY IN THE IMPLEMENTATION OF PUBLIC POLICIES

The territorial dimension of Ethiopian nation and state building has developed a high concern about social as well as spatial justice in the country, especially by aiming to frame the national space under a unique rule. Considering the great diversity of spaces, cultures and societies in Ethiopia, the tension between centralized commands and localized contexts represents a major characteristic of Ethiopian geography, at any scale. By referring to agricultural extension and land policies, the presentation aims to address the redistributive dimension of spatial justice in Ethiopia. It relies on various fieldwork data. Rural development policies are designed to provide extension services in every regions of Ethiopia, as land policies guarantee land access to every Ethiopian ... under conditions. Pragmatically the implementation of public policies doesn't occur everywhere but most simply here and there. On one hand we will observe that the reasons for this selective implementation of the rule are numerous, locally determined, regionally changing and nowadays growing as a consequence of the recent development's (neo)liberal shift. On the other hand, trends to spatial standardization remain efficient, especially through public actions. But rather than operating as constraint in policies' implementation or resulting from the ethno-federal structure, this variability can represent an opportunity to handle with contradictive objectives of development, for both farmers and state agents. To what extent does it alleviate local spaces from a central burden? We will pay a specific attention to spaces out of development, where

farmers/herders produce on their own agendas or escape from State control. And we will question their role in the merging and tentatively fairest geography of Ethiopia.

Eva Poluha and Elehu Feleke

(Stockholm University)

#### THE 'DEVELOPMENTAL' STATE – A MODEL FOR ETHIOPIA?

Referring to the example of the “Newly Industrialized Countries” of East Asia, the concept of the “Developmental State” is being advocated as a model for development of poor nations like Ethiopia. A closer look at this proposition reveals however that there is little consensus on the attributes of a Developmental State and that the “East Asian experiences” are manifold. Looking at the question of economic and technological development from a wider perspective, this paper argues that, in addition to several contributing factors, the process of open access, even encouragement, to test and contest scientific knowledge has been fundamental in enabling “the West” to achieve the currently high standard of living. The East Asian countries that have achieved the same level of development (Japan, South Korea, etc) have done so by taking part of the body of knowledge that has been accumulated through this process of free intellectual enquiry. Since 1978 China has also embarked on a program of rapid economic development, but due to questions of governance, its ability to eventually attain a “high income” status is debatable. After a review of the current situation in various social, political and economic institutions in Ethiopia the paper argues that hindering the free exchange of information like in China will be particularly perilous for Ethiopia which is starting from an extremely low level of education and exposure to modern technology. Given its long history of resistance to change, the country cannot afford to restrict the flow of knowledge on whatever pretext.

Charles Price

(Department Anthropology, University of North Carolina-Chapel Hill)

#### ETHIOPIA AND ETHIOPIANISM: BETWEEN THE IDEAL AND THE REAL

The idea of Ethiopia and the attendant body of beliefs known as Ethiopianism loomed large in the minds of many people of the African Diaspora since at least the mid-1700s. Ethiopia signified redemption and anchored believers to a venerable past that Europeans denied them (though they did not deny it to Ethiopia). Gradually, Ethiopia the geographic territory, acquired increasing centrality among the actors of Ethiopianism, manifesting in various ways, such as seeking to defend Ethiopia or to emigrate there. This paper addresses both the symbolic and material dimensions of Ethiopianism, focusing on Jamaica, the United States, and South Africa between 1900 and 1936.

Maija Priess

(Hamburg University, Asien-Afrika-Institut, Abteilung für Afrikanistik und Äthiopistik)

#### TEXTUAL HISTORY OF ETHIOPIC AMOS

The THEOT team ('Textual History of the Old Testament' led by Steve Delamarter) has selected passages from 37 manuscripts (14th-20th centuries) of Ethiopic Amos and arranged them into text variation units (TVUs). The 15 relevant passages within each manuscript were then transcribed and compared. This paper presents preliminary results of this work. Specialized computer software enables to effectively perform complex textual and statistical analysis. To facilitate comparison, the TVUs were placed on a spreadsheet and sorted by verse, thus collating all the variant readings. TVUs were divided into two groups: true variants of textual history and linguistic variants of the history of the language. The classification of families of manuscripts was based on shared variants and arranged into 10 different groups and, more precisely, into 14 smaller families. A program then calculated the percentage of concordance between the variant manuscripts. Based on this statistical analysis of the relationships between the manuscripts dendograms (family trees) were produced. Their branches show the relations between manuscripts more accurately. These processes will allow us to select the most relevant Ethiopic Old Testament manuscripts for the preparation of a critical edition and translation for publication. Interestingly, some of the manuscripts include marginalia, especially Biblical commentaries (andemta).

Luca Puddu

(Department of Social Sciences and Institutions-University of Cagliari)

#### FRONTIER GOVERNANCE AND LOCAL ELITES IN THE MAZEGA: 1910-1975

The paper aims to analyze the institutional restructuring of the Ethiopian Empire between the early 1910s and the mid 1970s in the Mazega, an agro-ecological system located in the northwestern lowlands bordering Eritrea and Sudan. During the period taken into consideration, the Mazega was the site of two different "agricultural revolutions". Changes in the technologies of rule employed by Ethiopian rulers to control territory and capture the local surplus were deeply shaped by decolonization and the emergence of a border dispute with the recently independent state of Sudan. The case study is an useful tool to understand both the evolution of frontier governance within the Ethiopian political space during the 20th century and the role of local elites in shaping the decision-making process at the center. The contribute is based on fieldwork interviews and untapped primary sources collected in the Ethiopian, British and American archives.

Friederike Rausch-Berhie

(Federal Institute for Vocational Education and Training in Germany-BIBB)

#### NON-FORMAL ADULT EDUCATION IN ETHIOPIA

Regarding Education for All and the education related MDGs, Sub-Saharan Africa lags far behind other regions of the world. For Ethiopia the projected adult literacy rate (15 years and above) for 2015 is 49%. Especially for poor and disadvantaged target groups, non-formal adult education provides an opportunity to acquire e.g. literacy and vocational skills. This paper examines non-formal adult education in Ethiopia. The objective is to find out how adult education shall be structurally and conceptually refined and established across the country in order to contribute to better education and training of the participants as well as to improve their life conditions. In order to understand and portray the policy framework,

explorative expert interviews were conducted with employees of the Ministry of Education, TVET Agencies, Regional Education Bureaus etc. Additionally, relevant documents like ESDP IV, the National Adult Education Strategy and the Master Plan for Adult Education were analysed. Based on systematising expert interviews conducted with employees of institutions implementing non-formal adult education programmes and training courses, pedagogical concepts were analysed and compared. Finally, examples of best practice concerning approach and conception that can contribute to a successful and efficient planning, and implementation of non-formal adult education are discussed. In the end, recommendations to enhance and expand adult education training courses and programmes as well as to improve the political framework including a better cooperation of involved stakeholders are proposed.

Anne Regourd

(University of Copenhagen)

#### SOME MORE ABOUT THE CHARACTERISTICS OF HARARI MANUSCRIPTS

Based on an insight in the Abdullahi Sharif collection conserved in Harar City and that of the Library of the Institute of Ethiopian Studies, University of Addis Ababa, recently catalogued, this paper aims to define with more accuracy the characteristics of the Harari manuscripts including their codicological features. It is only by conducting such type of work that one can trace their circulation within the country, and at least in the direction of Addis Ababa.

Marina de Regt

(VU University Amsterdam)

#### ADOLESCENT GIRL MIGRANTS IN ADDIS ABABA: LIFE CHOICES, ASPIRATIONS AND EXPERIENCES

The large scale migration of Ethiopian women to the Middle East has received a lot of attention in the media and from national and international organizations. Yet, also internal migration of young women in Ethiopia has increased in the past decade; many adolescent girls move from villages and rural towns to the city to improve their own lives and those of their families. In the literature the migration of adolescent girls is mainly described in the context of trafficking and exploitation. Little is known about the experiences, life choices and aspirations of adolescent girls. This paper focuses on the life course and in particular on the way in which the decision to migrate intersects with other important choices, such as those related to education, marriage and having children. The empirical data consists of qualitative interviews with two groups of adolescent migrant girls in Addis Ababa, namely domestic workers and sex workers. In addition, three focus group discussions were held and key persons at local and international organizations were interviewed. The data shows that the large majority of the interviewed girls took the decision to migrate themselves. They all aspired to improve their own living conditions and those of their parents, but life in Addis Ababa did not meet their expectations. Continuing their education and becoming economically independent were valued more than getting married. Some girls were considering migration abroad in the hope to earn more money and escape the low status

ascribed to them in Ethiopia. Internal and international migration is thus in some cases related.

Marina de Regt

(VU University Amsterdam)

#### FROM YEMEN TO ETHIOPIA AND BACK: A TWENTIETH CENTURY FAMILY HISTORY

This paper focuses on Yemeni migration to Ethiopia in the nineteenth and twentieth century, with particular attention for the first half of the twentieth century. Most studies on Yemeni out-migration focus on Hadrami migration to Asia or to East Africa; very few studies have been done about migration from Lower Yemen and the Tihama to the Horn of Africa. Migration was an important phase in the lifecycle of Yemeni men, and many (unmarried) men migrated, escaping the economic and political situation under the Imamate. Ethiopia was one of the main countries of migration. Many of these young men were first employed as porters and as soldiers in the Italian army, and only in a later stage were able to set up small businesses or obtain agricultural land. Some of them married local women and established families, and became an integrated part of Ethiopian society. Yet, the changing political climate in Ethiopia in the 1960s and 1970s forced many Yemeni migrants to leave. Some returned to Yemen while others moved to Saudi Arabia and the Gulf States. In this paper the history of migration from former North Yemen to Ethiopia will be described and analyzed on the basis of the family history of a woman of mixed Ethiopian/Yemeni descent in Yemen. In addition, historical sources and secondary literature will be used. The paper will show the various ways in which macro and micro histories are interrelated and shape each other.

Jan Retsö

(Göteborg University, Swedish Collegium for Advance Studies, Uppsala, Sweden)

#### THE ETHIOPIAN VERSION OF THE COMMENTARY TO THE SONG OF SONGS BY PHILO OF CARPASIA: NEW MS EVIDENCE

Philo of Carpasia's commentary to the Song of Songs was compiled at the end of the 4th century CE. It has been supposed that it was translated to Geez quite early. A fragment of the Ethiopian text (unedited) is found in the MS JE300E ff. 3a-20a. The text consists of 18 folios probably written around 15th century CE. In 2007 an almost complete text was found at a deserted monastery in the Gar'alta region in Tigray. The new text encompasses 105 folios altogether. A preliminary judgement dates it to the 15th century. An edition is being prepared.

Hanna Rubinkowska-Anioł

(Department of African Languages and Cultures, University of Warsaw)

#### EMPRESS MENEN - THE ROLE OF ITEGE DURING TIMES OF CHANGE

Menen Asfaw (1889-1962) was a high-born Ethiopian lady and the wife of the last emperor of Ethiopia, Haile Sillasié I. She was crowned *itege* during the same coronation ritual which made her husband emperor of Ethiopia. Menen followed the example of previous *iteges* (i.e. crowned imperial spouses), and – due to the important role she played in the court of her husband – her activities complimented his imperial tasks. At the same time, her role reflected the times of change she lived in. Her support for Haile Sillasié was based on tradition, but evolved into a new role, and for the circa last twenty years of her life itege Menen accompanied her husband – who at the time presented himself as a modern head of state – acting as the First Lady of Ethiopia. The aim of this presentation is to show the change in the role fulfilled by Menen using material photographs from Ethiopian books published in the times of Haile Sillasié I as the basis for my research question.

Kateřina Rudincová

(Department of Geography, Faculty of Sciences, Humanities and Education, Technical University Liberec, Czech Republic)

#### ETHIOPIAN FOREIGN POLICY IN THE HORN OF AFRICA: INFORMAL RELATIONS WITH SOMALILAND AND THEIR POSSIBLE FUTURE DEVELOPMENT

The paper deals with the foreign policy of Ethiopia toward Somalia and issues connected to the informal relations with Somaliland and its possible international recognition in particular. Somaliland is de facto state which declared its independence unilaterally as a response to the outbreak of the Somali civil war in 1991. Even though it managed to promote peace and stability in its territory, it has not been recognized by any state of international community yet. However, it has developed strategic partnerships and relations with European and African countries. The most important ally or partner of Somaliland in the Horn of Africa is Ethiopia. It cooperates with Somaliland in the field of economy, for example Ethiopia uses the port of Berbera, and also Ethiopia developed relations with political representation of Somaliland which may be illustrated by the opening of mutual liaison offices in Addis Ababa and Hargeysa respectively, and by numerous mutual visits of their political representations. However, due to certain political and geopolitical factors, Ethiopia is not willing to recognize Somaliland de iure and is dedicated to the idea of united Somalia. One of the reasons for this approach is presence of the large Somali community in the Ethiopian region of Ogaden. Therefore, the strategies Ethiopia uses when dealing with this de facto state and also the geopolitical factors why Ethiopia is not still willing to recognize Somaliland de iure will be analysed in this paper. The possibilities of future development of Ethiopia-Somaliland relations will be evaluated on the basis of various geopolitical and political factors.

Zofia Ruducha

(Warsaw University Faculty of Oriental Studies)

#### THE DOCUMENTS OF STEFAN STRELCYN FROM THE WARSAW UNIVERSITY LIBRARY

In 1950, Stefan Strelcyn founded the Department of Semitic Studies within the then of Oriental Institute of the Warsaw University. Within the framework of this Department he was also a pioneer of African studies in Poland. Under his leadership the Department offered

courses in languages such as Giiz, Amharic, Hebrew and Arabic. He worked very widely as Semitist and Ethiopianist. His achievements in the field of Ethiopian Studies were acknowledged by granting him in 1967 the Haile Selassie Award. In the Manuscripts Department of the Warsaw University Library there is a collection of his documents and personal papers donated by his wife – Maria Strelcyn. In this collection there are among other papers: biographical documents, interviews, his correspondence from the times of his scholarly activity and Ethiopian manuscripts which he brought from his expeditions to Ethiopia. Those unpublished materials reveal the broad horizons of Stefan Strelcyn's work and the importance of his contribution to the development of Ethiopian studies in Poland.

Jacques van Ruiten

(University of Groningen, the Netherlands)

#### THE USE AND INTERPRETATION OF THE BOOK OF JUBILEES IN THE MĀŞĤĀFĀ AND THE MĀŞĤĀFĀ MILAD

The book of Jubilees (Māşĥāfā Kufale) largely consists of a reception history of older material. At the one hand it presupposes the material that can be found in Genesis 1 to Exodus 19, and the other hand material originating from the Enochic traditions. The history of interpretation shows that both Genesis and the book of Jubilees continued to be read, sometimes side by side. An underexposed field of interest is the reception history of the book of Jubilees within the context of the Ethiopian Orthodox Church. The impact of Jubilees in Ethiopia seems to be evident, due to the fact that a Greek version of the book was translated into Gē'ēz at some point in history. Moreover, it is preserved in its entirety. Jubilees is incorporated into both the smaller and the larger canon. This evidence suggests that the book exerted an influence on the ideas of the cultural and religious heritage of Ethiopia. In this contribution, I concentrate on the influence of the book of Jubilees that can be found in the literature of the period of King Zar'a Ya'aqob, such as Māşĥāfā Bērhan and the Māşĥāfā Milad.

Tobias Rupprecht

(University of Exeter)

#### FAITH AND POWER, RESISTANCE AND COLLABORATION. THE RUSSIAN AND ETHIOPIAN ORTHODOX CHURCHES DURING THE COLD WAR

A set of peculiar commonalities and contacts link Ethiopia and Russia/the USSR. Based on the shared Orthodox Christian belief of both empires' elites, Russian-Ethiopian collaboration against Western colonialism dates back to the late 19th century. In the Cold War 1950s and 60s, Haile Selassie's Ethiopia maintained good mutual relations with Moscow. The Derg regime was the Soviet Union's most important ally in Africa, and its successful intervention in the conflicts at the Horn of Africa established the USSR as a real global superpower. Interestingly, the connection between the two Orthodox churches continued playing an important role while both states were under the rule of atheist communist regimes. The training of Ethiopian priests at theological seminaries in Leningrad and Zagorsk had begun already in the 1960s and was expanded under the Derg. This programme was initiated by the Russian Metropolitan Nikodim after a visit to Ethiopia. Nikodim also fostered



collaboration between the two churches through the World Council of Churches, whose president he became in the 1970s. Later it turned out he had worked for the KGB and successfully influenced WCC policies in favour of Soviet interests. My paper will explore these contacts between the Ethiopian and Russian Orthodox churches during the Cold War and also shed light on the question whether the Ethiopian church took any inspiration from the Russian fellow brethren in how they dealt with the communist regime, which needed at least the passive support of an influential church. The paper draws on interviews with Ethiopian priests who studied in the Soviet Union, and on documentation from the WCC archives in Geneva.

Anna Rynkowska-Sachse

(Sopot University of Applied Sciences)

#### CONTEMPORARY ARCHITECTURE BLENDED INTO LANDSCAPE BASED ON ETHIOPIAN EXAMPLES

There are fewer and fewer places in the world where a cultural landscape is preserved and at the same time contemporary architecture does not harm it, because “is timeless, local, deeply rooted in the local context and universal at the same time”. As a result of global development of tourism, designing new facilities in harmony with the environment has become a great issue. Ethiopia is endowed with a beautiful landscape. Diverse tourism resources are widespread in almost all parts of the country and growing tourism industry results in development of tourism facilities. Therefore, it is essential to refer to the following changes affecting the landscape. The aim of the presentation is to show valuable contemporary architecture from Ethiopia and other parts of Africa, well-fitted into the landscape in terms of shapes, scale, and colours and solutions applied in order to maintain the harmony with the surrounding, local needs, culture and fulfil the issues of sustainability. In this context an environmentally friendly designed tourist development will be shown, inter alia, on basis of two projects: Gheralta High Lodge and Gheralta Lodge from Tigray in Ethiopia. The first lodge was designed by Peter Rich, an author of Mapungubwe Interpretation Center, acknowledged as the Building of the Year in 2009 in WAF . This project has not been realised and it will be discussed on the basis of visualisation and sketches. The second lodge was designed by Giuseppe Tommasi, an assistant of Carlo Scarpa and it was built in 2007. The layout of the project was designed not to interfere with the rare natural beauty of this Ethiopian site as well. Taking into account the beauty of Ethiopian landscape as a value in itself at the stage of architectural concept design of contemporary tourist facilities would help preserve the environment for the benefit of both tourists and local communities.

Saba Tesfay

(ELTE University, Budapest, Hungary)

#### GROWING COSTS OF WEDDINGS AMONG THE TIGRINYA SPEAKING PEOPLE IN ERITREA

Among the Tigrinya speaking people in Eritrea the dowry and the wedding expenses often cast a big burden on families. In the course of the presentation I am looking for explanations. Various factors may have contributed to the spreading of high-cost weddings.

The economy has undergone some major structural changes. Money has become commonly used and land alone cannot provide sustenance. Globalization, the spread of consumer culture and the impact emigrated Eritreans have on their home culture cannot be omitted. And, the loosening of lineage loyalties has led to the growing independence of nuclear family households, which would also explain the increasing cost of weddings, as the number of people economically involved in the marriage arrangements have shrunk. Questions like delayed marriages, subjectively interpreted poverty, the challenges of the school system, growing employment opportunities for women and weaker parental control will all be raised in an attempt to find answers to why weddings and bridal transactions have become so pricy. The role of the dowry will be discussed. The *gezmi*, as it is called, is intended to help young people start their life together. Does the increase of *gezmi* not reflect that today the foundation of a new household is financially very demanding? The bridal gift also has the role to secure the woman's position. The needs and expectations represent values that can be expressed in money. The presentation is based on a cultural anthropological research which I have executed in and around the capital. I rely heavily on the oral history of the people living in this region.

Safia Aidid

(Harvard University)

#### THE IN-BETWEEN SPACE: REFLECTIONS ON HISTORICAL STUDY OF THE SOMALI REGION

What does it mean to be a Somali at the edges of the Ethiopian state? How was Somali identity mobilized in a particular historical moment to generate and imagine new political geographies? This paper is part of a larger project which examines the interaction between Somali nationalism and the Ethiopian state, tracing the history of Somali nationalism by foregrounding the historical experience of the Somali region of Ethiopia and reorienting an analysis of the Ethiopian state from the purview of its Somali periphery. This narrative spans a 45 year period, from the 1943 formation of the first Somali anti-colonial nationalist organization, the Somali Youth League, that advocated for the unity of the Somali territories, to the 1988 peace treaty signed between Somalia and Ethiopia to formally conclude the Ogaden War and concede Ethiopia's possession of the Somali region. I examine the conceptual and symbolic shape of "Greater Somalia" in the Somali nationalist imagination, the role of territoriality in Somali national consciousness, and the tensions and challenges posed by modern Ethiopian statehood for the nationalist political project.

Gerry Salole

(European Foundation Centre)

#### AN AMBIVALENT EMISSARY: A RELOOK AT THE CONFESSIONAL DIARIES OF AUGUSTO SALIMBENI 1883-1894

Augusto Salimbeni travelled to Ethiopia four times: as a bridge builder with the ill-fated Bianchi expedition in 1883, became Ras Alula's captive and witnessed Dogali in 1887, as Italian Resident to the court of Emperor Menelik II in 1890, and finally as an agent in Harar hoping to persuade Ras Mekonnen to rebel against Menelik II in 1892. Throughout this

period he diligently kept faithful and frank diaries, but he has been primarily seen as the inept emissary, and his “role” is firmly established in the annals of Ethiopian history as the hapless diplomat who spectacularly failed to get Menelik to accept the Italian “protectorate” version and who returned to Italy in disgrace and an ignominious suicide. The historian, Carlo Zaghi (1956), who published extracts from Salimbeni’s diaries, and famously, but erroneously declared that the true and only protagonist of the Diary was the treaty of Wachale. He contemptuously dismissed Salimbeni’s bad grammar, crudeness and salaciousness and managed somehow, in the process, to lose the man and his sociological and historical insights. Specialists of Ethiopian history, most of whom have never read the original diaries, have accepted this analysis at face value and perpetuated the image of an observer who happened to keep a diary and witnessed key events in 1890. This paper is an attempt to signpost what’s actually in the twelve existing diaries and to correct the imbalance caused by the excessive focus on the 1890-1891 period by concentrating on the earlier Gojjam diaries and the later Hararghe diaries.

Salsawi Feleke

(Arba Minch University)

#### URBAN POVERTY IN ETHIOPIAN CITIES: A CASE FROM POOR NEIGHBORHOODS OF HAWASSA CITY, SNNPR

The study was conducted in Hawassa City. It was triggered by problems like scant literature in the issue of urban poverty in the country, spatially biased nature of these scant literature's and neglect paid to the urban centers and urban poor of the country. The main objective of the study was to uncover the realities of the urban poor. The specific objectives include to identify the prime cause of urban poverty, to explain the living conditions of the urban poor, to address the impacts of urban poverty and to assess the role of concerned agencies in addressing the problem in the study area. To achieve this end, both primary and secondary data sources were used. The primary data sources include survey questionnaire, interview and observation. The data gathered through these methods were analyzed and interpreted thoroughly. The major findings of the study were substantiated by secondary data sources from different literature's. The major findings of the study include very high illiteracy and related low paying dead end jobs, extremely high population density, difficulty in meeting educational qualifications among children of the poor, very high rent tenancy primarily attracted by low rent fees, exploitation of the poor and neglect by government agencies. Finally, it was concluded that the primary cause of urban poverty in the area was the nationalization of land of the residents; which force them to build low-cost poor quality houses. In return this attracts many poor to the area. Hence ‘isolation concentration effect’; then later, this was aggravated by high illiteracy and neglect of the government.

Samson A. Bezabeh

(African Study Center Leiden)

#### THE DEATH OF HAMOUDI AHMED AND THE 1930 PROTEST IN DJIBOUTI: MUSLIMS AND COLONIAL JUSTICE SYSTEM IN COTE FRANÇAISE DES SOMALI

In 1930 Hamoudi Ahmed, the richest Hadrami merchant in the Horn of Africa, died suddenly of natural cause. His death sparked bitter inheritance dispute among the Arab community in Djibouti and this eventually led to the collapse of the colonial justice system set up by the French colonial power who came to control the area at the end of the 19th century. This paper document the collapse of the colonial justice system and the year long protest that followed this collapse. By documenting these events, this paper tries to highlight not only the relation between the colonized and the colonizer but also the multi-faceted relation of power that exists within the colonizers themselves. As Hamoudi was part of a Hadrami diasporic community, this paper also highlights the complicated relationship that existed between this diaspora community and groups which are regarded as autochthonous. In doing so, this paper aims to further complicate the category of the “colonized”. In short, by taking the death of Hamoudi and the dispute that followed as an event, this paper investigate the relation between ruling elite and subject population in a manner that take into account multiple processes.

Samuel Andreas Admasie

(University of Basel)

#### ACHIEVING SUBORDINATION: STATE POWER AND ORGANIZED LABOUR IN ETHIOPIA

Over the last century Ethiopian wage workers have organized in a variety of constellations. It has been noted that the reference point of Ethiopian organized labour has generally been the state rather private capital. Facing the state, Ethiopian workers have secured victories and suffered defeats. A pattern and a trajectory can be established with regards to this relationship. In this paper, the history of the state-labour relationship will be discussed and a number of prepositions pertaining to the pattern and trajectory of this relationship will be made. The Ethiopian state has continuously encouraged the expansion of a wage labouring population, but it has gone to great lengths to assure that this population has remained subordinated. A mixture of cooptive and repressive means has been used to achieve these aims. However, the general trajectory of state-labour relations has been one where paternalistic cooption has gradually given way to more forceful ways of achieving subordination and control. Partly, this can be explained by transformations of the Ethiopian political economy, which has seen the demise of a ruling class based on agrarian rents and the emergence of a constellation with higher ambitions on surplus extraction in the modern sector and, most recently, an export-focused orientation. When cracks have appeared in the statal edifice, however, organized labour has repeatedly become a force to be reckoned with. Workers have reacted with enthusiasm to growing assertiveness of its organizations. When the state has regained the initiative, it has been willing to use whatever levels of violence required to re-subjugate labour.

Samuel Kidane Haile

(Aksum University)

#### KARI GATA: A TRADITIONAL AKSUMITE MAYORSHIP OFFICE

Aksum, the capital of the ancient Aksumite civilization, had a traditional system of township administration similar to modern mayorship office. The system remained intact until 1974. The town was administered under the office of the *nubreid*, who served as the religious and political leader of the town. The binomial authorities of the *nubreid* was further extended into two autonomous offices of *mari gata* and *kari gata*. The former was vested with the power to look after ecclesiastic issues in the town. Its leaders were handpicked by the *nubreid*. The latter was entrusted with the task of looking after secular and administrative issues in the town. They were elected through a public voting on the basis of their manners and skills of orator ships in addition to their meritorious values of leadership qualities. They were elected to serve a limited office tenures. The process of their election were predominantly based on open votes by the populace of the town in an absolute state of transparency. The candidates to the office of the *kari gata* were allowed to present their programs to the public which was chaired by the *nubreid* himself. This long maintained tradition of local mayor ship administration has continued to function in the post liberation period in Ethiopia. However, this momentum of symbiotic coexistence between traditional and modern systems was challenged to a point of no return by the outbreak of the 1974 Ethiopian Revolution.

Samuel Tefera Alemu and Masayoshi Shigeta

(Kyoto University, Graduate School of Asian and African Area Studies, African Area Studies Division)

#### PERCEPTIONS, OPPORTUNITIES AND CHALLENGES OF SEDENTARIZATION IN HAMER, SOUTHWESTERN ETHIOPIA

In Ethiopia, a number of policies and strategies are put in place to address agricultural productivity and food security challenges. Sedentarization of pastoralist communities along major river basins is a prominent intervention to boost agricultural productivity and thereby ensure poor households access to food. The Hamer have experienced changes over the course of different regimes leading to livestock population growth and increased resource competition. On individual and communal basis, they have adopted strategies to sustain pastoralism and build resilience to drought and conflict through actions on land use. Disruption of existing mobility routes and inter-ethnic power relationships are the challenges ahead with the commencement of commercialization and villagization schemes. Through the enforcement of code of conducts by customary institutions, the Hamer are responding to the changes to accommodate their interest. But, while such harmonization is evolving out gradually from within, the re-harmonization of the internal changes with regional and federal state development interventions seems to have missed the socio-ecological realities on the ground. Hence, guiding the implementation of development interventions necessitates appropriate national and regional level legal frameworks of action to ensure genuine re-harmonization between the state and pastoralists. This paper examines pastoralist perceptions, opportunities and challenges of ongoing settlement programs in Hamer district in the context of a predominant mobile pastoralist livelihood.

Samuel Tibebe

(Addis Ababa University)

## THE IMPLICATIONS OF CONVERSION TO EVANGELICAL CHRISTIANITY IN THE STRATIFIED SOCIETY OF DAWRO, SOUTHERN ETHIOPIA

Conversion to Evangelical Christianity demands a major social and cultural transformation in all aspects of a convert's life which might lead to the development of a new mental setting. In areas where such developments take place, cultural traits, which are contrary to the previous ways of life, will emerge and start to shape life in a new form. Whether this is also the case in stratified societies where the boundaries between different subgroups have traditionally been very strict is the topic of this paper. Therefore, this research is intended to add to our understanding of religious conversion, based on an ethnographic investigation of conversion to Evangelical Christianity in the stratified society of Dawro, southern Ethiopia. The people of Dawro are classified into five major groups in the social hierarchy. At the top of the hierarchy are the Malla – a predominantly farming community, followed by the artisans (Wogache – smiths, Degella – tanners and Mana – potters). At the bottom of the social stratification are the Manja, former hunters and gatherers, who are now practicing subsistence farming. This research focuses on the interaction of the Mana and Manja with the Malla. Traditionally people from the Malla social group did not cooperate with the Mana and Manja in any aspect. However, the research showed that conversion to Protestantism has reduced the social marginalization of the Mana and the Manja in Dawro. Increased integration could be observed in the area of religion and social interaction and cooperation. To what extent this was triggered by religious conversion will be discussed in the presentation.

Ren'ya Sato

(Kyushu University)

### RAPID CHANGE OF SUBSISTENCE ECONOMY AMONG THE MAJANGIR: EMIGRANTS, CASH ECONOMY AND LAND USE

This report aims to examine how economic behaviors in small scale societies change with rapid penetration of cash economy into subsistence economy, by describing a process of socio-economic change among the Majangir, who inhabit in southwestern forest of Ethiopia (Gambela Region) and have experienced rapid economic change in recent years partly caused by acceptance of emigrants. The Majangir, who had been traditionally engaged in shifting cultivation, hunting and collecting of various forest products including honey and wild coffee, has come under the control of the Ethiopian central government and become to live in sedentary villages since the end of 1970s. Weekly markets, which were set up in sedentary villages of the Majangir in the end of the last century, and acceptance of emigrants from highland Ethiopia, who have mainly come from Gojam and Wollo, accelerated penetration of cash economy into the Majangir village lives and some of them began to keep livestock such as cattle and sheep. Some of younger adult females became to buy earthenware in markets instead of making for themselves, while other females became to make more earthenware for selling in markets. Their relationship to emigrants has also been changing their way of agriculture and land use by lending landless emigrants their fallow lands for contract farming. Some of them secretly committed emigrants to sell their land for some hundreds of ETB. I will describe those things in process and discuss on what they mean for future life of the Majangir.

Graziano Savà

(Independent Scholar)

#### AMHARIC CODESWITCHING IN BAYSO AND ITS SOCIAL AND GENDER CORRELATIONS

Bayso is an East Cushitic, endangered language spoken in and around the Abbaya Lake, in South Ethiopia. The paper aims at defining a correlation between the social and gender profiles of Bayso speakers and their codeswitching habit towards Amharic. The social setting of the Bayso group is characterised by strong exposure and cultural drift towards economically more important groups such as Gamo, but also towards Amharic speaking and speakers. Amharic, being the language of education, administration and trade, has a particular prestige among the Bayso, particularly those who move away from their traditional economic activities to search for alternative occupational solutions. In particular, people who live in the Lake, that is, on the Giddicco Island, seems to be more conservative while people who move on the villages on the shore are more influenced by external "Amhara-like" life style. This has a reflection on the code-switching habit of the Bayso towards Amharic. More conservative people tend to use less Amharic in their speech, while people who are more exposed definitely make a wider use of Amharic sentences and expressions. While the difference is very much evident in male speakers, the code-switching towards Amharic is less remarked among women who live in the island and women who live in the mainland. The speech will present sample of oral texts showing code switching from Bayso to Amharic and the correlation with the relevant speakers. The material comes from a corpus collected in the context of a documentation project on Bayso (and neighbouring Haro) financed by the DoBeS programme of the Volkswagenstiftung.

Pino Schirripa

(Sapienza University of Rome)

#### PENTECOSTALISM AND YOUTHNESS. PENTECOSTAL PEDAGOGIES, NEOLIBERAL INDIVIDUAL AND DEVELOPMENT IN TIGRAY

Since 2011 the A. is carrying on a fieldwork research on pentecostal movements in Tigray, where it is dramatically widespread in the last few year, following the trend of the all Ethiopia. The paper aims to discuss they way by which some Pentecostal churches deal with children and young people. In so doing it focuses on some development programs which, at different levels, involve some Pentecostal churches. These are programs that have as their target the children and their education. They sometimes focus on education through the supply of school materials. All of them, however, provide extracurricular activities where are carried out recreational and educational activities, as well as bible studies. These programmes are often sponsored by big transnational agencies that work with Ethiopian churches, such as the Mulu Wengel Church. The paper has two aims. First intends to describe the transnational networks and their effect on the local level. Using the tools of anthropology of policies (Shore, Sharma, Guptha) wants to explore through ethnography the networks and their local counterpart as institutions. The aim is to analyse those institution in their daily relationships with the involved social actors. Second, it focuses on the content of educational work, showing how one can speak of a Pentecostal pedagogy. In this way the A. wants to answer a fundamental question, What is the relationship between the construction of Pentecostal

individuals, through precise pedagogical strategies, and the neoliberal rhetoric of individual empowerment? Is this also a way of taming incertitude by creating an individual consistent with the neoliberal moral world?

Günther Schlee

(Max Planck Institute for Social Anthropology, Halle/Saale, Germany)

THE LAND AND THE PEOPLE(S): FORMS OF TERRITORIALITY, TENURE,  
BELONGING AND OWNERSHIP

With a focus on southern and south-western Ethiopia, this paper examines a range of different forms of relationship between bounded areas of the surface of the Earth (administrative units, land holdings, ‘traditional homelands’) and collectivities and categories of people. The plurality of perceptions of such relationships between humans and the land is closely tied to dynamics of identification between humans and of human beings with human institutions. Questions about such dynamics include ethnic entitlements and how to qualify for them as an individual, identification by the state (e.g. as a full citizen, as an intended beneficiary of development) and identification with the state (presumably often reciprocating attitudes of the state) and with various levels of state organization. As some processes concerning this relationship between units of territory and collective identities (e.g. the fragmentation of administrative units into smaller and smaller ethnic or tribally based units) are not just an Ethiopian but apparently a regional phenomenon, the paper also draws on examples from Kenya and the Sudan to discuss patterns of wider application and relevance.

Hillina Seife

(University of Michigan)

TO HEAR AND TO BE THE VOICE: THE ETHIOPIAN WORLD FEDERATION AND  
BLACK PRINT CULTURE IN THE INTERWAR PERIOD

Established in Harlem, NY in 1937, The Ethiopian World Federation (EWF) is one of the more prominent institutions linking Ethiopia and the Black Atlantic in the 20th century. One of its founding goals was to support Ethiopia's sovereignty and integrity as a homeland for peoples of African descent worldwide. The organization played an especially important role in disseminating information, shaping public opinion, galvanizing political action and organizing community life around support for Ethiopia during the Italian Invasion and Occupation (1935-41). Published from 1937-1940 the group's organ, The Voice of Ethiopia (VOE), was by all accounts a dynamic and popular publication, and critical to this project. Scholars have drawn on the VOE as an important source of historical information, however little is known about the newspaper itself, or where it fit within the broader landscape of diaspora culture and politics of the 1930s. Through a close reading of the paper and ancillary sources, this paper examines both the material and ideological aspects of the newspaper's production and consumption. It provides an overview and analysis of the publication with the aim of assessing its nature, reach and impact. Situating the VOE in the context of contemporary anti-colonial, pan-African and nationalist debates, it pays special attention to the role Imperial Ethiopia plays in the life of the newspaper.



Selamawit Mecca

(Addis Ababa University)

#### REPRESENTATIONS IN GĀʿƏZ TEXTS ABOUT ETHIOPIAN SAINTS

This paper investigates the cultural construction of male and female identity in Ethiopic (Gāʿəz) texts about Ethiopian saints written from the fourteenth century through the seventeenth century. It compares the varying representations saints in these Gāʿəz texts, focusing on two perspectives: as a corporeal experience and as a psychological experience. In my opinion, it is appropriate to read these medieval texts through lenses of modern scholarship, modern terms and modern views since they are laden with modern concerns. Much of modern scholarship and theories can help us illuminate the past, even if these concerns were not necessarily expressed the same way by the society that produced the text. Therefore, when discussing the selected narratives, the employment of poststructuralist theory for this project is useful especially when explaining key issues the body and sexuality.

Seltene Seyoum

(Unity University, Addis Ababa)

#### THE ROLE OF INTERNATIONAL MISSIONS IN THE ETHIOPIAN RESISTANCE: 1939-1940

The Ethiopian resistance for liberation against Fascist Italian occupation (1936-1941) demanded the alliance of national and international forces. One major development of this was the despatch of political missions from abroad to Ethiopia with the hope of fomenting the national liberation movement. So far, scholars have focused on this issue from the viewpoint of Europe. However, a deep investigation of the issue invites to present it from another angle, that is, from the European-Ethiopian perspective. The study follows a historical analysis of data so as to see their validity and accuracy. It identifies three international missions: Langrois-Masfen, Monnier-Lorenzo and Sandford-Kabada. From the three missions carried out that of Langrois-Masfen has been sufficiently discussed in the ICES, Hamburg, 2003. This study specifically focuses on the Monnier-Lorenzo mission of 1939-1940. An analysis of the data shows that there were international collaborative efforts in promoting Ethiopian resistance. Assessing the extent and magnitude of the collaboration, this study is hoped to fill in some of the gaps in the Ethiopian resistance for liberation.

Valeria Semenova

(Department of Africa, Museum of Anthropology and Ethnology (Russian Academy of Sciences), St.Petersburg)

#### SOUTH-EASTERN ETHIOPIA: ORTHODOX TEWAHEDO CHRISTIANS' ENCLAVES AMONG MUSLIM OROMO (ON THE MATERIAL OF THE FIELD WORK IN ETHIOPIA 2008-2012)

Today, along the roads of the south-eastern Ethiopia there are many new-built mosques of the same construction. But opposite of them often the orthodox churches are locating. These churches are also new-built. In fact it's strange to meet the Christian churches in the region of Muslim Oromo especially in Robe, the small town near the main Muslim holy places like Sheih Hussein and Sof Omar cave. Such churches with a territory for cemetery testify to the availability of the Christian community. Moreover such important for the Christian Ethiopia place like Kulubi Gabriel is lying south of Dire Dawa. In Harar there are several churches of the Ethiopian Orthodox Tewahedo Church. Some of them were built during Menelik II period. As a result of the Christian monarches' policy now we can see small islands of Christians, their churches and houses closely neighboring with Muslim Oromo huts. This region - very useful for political and anthropological research studies - has also an importance for the study of transformation of the Christian tradition (church architecture, iconography, religious paintings, different church services and celebrations). So the possible methods of studying are regarded based on the interpretation of Church spaces with special reference to religious paintings as the values of Orthodox Tewahedo culture.

Semira Mohammed

(Addis Ababa University)

#### MASH'S LIFE STYLE AND THEIR MENZUMA IN AMAN AMBA MOSQUE, KHEMISE

The main objective of this research is to assess the life style and Menzuma of 'mash' group who are living in Aman Amba mosque of Kемisse in South Wallo administrative zone. The study attempts to explore two major questions: how does the life style of mash looks like and what makes their Menzuma different from the usual Menzuma. The life style of Mash is different from other ordinary deresa; and the ceremonial practice of Mash's Menzuma is also not the same with other types of Menzuma. Mash is traditional students who wear luxurious and clean clothes. They cheat the community and other deresa (students who are not their members), and they live by lying (what they call rebeta) and by taking what they need forcefully. In addition, they acquire swimming and fighting trainings permanently. Moreover, whenever there is disagreement they prefer fighting and they wear short sleeve and above knee dresses so that it could help them in fighting. Regarding to the ceremonial practice of their Menzuma, they use their own musical instruments like Ibriqe and Mefaqiya. Besides, their poems are too short and the content largely concentrates on Prophet Mohammed. Instead of learning Holly Quran, Mash gives priority for Menzuma. Furthermore, the Menzuma ceremonial practiced is done only in Arabic language, and other individuals who are not members of the Mash are excluded during the Menzuma ceremony.

Steven Serels

(Zentrum Modernder Orient)

#### YEMENI FARMERS AND THE SEDENTARIZATION OF PASTORALISTS IN ERITREA, 1891-1935

In the first half of the twentieth century, Eritrean pastoralist communities resumed cultivating alongside the region's annually flooding torrential rivers. Cultivation had been a

crucial economic strategy pursued by these communities. However, these pastoralists had responded to nineteenth century innovations in the Red Sea economy by abandoning cultivation and concentrating on servicing the caravan trade. This narrowed economic strategy initially led to increased wealth. But, it also decreased pastoralist's food security because it tied the ability to procure sufficient sustenance to the ability to access the international grain market. A deadly late nineteenth century famine demonstrated this strategy's inherent vulnerabilities. When these communities returned to cultivation, they did not readopt previously discarded cultivation techniques. Rather, they took up techniques brought to the African Red Sea littoral by newly established settlements of Yemeni cultivators. In the first quarter of the twentieth century, the Italian colonial administrators who ruled the region welcomed Yemeni settlers as a means of ensuring an adequate supply of grain and produce in local markets. These Yemeni settlers brought with them new techniques for terracing slopes and constructing irrigation bunds. These techniques were adopted by neighboring pastoralist communities even though they were more labor intensive than other locally-practiced cultivation methods. To accommodate the labor cycle necessitated by these new, Yemeni-introduced techniques, some pastoralists began to progressively abandon cultivation and permanently settle by their fields.

Luisa Sernicola

(Hamburg University - Hiob Ludolf Centre for Ethiopian Studies)

#### THE ARCHAEOLOGICAL SITE OF SEGLAMEN (CENTRAL TIGRAY) IN THE LIGHT OF RECENT INVESTIGATIONS BY THE UNIVERSITY OF NAPLES "L'ORIENTALE"

From 2010 the Italian Archaeological Expedition in Central Tigray of the University of Naples "L'Orientale", Naples (Italy), conducts researches in the modern village of Seglamen, ca. 15 km to the south-west of Aksum, as part of a broader project aimed at investigating a 100 sq km transect along the May Negus/Haselo river valley from Aksum to Adet. The area has been selected as the valley represented an important traditional (and presumably ancient) exchange route linking the Tigrean highland to the internal regions of the northern Horn. The project is aimed at contributing to the long-term reconstruction of the population history and human/environmental interaction dynamics of the region and at generating an archaeological map of this area for the cultural heritage management of Central Tigray. Excavations so far conducted brought to the light the remains of a large settlement and associated cemetery dating to the 1st millennium BC. The settlement, characterised by various occupational phases, released evidence of monumental buildings and ordinary dwellings thus suggesting the existence of a hierarchical society in this area. In the cemetery, three types of funerary features including tombs associated to stelae, simple shafts and votive deposits have been detected. Despite recent finds point to the existence, at least for the second half of the 1st millennium BC, of a local ceramic tradition in this area, lithic knapping techniques and some elements of the burial practices point to a cultural continuity between this area and the area of Aksum.

Luisa Sernicola

(Hiob Ludolf Centre for Ethiopian Studies - Hamburg University)

## LAND TENURE, LAND EXPLOITATION AND LAND MANAGEMENT DURING THE AKSUMITE KINGDOM: A SURVEY OF ARCHAEOLOGICAL, HISTORICAL AND ETHNOGRAPHIC EVIDENCE

There is widespread agreement among scholars that favorable environmental conditions and the effectiveness of a long-established economic system based on mixed agricultural products and domesticated livestock accompanied the emergence and expansion of Aksum between the late 1st mill. BC and the 1st mill. AD, and that agriculture was the basic economic activity in Aksumite times. It was probably the reinvestment of agricultural surplus that allowed some Aksumites to gain control over the procurement and long-scale distribution of African goods and thus to initiate a virtuous circle that favored the gradual emergence of Aksum among other polities of the Tigrean plateau and the consolidation of a vertical social hierarchy in this region. In this scenario, the role played by the control over agricultural land is crucial. Sparse evidence from archaeology, numismatic and epigraphy suggest that a close link existed between Aksumite elite class and agricultural land control. However, significant questions remain outstanding. How was the land administered and how land administration changed through time? At what extent the central power influenced or intervened in the decision-making of local farmers? This paper intends to contribute to this line of research by providing a census of the archaeological, epigraphic and ethnographic indicators which may contribute to the reconstruction of Aksumite land tenure and management strategies. It aims at puzzling together all available data in order to outline promising aspects which could be systematically investigated in the future through a proper interdisciplinary approach.

Setargew Kenaw

(Institute of Ethiopian Studies, Addis Ababa University)

## FAST-LOOSE SPACE: EXPRESSIONS OF CONTROL OVER CYBERSPACE IN EAST AFRICA

This paper explores various expressions of control over information and communication technologies in Ethiopia, Somalia, Kenya, and Eritrea. The Eritrean cyberspace could be characterized striated or completely controlled in contrast to Somalia's in which many individuals and private companies "freely" swim. Likewise, compared to Kenya, where ICT is relatively free, Ethiopia's is highly controlled. In Ethiopia, there have been claims of blocking of websites expressing dissent voices, hacking of emails, and downing of the internet particularly when the government sees subversive activities. These claims partially indicates that despite the capability of the new communication technologies to serve as alternative news media and outlet for critical points of view, the government has been equally working hard and spending its meager financial resources to control these new technologies and use them to propagate its own agenda. This is probably why many of the websites critical of the government could only be accessed from abroad, or, within the country, via proxy servers that would help users duck and access these otherwise blocked websites. After examining the battle between those who "control"/"own" the cyberspace and those who fight back to create a political space using the same technologies, the paper concludes that cyberspace anywhere in the world could appropriately be conceived as loose-fast (smooth-striated) space crossover.

Kay Kaufman Shelemay

(Harvard University)

#### THE CASE FOR SENTINEL MUSICIANS: THE AGENCY OF ETHIOPIAN MUSICIANS IN CHANGING WORLD

This paper discusses ways in which musicians play a much more prominent role in broader social processes and community formation than generally acknowledged. While musicians are generally known to provide voices for expressing resistance and dissent not just within Ethiopia, but worldwide, the manner in which they continue this role as active agents in establishing new communities and innovative social institutions has yet to be recognized. In this paper I invoke the metaphor of “musical sentinel” to frame a new approach to musicians that embraces their generative roles in both the historical homeland and in diaspora. I use the expression “sentinel” with attention to its most common definitions. Sentinels (initially animals in environmental sciences, the proverbial canary in the coal mine) have heightened sensitivity to danger and other hazards, a role that is crucial as an environment becomes threatening. Musicians were among the first to experience the dangers--personal, political, and economic- of the Ethiopian revolution, and many were among the first to flee the country. Here musicians served as sentinels in the classic sense, and through their actions, signaled the threat to others. A second meaning of sentinel is to be a guardian or a custodian, an individual who protects others within his or her community. Here I highlight the role of the musician in diaspora, who literally “guards” the tradition by establishing it abroad. Thus sentinel musicians possess dual agency in times of conflict and transition.

Shiferaw Bekele

(Addis Ababa University)

#### TREATING A TABOO SUBJECT: REVIEW OF THE LITERATURE ON COLLABORATION IN WESTERN AND SOUTHERN ETHIOPIA DURING THE PERIOD OF FASCIST OCCUPATION 1936-1941

This paper has two parts. The first part broadly reconstructs, on the basis of memoirs and published Italian military reports, the role that collaboration played in Western and Southern Ethiopia during the five year Occupation. The front being in Tegray and in the Somali region, the people in the western and southern provinces (with the exception of those in what was then called Sidamo province) were not directly affected by the War of 1935-36. Most of them went into a turmoil when news of the total defeat of Ethiopian armies reached them in May 1936 and when the defeated troops who had gone to the Front returned back to their villages. A virtual civil war broke out in many districts between the Amhara settlers (the Näftäña soldiers who had settled in the newly incorporated provinces in the last quarter of the 19<sup>th</sup> century) and the local people who either attacked them to settle scores or to loot their property. In the summer of 1936, the Italians in Addis Ababa made efforts to establish contacts with some of the chiefs in the unoccupied areas to ask them to submit. This was successful in many cases. On their part, a good number of chiefs also proactively attempted to approach Italians to express to them their wish to receive them peacefully. In the following five years, much of Western and Southern Ethiopia did not stage violent resistance against Italian rule.

The second part of the paper presents the literature by dividing it into two categories – textbooks and scholarly works. The textbooks assert very clearly that all the Ethiopian people were engaged in the Patriotic Movement even if there were individual traitors (like *Däjazmač* Haile Selassié Gugsa and *Ras* Hailu Täklä Haimanot). The focus is on the heroes of the resistance. The large scale collaboration by chiefs and peoples in western and southern Ethiopia is simply glossed over. The scholarly works, on the other hand, offer a slightly more nuanced picture. They narrate the activities of the people who in many ways harassed and attacked the army under *Ras* Imru in Western Ethiopia and the retreating army of *Ras* Desta and *Däjazmač* Gäbrä Maryam in the south as well as the remnants of several contingents from the Somali front on the Arsi-Bale plateau. They also cite some of the leading figures from Western Ethiopia such as Aba Jobir, the grandson of the Sultan of Jimma, Abba Jifar, as collaborators. Generally however they do not attempt to reconstruct the whole history of collaboration. For example, the political issues raised by the collaborating chiefs when they joined the Italians – opposition against Amhara or Christian rule – has not been developed as a major theme in many of the scholarly works. The exceptions are revealing because it was Italian scholars who gave some space to this topic. The paper concludes by arguing that collaboration needs to be looked at in much greater detail because it was a significant force in that fateful period of Ethiopian history.

Masayoshi Shigeta

(Center for African Area Studies, Kyoto University, Japan)

ETHNOBOTANICAL RESEARCH ON PEOPLE-PLANT RELATIONSHIPS IN  
ETHIOPIA: THIRTY YEARS OF ENGAGED AREA STUDIES WITH LOCAL PEOPLE  
AND ENSET (*ENSETE VENTRICOSUM*)

In addition to its contribution to subsistence in the daily lives of the inhabitants of the southern Ethiopian highland, the economic and cultural importance of enset is enormous. We have been conducting ethnobotanical research in the South Omo zone of Ethiopia since 1986. We discovered close relationships between the Aari people and enset that enable the maintenance of numerous landraces with high genetic diversity, which, in turn, provide a stable food supply and various material by-products. The wild enset growing in this area is believed to play an indispensable role in the creation of new phenotypes in cultivated enset populations through the interactions with cultural behaviors of Aari farmers. However, the rapid introduction of a monetary economy and “modern” agricultural commodities to the enset-based agricultural area has reduced the relative importance of enset cultivation and brought about a gradual shift to maize-based agriculture. In order to resist these changes or harmonize them with the existing system, we started employing several action-oriented research methodology to contribute the betterment of local livelihoods. Currently, some 30 students produce and sell craftwork made using enset fibers at the South Omo People’s Ensete Research Center (SOPERC) to subsidize their education costs. SOPERC maintains local enset landraces for distribution to community members on demand. With the help of local administrators, people have attempted to develop the village and SOPERC as eco-tourism destinations for visitors to South Omo. This paper discusses the successes and failures of the “engaged area studies” approach used in this area.

Shimelis Mazengia

(Department of Linguistics, Addis Ababa University)

### ASPECT AND TENSE IN OROMO

This study is concerned with examining the formal and semantic properties of grammatical aspectual and tense expressions in Oromo, the most widely spoken language in the Cushitic family (largely in Ethiopia and also in Kenya and Somalia). Aspect is a verbal category that distinguishes the status of an event, a state or process from the perspective of time (durational, semelfactive, iterative, etc.) as opposed to tense which locates a situation in time relative to a given time, usually the time of utterance. For marking aspect, Oromo employs inflectional morphemes as well as periphrastic means involving grammaticalized auxiliary morphemes. Oromo does not have a separate class of grammaticalized means for the expression of tense apart from using deictic adverbials, but rather tense interacts with aspect, that is, the perfective aspect implies past while the imperfective implies non-past (present and future). The language marks the most common aspect-types—perfective and imperfective—with grammatical morphemes (e.g. *deem-n-e go-1PL-PFV* ‘We went.’; *deem-n-a go-1PL-IPFV* ‘We go/will go.’). Periphrastically, the language marks, for instance, the progressive aspect with a nominalized verb + Locative + AUX (e.g. *mur-uu tti jir-t-i go-NMZR LOC exist-f-IPFV* ‘She is cutting.’ The source of this data is the eastern (Hararge) variety of Oromo which has a number of dialects.

Nobuhiro Shimizu, Riichi Miyake, Rumi Okazaki

(Mekelle University, Fuji Women's University)

### A STUDY ON THE URBAN FORMATION PROCESS OF AN ETHIOPIAN HILLSIDE CITY AND ITS ADJUSTMENT TO CURRENT URBANIZATION -CASE STUDY ON ENDA MESKEL AND KEBELE 14 AREA AT MEKELLE CITY, TIGRAY REGION

The type of a city or a village located on the slope of a hill, namely a hillside city, is outstanding in Tigray Region of Ethiopia. The regional capital city Mekelle, originally developed from five hillside villages and four flatland villages since the second half of the nineteenth century, is also one of the examples of this urban typology. This paper focuses on one of its original hillside settlements, called Enda Meskel, and the way how its land division and following building construction within each compound were formulated. This settlement was developed during and after the reign of Emperor Yohannes IV, parallel to other central districts of Mekelle such as Kebele 14 area neighboring to the imperial palace, which still keeps its historical townscape. The authors have pursued its spatial formation, which is strongly influenced by topography, in relation with the succession of lands by its original families. The genealogy of eight local families shows the way how they have sub-divided the original compounds generation by generation and allocated the sub-divided sites for the living units for their new family members and even for speculative uses. This kind of flexibility still allows this quarter to receive the immigrant population within their compounds despite the rapidly of recent urban development. The past urban formation and recent residents’ actions give us hints for the way of development combined with the local originality and fascination.

Divya Shrivastava

(Music/Ethnomusicology Department, Mekelle University, Ethiopia)

## ELELTA: THE SOUND OF REJOICE

Elelta, in Ethiopian traditional music has very important role. The sound is an essential part of every religious or auspicious ceremonies and other social activities like marriage or group dance. The sound is produced in many ways to show joy. Thus, it is important to look deeper to this orally transmitted method of producing sound as a part of musical culture of Ethiopia. The ethnographic field research clippings will be presented by the author as strong evidence. The author is teaching as an assistant professor in the department of Music and Art, Mekelle University since 2011 and now she is the Head of Master program in Ethnomusicology which is the first master program in the field of ethnomusicological studies in Ethiopia.

Shumete Gizaw Woldeamanuel

(Dilla University)

## RURAL YOUTH EMPLOYMENT AND THE FUTURE OF FARMING IN RURAL SIDAMA AND GEDEO

Youth represent the promise of changing societies for the better. Unemployment of youth is becoming one of the serious problems in most countries like Ethiopia, and often more severe in rural than in urban areas because of limited and over occupied livelihood opportunities. This study was motivated by the belief that the livelihood path of rural youth is blurred and is not as framed and expected by formal and informal institutions. A total number of 300 sample youth respondents from different villages of Sidama and Gedeo were taken through random sampling. It was found that rural communities face many challenges including the retention of their youth with the camouflage of limited access to land, formal education and search for better life. Rural youth also face challenges as they are at the cross road of rural-urban livelihood junction. Although Ethiopian policy of Agricultural Led Industrialization is expected to involve a generation of young people in the farming industry, mounting evidences from rural Sidama and Gedeo indicated that young people are uninterested in farming or in rural futures. They are turning away from farming with chronic neglect of many components agriculture and available rural facilities. The implication of this study is that unless strategic intervention is made to reverse the attitude of youth on the 'rural' and monitor/evaluate existing youth development package of Ethiopia, the inevitable consequences will be 'losing' the productive generation and downgrading of the expected efficiency of farming and rural life.

Sirgiw Gelaw

(Academy of Ethiopian Languages and Cultures)

## GENDER ISSUES GE'EZ QENE OF IMMETE GELANESH

Immte Gelanesh was born in Tsilao Gojjam in 1905 as a daughter of *qese gebez* Haddis Kidanat who was the Ge'ez qene master of Tsilalo. (Tsilalo is one of the four most known Ge'ez qene schools all over Ethiopia namely Wadla, Washera, Tsilalo and Gonj). She lost her both eyes in the age of eight years because of the smallpox disease. As a result her father decided to teach his daughter Gelanesh his profession namely Ge'ez qene and the



commentary of New Testament. Gelanesh who was an intelligent student mastered the study of gene in a short time and became assistant professor in Tsilao Ge'ez gene school till 1928. Since the death of her father in 1928 she succeeded her father as Ge'ez gene master of Tsilao. She taught gene for 50 years and died in 1985 after 50 years service as Ge'ez gene master of the same school. It was entire peculiarity for her to be a gene master as a woman. Because of this and her deep excellent talent Gelanesh's fame spread all over Ethiopia and she became one of the most famous gene professors at that time. She taught thousands of gene students and has graduated many of them as gene masters. In her time gender was not an issue in Ethiopia. It was unthinkable to ask the equality of all human being including the equality of man and woman and to criticize against the culture. However, as a gene master she felt it strongly and made it an issue of her gene. In the same way the authority of the Bible was unquestionable. However, as master of the commentary of New Testament Gelanesh criticized the concept of the Bible specially St. Paul (1Cor. 12,34- 36; Acts 21, 8-9).

Sisay Asefa

(Western Michigan University Economics Department and Africa Center)

#### GOVERNANCE CHALLENGES AND OPPORTUNITIES OF HORN OF AFRICA INTERNATIONAL ECONOMIC RELATIONS: THE ROLE OF ETHIOPIA

The purpose of this paper is to explore the dilemma of governance problem that has trapped the Horn of Africa in poverty, food insecurity, foreign aid dependence in spite of the great potential in natural wealth and hardworking people. Governance is a multi-dimensional concept that involves the traditions and institutions under which political authority in a country is exercised. Governance includes the process by which rulers are selected, monitored and replaced, and the capacity of government to effectively formulate and implement sound and inclusive policies, the respect of citizens, and the institutions that determine economic and social policies and interaction among citizens. Sustainable development and poverty reduction requires good governance that is predictable, open, enlightened, accountable and inclusive of all citizens and operates under the rule of law and justice.. It will also explore Ethiopian potential to play the leading role in Horn of Africa toward sustainable development, and challenges and opportunities of governance reform in Ethiopia and other states of the region including proposal for a regional federalism and free trade and mobility of labor and capital for collaboration of building regional infrastructure and managing pastoral communities and water and natural resource management, to connect the Horn states. It is intended to promote dialogue and further research by students and scholars on critical issues of governance, leadership, and conflict resolution and regional peace building.

Wolbert Smidt

(Mekelle University)

#### BODY AND SOUND AS INTEGRAL PARTS OF COMMUNICATION AND RHETORICS: EXAMPLES FROM TIGRINYA SOCIETIES

All languages are marked by sets of sounds, which carry meaning but are generally not considered as words. Many of such sounds defy any trials to even write them down, as some of them do not correspond to the standardized set of writing systems, which is discussed in

this paper using the example of Tigrinya societies (e.g., the ejective ng'ay for “food”, or a tongue click produced in the closed mouth to express agreement, or a guttural ' əəə while listening). They also do not follow grammatical patterns – instead of belonging to the formalized grammar of language, they rather belong to a grammar of communication, which includes body movement and eye contact, with defined moments in which to use them. Thus they belong to a formally different level of interactions linked with the formalized communication of meaning. Also these communications are formalized, as typical situations, where they are used, are defined, and their meaning is set, even if their use is less reflected than formal language. Such sounds and movements are especially used to establish a feeling of belonging and being connected. Rhetorics is often understood as mainly or even exclusively language-based, but this paper suggests that body sound and movement cannot be separated from it. A wide use of the term is suggested, as all the techniques of communication aiming at convincing others, attracting their attention in order to transport a message, are used together.

Wolbert Smidt

(Mekelle University)

#### ORAL TRADITIONS AND LOCAL CHRONICLE WRITING: THE EXAMPLE OF YEHA IN TIGRAY

Until now, the diverse elements of oral traditions preserved in Yeha and surroundings have not yet been systematically researched yet. They are interesting under two quite different aspects: A documentation of oral traditions, which consist of oral historiographies in the strict sense, but also of legends, genealogies, short poems, reveals (1) elements, which are clearly ancient (such as topo- and ethnonyms, at least) and (2) patterns of fabrication of narratives which define the place of today's local population in history and society. Oral narratives are results both of strictly remembered historical elements, based on methods of memorisation, and of a continuous creative process of invention and re-interpretation. Historical truths are produced in an interaction of the two. This paper presents research on oral traditions in the Yeha area and tentatively suggests methodologies, which allow to identify different types of oral tradition elements, and put them into the context of memory construction. Oral traditions today seem to be splinters of older, more complete oral historiographies, which were preserved by elders in a systematic way, mixed with creative re-telling. Some elements fit into archaeological findings, which have remained unexplained so far. This paper does not suggest that the narratives remember exact historical events and their context, but it suggests that several elements of the tradition, including a specific periodisation, have been constructed in a remote past and still serve as patterns of narratives. A short text on the ancient history of Yeha, serving as a "memory device" for oral narrations in Yeha, is used as an example for this analysis.

Wolbert Smidt

(Mekelle University)

#### THE MEKELLE AREA BEFORE MEKELLE: THE DOCUMENTATION OF INDERTA IN 19TH CENTURY MAPS AS A SOURCE FOR THE HISTORICAL GEOGRAPHY OF ETHIOPIA BEFORE MODERNISATION

This paper presents a detail documentation carried out in one of the richest collections of maps on Ethiopia in Gotha, one of the most important centres for geographical research and documentation in Europe of the 19th century. It focuses on the territorial history of one specific area: At an early date, European researchers and travellers crossed the province of Inderta, which was a centre of power in northern Ethiopia in the early 19th century. What is not well known, however, is the fact that researchers of that time often did not only write travel reports, but often made extensive geographical and sometimes topographical notes, which may not appear in detail in their reports, but were sent to cartographers. Most of such notes are lost, but some correspondances, map sketches and printed maps (sometimes very rare) still exist which document the results of such reports. Inderta appears already in very early maps of Ethiopia, but starting from the early 19th century, more and more details appear, village names, names of hills and river systems are documented. This paper focuses especially on the representations of the Mekelle area, as it went through the most dramatic changes in all of Inderta, and in fact in Tigray. The area became the seat of Emperor Yohannis IV in the late 19th century, who became the founder of Mekelle as a town, today a flourishing political and economical centre. Early maps show already approximative sketches of the plain of today's Mekelle (without Mekelle), below the hills of Iger Hariba and Kwiha (nearby today's Mekelle airport). The maps are in fact reflections of an interaction between the researchers and local informants.

Eugenia Sokolinski

(Hamburg University)

#### COMPARATIVE ORIENTAL MANUSCRIPT STUDIES: AN INTRODUCTION

The Research Networking Programme 'Comparative Oriental Manuscript Studies' was funded by the European Science Foundation in the years 2009–2014. As a result, 77 scholars from 21 countries produced an original handbook of Comparative Oriental Manuscript Studies. Published in December 2014, it summarizes the state of the art in such fields as codicology, palaeography, textual criticism, cataloguing, and manuscript conservation. Besides Ethiopic, the traditions covered are Arabic (with Ajami), Armenian, Avestan, Caucasian Albanian, Christian Palestinian Aramaic, Coptic, Georgian, Greek, Hebrew, Persian, Slavonic, Syriac, and Turkish. It was the first attempt to introduce a wide audience to the entirety of the codex manuscript cultures of the Mediterranean East, and one of the first where Ethiopic was placed in a comparative perspective to other manuscript cultures of Christian and Islamic Orient. The editing was done by team leaders and several members of the Steering Committee. Editor-in-chief was Alessandro Bausi, also Chair of the Steering Committee of the Network. The process was coordinated by Eugenia Sokolinski. Having to consider the Ethiopic tradition along the same lines as the many better studied ones (Greek, Arabic or Hebrew) has revealed the lacunae in our knowledge, and also stimulated research and brought about a new state of the art. As an example, one can mention such aspects as ruling and pricking, or the intricacies of cataloguing composite manuscripts.

Solomon Gebreyes Beyene

(Universität Hamburg)

## ‘THE TEXTUAL TRADITION OF THE ROYAL CHRONICLES (16TH-19TH C.); COMPILATION, COMMISSIONERS AND SCRIBES’

The medieval royal chronicles of Ethiopia have a fairly well-established textual tradition which evolved from the sixteenth to nineteenth centuries. There are two important bridges of compilation levels of the collection of the chronicles in the codex form. The first is known to be the Bruce codex (Bruce 88) found at the Bodleian Library—which is believed to have been composed between the last decade of sixteenth century and the first decade of seventeenth century. The Ḥaylu recension, which exists in four codices (at the British Library, at the Bibliothèque nationale de France and at the Stadt- und Universitätsbibliothek Frankfurt), was compiled in 1785. The Bruce codex contains the Chronicles of Ethiopian kings from ‘Amdä Ṣəyon to Särsä Dəngəl. The Ḥaylu recension is relatively large in volume and incorporates all the chronicles contained in the Bruce codex plus the chronicles of the Gondarine period and lords of the ‘Zämänä Mäsafənt’. The task of the compilation of each codex includes the involvement of various groups of commissioners and scribes — kings, learned churchmen, feudal lords as well as European travellers who came to Ethiopia between 18th to 19th centuries. Thus, it is essential to study the textual tradition of these codices to understand the historiographical literary genres and the style of Ethiopian historiography. This paper attempts to deal with the changes and continuities of the tradition of the compilation. It also analyses the textual features, the scribal activities, and the distribution and usages of these codices.

Solomon Getu

(University of Gondar)

## THE PSYCHO-SOCIAL AND ECONOMIC OUTCOMES OF COBBLESTONE PROJECT ON THE LIVES OF INVOLVED EX-STREET YOUTHS, THE CASE OF COBBLESTONE PROJECTS IN ADDIS ABABA ETHIOPIA

The major objective of this study is to provide foundational knowledge on the psycho-social and economic outcomes of cobblestone project on the lives of involved ex-street youths. As a methodological approach the study has employed a case study design within a qualitative method. Four major data collection techniques were applied; in-depth interview, FGD, Key informant interviews and document reviews. Seventeen ex-street youths who are aged from 15-29 and two coordinators of the site have participated in the study. The data were analyzed through the thematic analysis process. The findings of this study have confirmed that, due to the cobblestone project the ex-street youths have got psycho-social and economic benefits. Developing decision making and problem solving capacities, improvement on their self-perception and self confidence level, and improvement on the feeling of responsibility towards work and family are the major psychological benefits. Regarding the social outcomes; improvement on the social capital and network, being restrain from illegal activities and having good health status are worth mentioning. Better income and developing and benefiting from the culture of saving are economic benefits that youths have acquired from the project. Despite the benefits, the youths have also mentioned poor infrastructures, less quality of services, maltreatment, and occupational risks as major challenges of the project. The findings of the study has implications for intervention practices: emphasize on assets and strengths of youths, give opportunity and choices for youths and working on family re-integration and re-unification activities are the major implications.

Solomon Tessema

(Addis Ababa University, Defence University)

#### BETWEEN HARAR AND GONDAR: THE POETICS OF THE ABEGAR AND THE ARMARIS

This paper deals with the dichotomy of religious and social usage of the menzuma poems both in Harar and in Gondar. Here in Ethiopia, Harar and Gondar were vital symbols of religiosity and secularity until recently. In the more than four centuries of their establishment the two towns have played a pivotal role in the cultural, spiritual, and intellectual life of the country and the people too. First, I shall put the establishment of these two towns and recurring cultures they developed in wider setting so that we can see it in the light of larger idea. I find the wisdom of Mathew Arnold's classical essay (Hebraism and Hellenism) quite fitting for my purpose. Following the two cultural designations of Arnold, I shall try to show that Gondar (Liberalism/Azmarism stood for the triumph of Hellenism (Axumism) over the long established tradition of Hebraism (Hararism) that dominated the country's literal and cultural life. Second, I shall deal with the 'assault' on both towns from the developmentalist state and also how the prevalent culture of the 'positivism' and 'scientism' collaborated in the acceptance or imposition of these poets and their dominant influences on cultural, spiritual, and intellectual life of the country's people. Thus, these study tries to depict: a) According to Hebraism (Hararism), the existence of pluralist narrative should not be appreciated "for what it is" (Newman) but for what it produces. b) The prevailing 'philosophy' of the social occasions in the town, accepts the view that the Hellenistic influence could be in a secular path provided that they follow the method of ritual occasions (Leo Strauss, and Joseph Piper).

Sophia Chanyalew Kassa

(Norwegian Center for Child Research, Norwegian University of Science and Technology)

#### CHILDING RELATIONAL TO PARENTING – A SOCIOLOGICAL STUDY IN TWO SOCIO-ECONOMICALLY AND GEOGRAPHICALLY CONTRASTING SETTINGS IN ETHIOPIA

This paper contributes knowledge to the limited body of research in child-parent relations in Ethiopia through a generational perspective. Childing refers to sets of everyday relational practices performed by children in association with expectations and obligations from adults and own individual interests. Drawing on empirical material from ethnographic fieldworks in two socio-economically and geographically contrasting (urban upper class and rural- predominantly peasant) settings, childing is explored as a relational process to parenting. Attention is given to local conceptualizations of children and childhood as they constitute important everyday activities which underlie both children's and parents' perspectives. Empirical data indicates how 12 to 15 year olds navigate their everyday life worlds from particular positions they assume in relation to expectations of schooling, working and playing within family contexts. Child-parent relations are interdependently defined or characterized by various forms of transactions that take place between children and parents. Although emotional and material (economic) transactions are interrelated, interdependence in the rural is largely dictated by livelihood (economic) transactions whereas in the urban is by

emotional transactions. Parenting in the rural is mainly engaged with maximizing wealth through children's household work contribution; parenting among the rich urban is occupied with accessing emotional gains through investing in children. Accordingly, household work in the rural and schoolwork in the urban largely prescribe what childing ought to be.

Nikolay Steblin-Kamenskiy

(The European University at St. Petersburg)

#### LOCAL DISCOURSE ON MIGRATION IN WOLLO, ETHIOPIA

Labour migration from Ethiopia to the Gulf countries has had an impressive effect on Ethiopia's economic development. In spite of this, songs, films, fiction books, NGO reports and academic papers mostly focus on the negative aspects of migration. The 3-month field research in Wollo showed that, among sending communities in Habru wäräda, migration was also treated in a negative perspective. This negative discourse is characterized by the following elements: 1) mentioning of unlucky experiences of migration, 2) stigmatization of migrants as mentally sick and hot-tempered, 3) asserting the alternative way to prosperity inside Ethiopia, 4) referring to national values. It is also believed that people who at least once travelled abroad are more likely to become criminals. Still, most of the travellers I interviewed expressed a desire to travel again despite all the difficulties they had already faced. In my presentation, I will consider the reasons for the existence of a negative discourse on migration in Ethiopia, and will analyse how compatriots' bad expectations influence the reintegration into society of those who choose to return.

Steffan A. Spencer

(University of Tennessee – Knoxville)

#### MATRIFOVAL RETENTIONS IN ETHIOPIAN ORTHODOX TRADITIONS: THE HOLY MOTHER AS ARK, AND MAKEDA AS PRE-FIGURATION OF MARY

One of the most fascinating dynamics within the foundation story of Ethiopia's royal Solomonic Dynasty, the Kebra Nagast (the Glory of Kings), is the recurrent metaphor that ties the Holy Mother Mary with the Ark of the Covenant. Throughout our readings of the Kebra Nagast, it is written that just as the Ark served as the vehicle by which the precious Ten Commandments of the law were given to humanity as a sign of the Old Covenant, so too would Mary serve as the perfected and purified vehicle by which the New Covenant would be revealed through Christ. This would seem to indicate a unique prominence of the divine feminine within the Ethiopian Orthodox Church relative to Christendom. The prominence of women such as Mary and Makeda in the theology and ideology of Ethiopia is indicative of African traditions that have variously been described as matriarchal, matrilineal, matrifocal etc. These traditions likely explain the prominence of "The Queen of the South" and Mary in the Ethiopian Orthodox Church. Another dynamic that will be explored is the idea that Makeda in Ethiopian traditions, more popularly known as the Queen of Sheba, may also serve as a prefiguration of Mary.

Jan Magne Steinhovden

(Grieg Academy, University of Bergen)

## MAPPING DIASPORIC SPACE: MUSICAL LIFE AMONG ERITREAN AND ETHIOPIAN MIGRANTS IN BERGEN, NORWAY

The establishment of large Ethiopian and Eritrean communities abroad is a modern phenomenon, taking place mainly after the Ethiopian revolution in 1974, and after the change of policy of the Eritrean president Afewerki, around 2001. Large groups of Ethiopians and Eritreans have left their country of origin in order to seek refuge, freedom and prosperity in new areas. According to Statistics Norway, there are more than 12 000 Eritrean and 6 000 Ethiopian immigrants living in Norway (<http://www.ssb.no> 2014). Next to Somali, this is the largest group of African immigrants to Norway, and one of the larger groups of non-western immigrants. A substantial number of these people live in Bergen, although the majority are in Oslo. Music among the Ethiopian and Eritrean diaspora has not been subject to a huge amount of studies. One contribution is Shelemay giving an overview of where and when music activities are taking place among the Ethiopian diaspora in Washington DC. In my paper, I plan to present the results of similar studies of spaces in Bergen that are constructed through musical activities. This “mapping out”, will be a starting point for my PhD project, which aims at increasing the insight and understanding of the roles and meanings of music in diaspora. Through ethnographic studies of the music activities taking place among the Ethiopian and Eritrean diaspora living in Bergen, the study will give knowledge about how music contributes to the imagination and performance of identity in a diasporic context.

Ivo Strecker

(Mainz University)

## THE DYNAMICS OF HAMAR CONVERSATIONAL STYLE

The ‘ethnographic presence’ of my paper refers back to more than forty years ago. At that time neither roads nor ‘fast track development’ had arrived in the mountains, high plateaus and plains of the South Ethiopian Rift Valleys, and the Hamar, as well as their neighbours, still had a strong sense of belonging (regained after the Ethiopian conquest) and considered themselves to be largely masters of their own affairs. Their exchange of news, evaluation of current issues, and planning of ordinary or extraordinary activities were predominantly conducted through conversation. During fieldwork I gradually came to understand the importance of this, and on 28.11.1973 I noted in my diary: “I like to listen to a conversation and know at the same time that it is being recorded. This allows me to anticipate its analytic and documentary importance and to evaluate the insight it gives into the hearts of the speakers and the listeners”. I will present several examples of these recordings to demonstrate some of the remarkable qualities of Hamar conversational style. The paper has three parts: The first outlines the deictic coordinates of place, time and action (the where, when and who/how), which specify different types of conversation. The second is devoted to an analysis of figuration and shows how the use of tropes contributes to the rhetorical charge - even ‘epiphany’ - that may emerge as conversations heat up and interlocutors get excited. The third recalls the interplay of public speech, divination and conversation that characterised the dynamics of political discourse in traditional Hamar society.

Ivo Strecker

(Mainz University)

#### THE HAMAR INTEGRATED PASTURE PROJECT

At a conference conducted by the Institute of Peace and Security Studies in Addis Ababa 2013, I optimistically argued that large-scale investment means opening up new opportunities for prosperity. In principle, no one would lose out so long as all parties concerned adhered to the International Investors Code of Conduct, and jointly work out what kind of large-scale and small-scale projects were most appropriate in any given location and any moment of time. However, in order to be convinced that they can play a positive role in the creation of equitable development investors need to be offered succinct and feasible models for action. In particular, they need to be shown how large-scale and small-scale projects can be designed to complement each other and have a synergetic effect. The “Hamar integrated pasture project” exemplifies such a quest for a synergetic model that combines both local and foreign interests and resources, and it shows how – if consulted properly – people come up with their own models for equitable development. The Hamar (as well as the Kara, Bashada and Banna) who live on the east bank of the Lower Omo would greatly benefit if the current construction of a large-scale cotton plantation in their area were to take their interests into account – and vice versa. Because the large-scale plantation will eventually employ a migrant work force numbering several thousand, who need to be fed, it would greatly benefit from a transformation and expansion of local pastoral modes of production in order to provide the meat required. The “Hamar integrated pasture project” is still in the making, and in Warsaw I will present an update account of the project.

Loren Stuckenbruck and Ted Erho

(Ludwig-Maximilians-Universität München)

#### THE PROJECT FOR A NEW EDITION OF ETHIOPIC ENOCH

This paper shall introduce the project, centered at Ludwig-Maximilians-Universität München, aimed at producing a new text-critical edition of the Ethiopic version of the Book of Enoch. The lecture will begin with a brief overview of the book’s importance in Second Temple Judaism (of it is a product) and early Christianity. Despite this importance, however, there has been no new critical edition of the Ethiopic text since that of R.H. Charles in 1906. In the more than one hundred years since that time, much new and significant manuscript evidence has emerged, not only in Ethiopic, but also in Aramaic (from Qumran) and Greek. Methodologically, the edition in progress will differ from its predecessors in two significant ways: 1) the dual presentation of the textus receptus (which emerged in the seventeenth century) and its earlier forebearer(s) on facing pages, and 2) the consideration of the non-Ge‘ez evidence as an aid in establishing ancient readings, of which several examples shall be explored.

Mikołaj Szczepkowski

(Warsaw University Faculty of Oriental Studies)

#### PAINTING OF WORKU GOSHU IN CONTEXT OF ETHIOPIAN MODERNISATION



Painting was one branch of culture which was influenced by the wave of modernisation in Ethiopia in the 20th century. There was a tendency among young Ethiopian artists to study abroad and to learn new techniques as well as new styles of painting. After coming back to their country they continued to develop their careers using that experience. One of these artists was Worku Goshu who having studied first in Ethiopia in 1958 -63 continued his studies at the Academy of Fine Arts in Cracow in 1964-1969. In this paper I will present chosen paintings of Worku Goshu in the perspective of dynamic transformations in Ethiopian art, society and culture in the 20th century. I try to show how the experience of travel and studies in Europe influenced the artist's work and view on art. I will focus on the 1960s and 70s, the years of spreading of abstract painting in Ethiopia and also the years of the beginning of Worku Goshu's career.

Balazs Szelinger

(Independent Scholar)

#### ETHIOPIA AND HUNGARY: AN OVERVIEW OF THEIR RELATIONS DURING THE COLD WAR

The paper examines the relations between Hungary and Ethiopia during the Cold War era which is a still underresearched area of Ethiopian Studies. The two countries opened their embassies mutually in 1959 in Budapest and Addis Ababa, beginning a new chapter in their relations. Emperor Haile Selassie visited Hungary in 1964, as a part of his Easter European tour, and signed several agreements with the Hungarian state. In this framework, dozens of young Ethiopians started their studies at Hungarian universities. Based on the cultural side of the agreement, two young ethnographers arrived to Ethiopia in 1965, to collect and record the music and dances of different Ethiopian ethnic groups. The fate of this collection will be shown in details. During the Derg era, another bilateral agreement has been signed in 1978. Due to this new "socialist cooperation", dozens of Hungarian architects, urban planners, engineers and medical doctors arrived to Ethiopia, leaving their fingerprints on the Ethiopian urban landscape (especially in Addis Ababa) which is still visible. In the meantime, the number of Ethiopian students in Hungary increased significantly. The paper is based mainly on media sources, memoirs, and interviews.

Taddesse Berisso

(Institute of Ethiopian Studies, Addis Ababa University)

#### RISKS AND OPPORTUNITIES OF LAND ALIENATION: A CASE STUDY OF BORANA-OROMO PASTORAL LAND IN ETHIOPIA

The current Ethiopian government has alienated millions of hectares of fertile land from farmers and pastoralists throughout the country, particularly in peripheral regions. The land alienated was leased to private national and international investors who are supposed to increase agricultural production and productivity (mainly for export), which will contribute to fast economic growth. However, this policy/practice has received opposing views from academics, policy makers, international organizations, local communities and other actors. Some conceive the practice as land grab, which violate resource rights and identity of indigenous/minority population. For them the practice denies land for local communities,

destroys livelihoods, reduces the sustainability of small-scale agriculture for local and national markets, leads to poverty and violence and would accelerate eco-system destruction and the climate crisis. Others argue about the importance of the practice in bribing about overall economic development in the country from which all will ultimately benefit. Drawing on empirical data from pastoral areas of Borana Region of Southern Ethiopia the paper assesses the facts on ground to come up with more valuable risks and opportunities findings that will serve theoretical and practical considerations, The paper also reflects on how pastoral land could fairly be used by all stack holders for long term development of the country.

Tadessa Daba and Masayoshi Shigeta

(Graduate School of Asian and African Area Studies, Center for African Area Studies, Kyoto University, Japan)

#### NUTRITIONAL, SOCIO-ECONOMIC, AND CULTURAL VALUES OF TEFF (ERAGROSTIS TEF) VARIETIES IN ETHIOPIA

We studied the nutritional, socio-economic, and cultural values of the Ethiopian indigenous crop, teff varieties (*Eragrostis tef*), from the viewpoint of ethnobotany. The cultivation of teff as a crop has a very long history in Ethiopia. Teff is considered to be a prestigious cereal crop from which the Ethiopian staple food, injera, is made and used in important ceremonies. The quantitative information on each variety discussed in this paper was obtained from the teff research program of the Ethiopian Institute of Agricultural Research (EIAR), Holetta Agricultural Research Center (HARC), and from our field observations. Two distinct teff varieties, kuncho (DZ-Cr-387) and key-teff (DZ-01-1681), representing white and red/brown varieties, respectively, were considered for analysis of their food nutrient composition. The white varieties generally have higher market prices and higher social and cultural values than the red varieties. However, the red varieties are considered to be more nutritious by most elderly people in rural areas. The nutritional quality of teff is comparable in many aspects to the well-known gluten-free crop, quinoa. Although teff has many nutritional and health benefits, its production is laborious and yield is less than other cereal crops. Ensuring sustainable production in Ethiopia requires increased productivity and improved market price. We recommend processing teff in accordance with world market standards to enable the export of teff as an alternative, delicious food that is nutritious, healthy, and gluten-free.

Tadesse Haile

(Państwowa Wyższa Szkoła Zawodowa, Piła, Poland)

#### PRECONDITIONS AND CHALLENGES FOR DEVELOPING SECURITIES MARKETS IN ETHIOPIA

The Ethiopian financial sector is one of the least developed in Sub-Saharan Africa. The sector is characterized by a shadow financial market, a closed nature, and strong government control. On a financial liberalization index which measures banking security and independence from government control on a scale of 10 to 100 (100 being the most liberal) – Ethiopia scores only 20. On the other hand, GDP growth for Ethiopia has averaged 10.9% between 2004 and 2013 compared to a regional average of 5.3% according to the World

Bank. The government's Growth and Transformation Plan, the national economic development, however wants to bring the nation to the middle-income country status by 2025. Can Ethiopia achieve the target of this ambitious plan without fundamental economic liberalization and new economic policies? According to The Economist, reform efforts are frozen and economic liberalization has been postponed at least until after elections in 2015. On December 4, 2014, Ethiopia launched a \$ 1 billion debut Eurobond with a term of 10 years and yield of 6.625 percent, swiftly attracting an initial order book worth more than \$ 2.6 billion. The Eurobond issue might be an indicator that the country is looking for alternative sources of funding and the country is starting to open up to international investors. The aim of the paper is to outline the basic preconditions and challenges in establishing a capital market that consists of both an equity and a bond market in Ethiopia. Creating a supporting environment for financial market development requires: sound macroeconomic policy, strong institutional and legal setting, a well-functioning financial infrastructure and a clear political strategy full of wisdom and determination.

Tadesse Jaleta Jirata

(Dilla University, Ethiopia)

#### THE SADDLE OF GIRLHOOD IN RURAL ETHIOPIA: THE INCOMPATIBILITY OF FAMILY TRADITIONS AND SCHOOL PARTICIPATION OF FEMALE CHILDREN AMONG GUJI PEOPLE IN SOUTHERN ETHIOPIA

From formulating policy that mainstreams the concerns for gender equality to organizing systems that empower active participation of women in all aspect of their lives, Ethiopia has been trying to ensure gender equity and equality in education. Even though such policy measures are in place, girls' rights to education and social participation have continued to be constrained by cultural and livelihood practices. In the rural Ethiopia, children live between two dichotomous social environments. These are the school environment where children attend formal (modern) education and home environment where children exercise local traditions and carry out their household roles. This paper presents how this dynamic reality of rural childhood affects the right and wellbeing of rural girls particularly how the mismatch between home and school realities of female children impacts their participation and success in formal education. The paper particularly focuses on the everyday life of female children among the Guji society in the southern Ethiopia and discusses how female children combine school practices with household traditions. It also presents how this process of combining contrastive realities constrains the rights and well-being of rural female children. Eighteen female children in the age range of 6 to 14 years were selected from three primary schools found in three rural villages. Parents and teachers of the selected female children were also participants in the study. Participant observation, narrative interview, everyday-life-story were used as methods of data collection.

Gen Tagawa

(Hirosima City University)

#### WOMEN'S SEXUALITY IN THE PATRIARCHY OF THE BORANA-OROMO

This study examines women's sexuality of the Borana-Oromo people, focusing on an extramarital relationship, based on ethnographic research in Southern Ethiopia. The Borana are Oromo-speaking pastoralists who inhabit southern Ethiopia and northern Kenya. The Borana have exogamous moieties, and each moiety is segmented into patrilineal groups. The Borana have been depicted as the patriarchy as with other patrilineal pastoral societies in East Africa: senior men have politically and economically exercised authority over women and youngsters in the male-dominated public domain, and women's activities have been restricted within the domestic domain. Men have a duty to continue the patriline through the institution of marriage. Women's sexuality is thought of as reproductive capacity in the context of marriage. Unmarried women must be virgin, however both single and married men are permitted to have sexual intercourses. Women's sexuality is confined to marriage. However, married women are expect to have lovers whether their husbands admit or not. They are proud of having the extramarital relationship, and those who have no lover are despised by other women. They can use their sexuality autonomously in the female-dominated domestic domain, which is subsumed into the patrilinear structure.

Martin Tamcke

(Georg-August-Universität Göttingen)

#### FILLING GAPS IN THE HISTORY OF ETHIO-EUROPEAN RELATIONS IN THE 18TH CENTURY: THE MORAVIANS AND ETHIOPIA

The Moravians have significantly shaped the transnational history of the 18th century. As the first large-scale Protestant missionary movement they have established contacts with many parts of the world, including the Caribbean, North and South America, and the Far East. But what has been until now neglected in the academic records is the role of Ethiopia in this enterprise of the Moravians. The Moravian stations in Cairo and Behnesse in Egypt (1749–1783) were not originally intended to be the final destination. The goal had always primarily been Ethiopia. Discussing the attempts of the Moravians to reach Ethiopia and their intentions, the paper aims to fill a vexing gap in the history of Ethio-European relations in the 18th century.

Tamirat Gebremariam

(Mada Walabu University)

#### SPORT HISTORY OF ETHIOPIA: A CASE STUDY OF ETHIOPIAN WOMEN ATHLETICS

Women in Ethiopia were and still are in a disadvantageous position in all respects. Owing to socio-cultural factors both in the traditional and modern sports Ethiopian women's opportunities and participation were limited. As a result of the patriarchal culture in Ethiopia in many of the sports in general and athletics in particular allowed mainly males to demonstrate their abilities. This paper explores the historical development of female athletics in Ethiopia under three governments (Emperor Haile Sellasie's, the Därg and the EPRDF). The central questions examined in this thesis are women's experience in athletics: challenges, problems and progress in these periods. The results show that females were challenged by social norms and religious constraints and as a result they were unable to participate in

various sports activities. Moreover, this paper shows that sports rules and policy developed in Ethiopia have failed and still fail to address the issue of gender equity firmly. In addition the paper notes that the participation and achievement of female athletes showed have progressed since the Därg. In the period of EPRDF female athletics have made faster progress. Furthermore, this study makes clear the police force and armed forces, have played an important role for the development of female athletics in Ethiopia. Moreover, this paper indicates that despite socio-cultural impediments Ethiopian female athletes have better achievements than Ethiopian male athletes in some selected prestigious international competitions.

Tamrat Haile Degeffa

(Department of History, Addis Ababa University)

#### AUTOBIOGRAPHY IN ETHIOPIAN HISTORY

Autobiographical literature in Ethiopia, with all its related forms such as memoirs, reminiscences and journal, is a recent phenomenon which origin cannot be traced beyond twentieth century. A number of reasons are accountable for this in the nation that is proud of its literary heritage and history. Currently, remarkable amount of autobiographies are published mostly in Amharic and English. Government officials since the dawn of 20th century, politicians, technocrats, scholars and many others are sharing their private and public experiences. In terms of period they cover and issues they raise, apart from the general public, these autobiographical publications have significant values for historians, political scientists and literary scholars. In this article, by giving bibliographical survey, attempt is made to give a preliminary assessment of this genre of literature within the broader context of Ethiopian historiography. I argue that the advent of autobiography, if exploited duly, it will augment historical study in Ethiopia methodologically, conceptually and thematically. Methodologically, autobiographies have already become rich sources of data of every kind. Conceptually, it emphasizes the importance of individual role in history. Finally, autobiographies push the boundaries of Ethiopian historiography beyond the political and economic domain to cultural and social ones.

Tassew A. Woldemedihin

(Dilla University)

#### THE ROLE OF ETHICS IN INDIGENOUS PHILOSOPHY OF THE SIDAMA PEOPLE : A CASE STUDY OF CHUKO WOREDA

Ethiopian philosophy uses oral tradition as medium of its discourses. Philosophical insight of oral tradition is analyzed from various sources: proverbs, songs, sayings, and stories to understand the indigenous knowledge of Ethiopian society. However, ethno-philosophy of the Sidama society in southern Ethiopia has not been studied yet. This study focuses on proverbs with the objective of examining the major roles of ethics in ethno- philosophy of the Sidama society. The study used qualitative research method to analyze both primary and secondary data from various sources. The primary data was collected from various target groups by using focus group discussion, observation, in-depth and unstructured interview. The secondary data from various sources were also analyzed together with primary sources.

The result of analyzing both secondary and primary sources proves that ethics in ethno-philosophy of the Sidama society has both normative and descriptive ethical roles through reflecting on deontological, teleological, virtues, descriptive, customary practice, social laws and development ethics of the society. These findings imply that indigenous ethical values have tremendous roles in guiding the day-to-day activities of the Sidama people. Since the indigenous ethical values have strong attachments with the customary practices, laws, and development of the Sidama society, it has strong potential to fill the gap of applying mainstream ethical theories in public institutions. It has also the potential to enhance good governance through shaping the behaviors of the members of the society from researchers' perspectives.

Tatek Abebe

(Norwegian University of Sciences and Technology)

#### COMMUNITY PERSPECTIVES ON CHILDREN'S RIGHTS IN A MULTI-ETHNIC TOWN IN ETHIOPIA

Despite the growing body of literature on how the United Nations Convention on the Rights of the Child (UNCRC) 'translates' into local realities, there is limited knowledge on the ways in which community members who have a stake in childhood understand and interpret discourses of children's rights in Ethiopia. Drawing on fieldwork involving interviews and focus group discussions, this paper discusses the tensions and controversies that the 'language' of children's rights has created in a local community that is characterized by high levels of childhood poverty. It is argued that child-family relations are mediated in and through familial, social, cultural, and economic contexts and constraints. The views of community members regarding children's rights include one that sees it as 'hope' and mere rhetoric that heightens unmet expectations on the one hand and, on the other, as a 'fad' that will disappear when NGOs leave communities. Ethiopian children earn their rights and, unlike what the UNCRC emphasizes, the rights they are entitled to are met not because of their citizenship to the nation state, but due to their contributions to and continued involvements in reproducing the daily lives of family collectives. The paper further reveals how children are seen by society as members of complex family systems to whom they owe duties and obligations in return for the securing of their rights, existence and well-being. This has important implications to rethinking dominant ideologies linked to children's rights and how to make them work for children in Ethiopia and beyond.

Taye Assefa Beyene

(Addis Ababa University)

#### SELF-EFFACEMENT AND SELF-REINVENTION IN DINAW MENGESTU'S NOVELS

The Ethiopian diaspora novel is a very recent development, with most of the works appearing on the literary scene in the last two decades. Many of its authors are young university graduates. And yet a few of them have already begun to draw international attention and recognition. Among these talented writers is Dinaw Mengestu, whose debut novel, "The Beautiful Things That Heaven Bears," was praised by "The New York Times" as "a great African novel, a great Washington novel, and a great American novel". The author

has produced three acclaimed novels in a short space of time. All of them deal with the immigrant experience of dislocation and the struggle to find one's place in a new landscape. Within the framework of post-colonial and diaspora theories, this paper will try to show how the protagonists in the three novels resort to self-effacement and self-reinvention to cope with loss of home, discrimination and alienation in a new social environment. While doing this, the paper will also try to show in what significant ways the portrayal of the immigrants in Dinaw's novels differs from that of the immigrants in many of the other Ethiopian diaspora novels.

Taye Negussie

(College of Social Sciences, Department of Sociology, Addis Ababa University)

#### A REFLECTION ON THE PREVAILING 'APATHETIC MOOD' OF THE ETHIOPIAN INTELLIGENTSIA: WHO IS TO BLAME?

Historical evidences are quite strong demonstrating the indispensable vanguard role played by the intelligentsia, particularly in the developing part of the world, in the bitter struggle against colonial powers and repressive regimes. With regard to Ethiopia, the Ethiopian intelligentsia was too well known for its active involvement and immensely significant role it played in the struggle against the past repressive monarchical and Dergue regimes in its quest for the realization of human freedom, justice and equality. But, a closer scrutiny on the intelligentsia's practical engagement in the course of the struggle for realizing humane and virtuous social system, one would quickly identify some ebbs and flows along that line. Now, one would surely say is a moment when all the intelligentsia's enthusiasm dissipated and its engagement in civic activities has hit its rock-bottom. Many commentators often suggest the hegemonic identity politics as the major factor. However, beyond cursory observation the issue remains largely unexplored in somewhat serious and systematic manner. Hence, the present paper seeks to reflect on the issue by posing the questions: first and foremost, what are the supposed public and civic duties of an intellectual? And, how do members of the Ethiopian intelligentsia currently fare in that line of duties? If they fare dismally, then, what possible forces and factors would account to the failure? And, finally, is there a way to reverse the situation to a degree?

Teferee Makonnen Kassa

(Dilla University)

#### RURAL YOUTH OUTMIGRATION AND ITS IMPACTS ON MIGRANT-SENDING HOUSEHOLDS IN GOJJAM AND WOLAYTA, ETHIOPIA

Rural outmigration of young people from densely populated agricultural areas is a common phenomenon throughout Ethiopia. The objective of this study was to assess the impacts of outmigration of young people on the socioeconomic and demographic behaviour of the migrant-sending rural households. Primary data were gathered through a survey that covered 300 migrant-sending households; from focused group discussions and in-depth interviews. The findings revealed that the major causes of outmigration were limited access to land and livestock resources; the need to pay off parental debts; expansion in rural education; and the lure of urban centers. Migrant-family linkages are expressed in terms of remittances,

gifts and visits. Remittances, though small and irregular, are considered important by the migrant-sending households. Remittances are predominantly used to purchase farm inputs and implements; buy clothing and household goods/furniture; and repay loans and for land tax payment. Remittances enhance rates of asset formation and technological change, increase levels of consumption, reduce the necessity to incur debt and improve debt repayment position, and augment family member's education and medication. The results from multiple linear regression analysis revealed that the leading determinants of the amounts of remittances received by the migrant-sending households were number of migrant members, number of times the household received money within a year; and type of job the migrant is engaged in a destination. The study underscored the positive impacts of internal migration in terms of poverty reduction and rural households' livelihoods enhancement.

Teferi Abate Adem

(Human Relations Area Files, Yale University)

#### THE MORAL ECONOMY OF COMMERCIALIZING SMALLHOLDER AGRICULTURE IN AMHARA REGION

Over the past two decades, and especially beginning with the adoption of the 2005-2010 five-year strategic framework dubbed "Plan for Accelerated and Sustained Development to End Poverty" (PASDEP), the EPRDF government of Ethiopia has sought to cope with the dilemma of growing population pressure and decreasing land resources by fostering the intensification, modernization and commercialization of smallholder agriculture. In this paper, I draw on a recent ethnography of commercial teff and beer barely promotion packages in Amhara region to illuminate the way stated objectives of smallholder commercialization have been embraced by district and local officials and transformed by pressures generated by their political agenda. I will show that the effort of commercializing these crops was locally twisted and transformed at by deeply embedded cultural conceptions of power and authority and the dynamics of party politics and individuals' interests. I argue that these processes and pressures reinforced the rural presence and authoritarian powers of the ruling party while largely failing to improve productivity. While trying to achieve district quota targets, implementing local officials and extension agents tend to overlook the impacts of adverse weather on overly standardized package technologies and agronomic practices. They also fail to take account of the primacy of household moral economic considerations in farmers' cropping decisions.

Teferi Abate Adem

(Human Relations Area Files, Yale University)

#### LAND GOVERNANCE UNDER THREE ETHIOPIAN REGIMES

The EPRDF regime's policy of giving away vast expanses of land to private investors and mega-state projects has put Ethiopia at the center of the land grabbing debate. As a consequence, we now know much more about the range of drivers, actors and alliances involved in land acquisitions. We also know that this development is directly affecting historically marginalized pastoral and agro-pastoral communities, undermining livelihoods and threatening their cultural survival. Yet, most analysts tend to forget that the policy is deep rooted in the dominant highland Ethiopian political culture and ideologies of land. In this



paper, I trace this policy to the continuity of enduring patterns in the ways successive, but ideologically different, Ethiopian regimes thought of land and sought to administer it. One such pattern concerns the claim that land, especially when politically deemed “unused” and “unclaimed”, belongs to the state. Under each administration, bureaucrats responsible for land governance exploited this claim to reinforce control over rural people and their resources, especially in previously ungoverned remote communities. The analysis suggests that any meaningful attempt at improving land governance must recognize the centrality of politics in defining the many uses of land.

Teferi Mekonnen

(Addis Ababa University)

#### THE EASTERN NILE WATERS ISSUE: A HISTORY OF MISTRUST, CONFRONTATION AND ATTEMPTS AT COOPERATION, 1950S TO 2002

This paper examines the historical factors hindering the imperative cooperation among Ethiopia, Egypt and the Sudan over utilization of the waters of the Nile from the 1950s to 2002. It focuses on conflict, mistrust and cooperation as themes which might serve to tie the whole complicated story of the Nile waters issue together. Unlike researchers of the various disciplines, who have produced considerable literature that mainly focuses on the current state of the Nile waters resource utilization and the present hydropolitical situation often using a range of theories of hydropolitics and experiences of other trans-boundary rivers, this study looks at the history of the Nile issue primarily within the broad context of Ethiopian history to identify the main forces and lines of change of major conflict and cooperative related episodes. The paper seeks to understand how Egypt’s unilateral actions since the early 1950s cast a dark shadow on the idea of comprehensive basin-wide Nile waters resource development and cooperation. It also examines Ethiopia’s plans to develop the Nile Basin as factors behind Egypt’s hostile policy towards Ethiopia since the 1950s. It argues that Khartoum, which bolstered a sense of common cause with Egypt through the 1959 Agreement, also involved in the execution of Egypt’s short-sighted policy of destabilizing Ethiopia. The study also argues that the basin states’ Cold War alignments to opposing ideological camps added more fuel to the flame of the hydropolitics of the Nile. It also investigates the attempts to put forth a road map towards a sustainable basin-wide cooperation since the end of the Cold War.

Teferi Nigussie

(Addis Ababa University)

#### STRUGGLE FOR SURVIVAL IN TWENTY FIRST CENTURY; GLOBAL MIGRATION IN ETHIOPIAN FILMS : THE CASE OF TEZA, YEGER ITA, VACATION FROM AMERICA AND AGRATUU BARRAAQAA

Globalization is a very contested and debated concept among scholars. However many scholars in the field define globalization as a social condition characterized by tight global economic, political cultural and environmental interconnections and flows that make most of the currently existing boundaries irrelevant. The international migration of people lies at the core of globalization. People migrate to improve their economic prospects, ensure and secure

living environment, re-unite with their family members, or avoid persecution in their country of origin. Hence in this paper I try to show how Ethiopian films depict contemporary issues of global migration. Particular attention is paid to ways in which narrative styles and visual imagery are used to project themes of global migration and diasporas life. The paper does not include the general issue related to cinema and migration in general. Rather in the paper I try to show Ethiopian migration to the west and its effect in their life. Hence in this paper I raise such questions: How global imagination is presented in these four films? What are the pull and push factor? And how they are represented in the films? Is the pull factor realized? For this study I am going to analysis four films: three in Amharic (*Teza*, by Haile Gerima, *Yegir Ita*, by Tesfeye G/Mariam, *Vacation From America* by Biniam Worku and one in Ormo (*Agartuu Barraaqaa* by Samson Marcos). I selected these films for their rich artistic quality and dealing with the migration issue.

Tegegne Gebre-Egziabher

(Institute of Development and Policy Research, Addis Ababa University)

#### EMERGING REGIONS IN ETHIOPIA: CAN THEY CATCH UP WITH THE REST OF ETHIOPIA?

A special feature of the Ethiopian regional development is the presence of a group of regions whose performance is significantly lower than other regions. These regions, collectively termed as emerging regions, are Gambella, Benishangul, Afar and Somale. They have distinct geographic, demographic and economic characteristics and were victims of past development policy. In particular the Haile Sellasie regime showed no interest to develop these regions. For instance Young stated that "...there was little attempt to develop Gambella and Benishangul...because such borderlands were not of great interest to the power holders". The present government, however, seems to be committed to bring balanced development and attain equity and fairness among the different regions of the country. This commitment is seen in articles 89(2) and 89(4) of the country's Constitution and gets expression in budgetary support and special assistance. This paper evaluates the supports made to and the performance of the emerging regions in order to understand the prospects of catching up with the rest of the country. Data will be collected from relevant ministries, institutions and international agencies engaged in assisting the emerging regions. Performance trends will be assessed using national and regional level data. Section one of the paper examines development challenges in these regions. Section two examines the assistance and supports made to the regions. Section three examines trends in the state of development in the emerging regions vis a vis the rest of the country. The last section is an assessment of the measures of the Federal Government vis a vis the performance of the regions.

Tekalign Ayalew

(Department of Social Anthropology, Stockholm University)

#### ETHIOPIAN 'IRREGULAR' LABOR MIGRATION TO SUDAN: PATTERNS AND PROCESSES

Khartoum, Sudan has long been destination and transition place of various types of Ethiopian migrants. Before 1990s there was largely refugee flow due to political and

economic crises in Ethiopia during the Dergue regime. Some refugees settled and integrated in Sudan and others transited and resettled in the West. After 1990s to the present there is huge labor emigration mostly organized by social and smuggling networks that link villages and towns in Ethiopia and all the way to Khartoum, Sudan via border towns of Matama and Humara in Ethiopia and Gedaref in Sudan. Others used to enter Sudan by getting tourist visa and overstay to work in construction industries and women were demanded for domestic works. Since many migrants were children under 18 or have no formal visas and work contracts they are exposed to various types of sexual and labor exploitations by brokers, employers and significant others. Recently after the economic crises in Sudan the situation become worst and Sudan government started deporting irregular migrants. When I was doing PhD fieldwork in Khartoum in March 2014 Sudan government registered about 130,000 irregular Ethiopian migrants and gave them 6 months of grace period to leave the country. Presently due to worsening living and employment situations, racism and police brutalities in Sudan many Ethiopian migrants started heading towards Italy via Libya by taking all risks of crossing the Sahara desert and Mediterranean Sea to arrive at Europe. In this paper I will discuss the emigration processes and routes that link Ethiopia and Sudan as well as experiences and risks migrants face and their transition decisions in Khartoum Sudan.

Tekle Hagos

(Department of Archaeology and Heritage Management, Addis Ababa University)

#### PRELIMINARY RESULT OF THE ARCHAEOLOGICAL SURVEY IN GANTA- AFESHUM, TIGRAY, ETHIOPIA

Archaeological surveys sponsored by the Authority for Research and Conservation of Cultural Heritage (ARCCCH) conducted under the direction of the author in December 2007 in the district of Ganta Afeshum in eastern Tigray Administrative zone resulted in the discoveries of several settlements, cemeteries and religious sites ascribable to the pre-Aksumites, Aksumites and medieval cultures dating since the first millennium BC. This paper presents the discoveries of new sites and the status of their conservation.

Temesgen Burka

(Addis Ababa University)

#### UNSYMPATHETIC ARTISANS: THE MARGINAL POSITION OF SMITHS AMONG THE MAINSTREAM OROMO IN WOLLEGA, WESTERN ETHIOPIA

One major theme arising from the discussion regarding the socio-cultural aspects of artisans among the Oromo of western Ethiopia is whether crafts people have really been marginalized. There is even a lack of consensus on who really is marginalizing or who really is the marginalized. Facts on the ground, however, show the tumtuu (smiths) occupy a lower position relative to the rest of farmers in the rural areas of the region. Although the tumtuu (smiths) argue otherwise, it is clear from, for instance, marriage relations that they are in one way or another on the margins of the community wherever they live - engaged in an endogamous life. This paper attempts to analyze locally dominant tradition in northeast and southwest Wollega on the beginning of marginalization of artisan smiths. The methods adopted involve excavation of tradition/myth told by the society in Wollega. In order to

provide justice to the discussion the views of both the mainstream and the marginalized minority/smiths were given enough space. Thus, the paper enlightens how the Oromo mainstream and artisans try to materialize their current unequal social positions with their counterparts through stories. The paper also uncovers although the Oromo society is credited with encompassing nature, there always is unequal relationship between the mainstream and the minority craft communities.

Temesgen Gebeyehu

(Bahir Dar University, Ethiopia)

#### WOMEN AND RIGHT TO LAND IN AMHARA REGION, ETHIOPIA

Securing women's right to land has an impact on intra-household decision-making, income pooling and acquisition, and women's overall role and position in the household and community. Moreover, land is particularly critical resource for a woman when the household breaks down. In Amhara Region, the notion that men and women have had equal rights in access and ownership of land has been influenced and changed as the existing socio-politico-economic processes and relations has necessitated a system by which land right tend to be held by men or kinship groups controlled by men. In the Ethiopian academics, the issue of women's right to land ownership has never been recognized as an important development issue until the recent times. At national level, recently, there have been a number of studies looking at women's land and property rights within the context of development projects and programs. Such works, however, are too general and put emphasis only on the current political aspects of the country. We find rare works that deal on both the past and the present about rural women of Amhara Region. There is an evident gap in our knowledge for their right of landownership and use has been neglected. The main objective of this paper is, therefore, to examine the condition of women in Amhara Region in terms of their right and ownership of land. The study will also explore the effect and impact of access to land on the political, social and gender relations of the study area while taking cognizance of the interaction of gender, land tenure system and land reform in order to identify strategies and interventions to protect women from being more marginalized and food aid recipients in the future.

Albert Ten Kate

(Independent scholar)

#### MANUSCRIPT TRADITION OF THE ETHIOPIC PSALTER

One of the major parts of THEOT is the Psalter. Because of the great number of manuscripts, the beginning of the editorial work on the Ethiopic Psalter is the stage of inventorising them to make a good selection of manuscripts to be used. After the comparison of TVUs we can make a history of the manuscript tradition and select which manuscripts are relevant to use for the critical edition. Old and new headings play a significant role, but also the different stages of reworking the LXX-text. We will show many examples of the different families of the Ethiopic Psalter.

Valery J. Terwilliger

(University of Kansas)

#### HOW STRONGLY DID PALAEOENVIRONMENTAL CHANGES INFLUENCE THE RISE AND DECLINE OF D'MT AND AKSUM IN NORTHERN ETHIOPIA?

Aksum was sub-Saharan Africa's most complex ancient polity. Its predecessor, D'MT, had some similar material signs complexity. Environmental changes are hypothesized to have strongly affected the rise and fall of these polities. The exposed soils of ravines in the region are the most promising archives of proxies for environmental records to test this hypothesis. Combined  $\delta^{13}\text{C}$  analyses of organic matter with identification of charcoal from ravine layers yielded records of tree species and relative biomasses of C3 and C4 plants. Combined micromorphological and elemental analyses provided insights about historical fire activity. Changes in these proxies' records could have been caused by climate and/or land clearing trends. At tropical latitudes, stable hydrogen isotopic compositions ( $\delta\text{D}$ ) of specific lipid molecules in organic matter are influenced by rainfall amounts. Unambiguous palaeoprecipitation records would also help decipher whether climate or land clearing was the more important factor shaping trends in the other proxies. As the resolution of precipitation records'  $\delta\text{D}$  values can be affected by their vegetation sources, we used our carbon isotopic and elemental analyses to correct for possible effects of changes in C3 and C4 vegetation sources on  $\delta\text{D}$  values of land plant derived fatty acid compounds. Results indicate that the rise of both D'MT and Aksum occurred during slightly wetter intervals of a longer drying trend. At least in the hinterlands, much more intensive land clearing occurred during D'MT's emergence than Aksum's. These initial results imply that environmental changes were not so important as to predictably affect societal behaviors.

Tesfaye Mesele Zinabu

(College of Social Science and Languages, Department of Foreign Languages and Literature, Mekelle University)

#### INTEGRATING FOLK GAMES FOR EDUCATIONAL PURPOSES

Folk games are societal treasures, which serve to entertain and educate the society. They are used as a mark for identity and as a means of passing experiences and worldviews. However, they have not been integrated in the school curriculum. Still the practice of traditional games seems to fade out due to modern games. So, improvising folk games for educational purposes can be an important step in enhancing the context of school education, in helping students to have authentic and enjoyable experiences and in preserving the cultural heritage. Due to this, it becomes very important to study these intangible heritages, preserve and promote them as an instrument for educational purposes. So the study has gathered different games through participant observation technique: learning about games through observation and active play participation and interviewing elders and young ones. Furthermore, games were identified and described; the context, meanings and rules of the games have been identified and documented by photography. Accordingly, the games were found to have different governing principles and values (honesty, cooperation, working together, common goal and democracy). The game equipments have been improvised in line with the context of school children and the context of the school environment.

Tesfaye Tafesse

(Addis Ababa University, College of Social Sciences)

#### WATER INFRASTRUCTURE AND FOOD SECURITY LINKAGES IN THE NILE BASIN REGIONS OF ETHIOPIA

The hitherto existing food security/insecurity studies in most parts of Africa, including Ethiopia, have largely focused on the roles of household socioeconomic and resource characteristics. The roles of infrastructural services in general and water infrastructure in particular on the food security of households, communities and regions have, however, been inadequately studied. This study tries to fill these gaps by assessing the impact of water infrastructure on food security in the Nile Basin Regions of Ethiopia. The study has considered two important water infrastructures, namely, domestic water supply schemes and irrigation that affect food security in Ethiopia. Within Ethiopia, three regions that fall within the Ethiopian portion of the Nile Basin, namely, Amhara, Oromia and Tigray, were purposively selected. Data and information pertaining to food security situations and the status of domestic water supply and irrigation for all sub-regions in the three selected regions of Ethiopia have been collected. Descriptive and inferential statistical techniques have been used to analyze the data. The findings of the study have shown that food security status in the three studied regions is generally low and varies considerably from sub-region to sub-region and region to region. The study has also established the existence of strong linkages between water infrastructure and food security in Ethiopia. This implies the need for policy interventions that can help in upgrading and expanding water infrastructures, adopting an integrated food security and infrastructure development approach, maintaining the existing water schemes and universalizing water coverage in Ethiopia.

Teshome Emanu Soboka

(Addis Ababa University, Department of Social Anthropology)

#### THE TRANSFORMING POWER OF URBANIZATION: CHANGES AND UNCERTANITIES AMONG THE FARMING COMMUNITY IN LAGAXAFO- LAGA DADHI TOWN, ETHIOPIA

This study deals with the transforming power of urbanization and its contemporaneous challenges and uncertainties among a farming community that has recently been included in a newly established urban center in Ethiopia. Selected informants from the farming community, concerned government line departments, and individuals in the private development projects were consulted to generate the qualitative data. A survey was also carried out to get relevant quantitative data to complement the qualitative data. For this purpose, 178 households filled in a questionnaire consisting of 36 questions with both close and open-ended questions. There are several findings observed in this study. It has been found out that change in land ownership has affected the livelihood of many of the farmers who have been living on farming for several generations. The study contends that land dispossession around Addis Ababa has been perpetuating since long. Together with this, the number of actors who play legal and visible and/or illegal and invisible roles in the land market is increasing. This has resulted in the emergence of two competing perceptions for land resource (land as a source of life and land as a source of money) which, in turn, led to subsequent resistances and struggle between the perceptions. The cultural meaning that the farming community attaches to the

urban development processes and to the government agents is skeptical. The farmers' adaptive strategies to the opportunities and challenges of the new urban context are found to be individual-oriented and not supported by a well established government system. Alternatives such as enhancing cultural industries, training in financial management, and genuine political commitment are suggested to help the farming community harness the new opportunities in the urbanization process.

Teweldeberhan Mezgebe Desta

(Mekelle University, College of Social Sciences and Languages, Tigrigna Literature and Folklore)

#### STEPHANITES: IN THE EYES OF THE LOCAL ORAL TRADITION AND THEIR OWN MANUSCRIPTS

This article describes who the Stephanites are based on the investigations of local oral traditions and written manuscripts. Much has been said about the Stephanites pertaining Zär'a Ya'əqob's writings of Mäşhäfä Məlad and/or Mäşhäfä Bərhan, or at least since Dillmann's publication of *Über die Regierung, insbesondere die Kirchenordnung des König Zar'a-Jacob* in 1884. However, a more reliable data and information has not been collected and recorded yet about the Stephanites. Many scholars still argue that the Stephanites had a firm stand on the rejection of prostration to religious icons, saints and angelic beings, tabot or replicas of the Ark of Covenant and rejection of prayers to dead saints and angelic beings. I, however, have carried out field trips to Monasteries of Gwəndagwəndo, Maryam Dibo and Asira Mätira and have interviewed key informants about the Stephanites. In addition, I have thoroughly read manuscripts on Stephanites particularly ገድለ አበው ወአጎው /Gädlä Abäw wä-Aḥaw/, ገድለ አጎው /Gädlä Aḥaw/, ገድለ አጎው ምስለ ቦርተሎሜዎስ /Gädlä Aḥaw and Gädlä Bärtäloomewos/ and many others. The data gathered from the interview confirmed that the then Stephanites held the stand that they did prostrate to religious icons, saints and angelic beings. Moreover, the acts or the aforementioned manuscripts do not said in plain language that the Stephanites do not prostrate to religious icons, saints such as St. Mary and angelic being. Hence, as the cognitive philologists investigate oral and written texts, one has to look for all the existing facts through various ways, say researching both written (all extant manuscripts) and oral transmission to conclude a general stand about who the Stephanites are.

Michael W. Thomas

(SOAS, University of London)

#### FROM የሰይጣን ቤት (YÄSÄYT'AN BET – 'DEVIL'S HOUSE') TO 7D: THE MULTI-DIMENSIONAL IMPLICATIONS OF THE CINEMATIC SPACE IN ETHIOPIA FROM ITS INCEPTION TO THE PRESENT-DAY

This study casts a socially orientated analysis of the impact of the cinematic space since the introduction of cinematic technologies to Ethiopia as early as 1889 E.C. (1986/7), during Menelik II's reign. By presenting ethnographic research and comparisons of historical sources this paper offers new insights into the development of both the built cinematic space in urban Addis and the popular rural travelling cinemas of the Italian occupation (1936-41). After comparing early discourses positioning the cinema between modernising aristocrats and

conservative clerics, the discussion then turns to the Italian occupation and the proliferation of both outdoor and indoor cinemas throughout Ethiopia. During this era, alternative discourses shall be highlighted; such as the Italian administration's use of cinema as an instrument of subjugation and mass regimentation, and the subversive resistance perpetrated by Ethiopian spectators as they mocked projections of Italian prestige. After briefly mentioning the post war developments and the state monopolisation of cinema under the Derg regime, the paper discusses the commercialisation of cinema and the social ambivalences created by built cinematic spaces which populate present-day Addis Ababa. Older cinemas, located near Piassa and Merkato will be associated with አራዳ 'Arada' prototypes and seen as enclaves of social and moral ambiguities, mimicking the spatial and symbolic characteristics of their locales. Whilst Matti Multiplex, with its three screens and 7D stimulator, is read as a translocal space in which the global desires of Ethiopia's aspiring middle class and the high-end, expat appeal of Bole Road collide.

Sophia Thubauville

(Frobenius-Institute, Frankfurt am Main)

#### SOUTH-SOUTH MIGRATION IN HIGHER EDUCATION: THE EXAMPLE OF INDIAN ACADEMICS IN ETHIOPIA

Since the turn of the millennium Ethiopia has brought forward a substantial expansion of its higher education institutions. Most of the today 31 universities have been constructed from close to scratch or through upgrading of former colleges. From this emphasis on the expansion of higher education Ethiopia expects a general development impulse and the creation of a larger middle-class. However, the explosion of higher education institutions and the brain drain leave a vacuum of expertise at Ethiopian universities for the moment. Only with the help of foreign lecturers and a decrease of the qualification of much of the local university staff a minimal curriculum can be offered. Most of the foreign lecturers, who are in the country today, are from India. As of the high demand for Indian lecturers several agencies have specialized themselves on the recruitment of new lecturers for Ethiopia. Based on an anthropological fieldwork at several Ethiopian universities, the paper wants to inquire the temporary migration of Indian academics to Ethiopia as a new trend of south-south mobility in higher education. Analogies and differences between south-south migration and the hitherto more prevalent south-north migration in higher education will be discussed.

Tigest Abye

(University of Bradford U.K.)

#### TRACING FEMINISM THROUGH THE LIFE STORY NARRATIVES OF THREE ETHIOPIAN WOMEN ACTIVISTS

The paper I am proposing derives from a larger research, which aims to understand how women become activists and experience activism during the last three historical periods (1965-1974; 1974-1991; 1991-present). This will be translated by exploring the narratives of the lived experiences of women who contributed to bring about social change in general and improve women's lives in particular. The purpose of the study I am proposing is to examine to what extent do women activists think of themselves as feminists? The best way to respond



is to explore how the experts, the activists themselves reflect on, reconstruct their life stories and give meaning to their personal experiences. Therefore, through the life story narratives of three women activists I will demonstrate how a feminist consciousness emerges. This paper consists of two sections. First, to locate the women activists in the historical context, in which they found themselves, I will look at what the previous generation of women, identified as the pioneers, were able to obtain in term of feminist achievements. Second, I will provide the analysis of the narratives of three women activists with different life course, to examine how their feminist consciousness emerges from their life stories and how it is translated into action. Consequently, this study, which is closer to historical sociology, attempts to contribute modestly to feminist conceptualizations and to what Pereira identifies as “women’s history, biography and autobiography...with the emphasis on the content of women’s lives and the ways in which a more informed understanding of history could serve the present”.

Timkehet Teffera Mekonnen

(Independent Scholar)

THE MÄNZUMA GENRE IN THE ETHIOPIAN ISLAMIC TRADITIONS:  
PERFORMANCE STYLES AND MELODIC AND METRO-RHYTHMIC  
ARRANGEMENTS

Praise poetry is one of the main religious activities in Ethiopian Muslim communities inhabiting various regions of the country. The term *mänzuma*, lit. “to put into poetic form”, has its roots in the Arabic language. It refers to a text written in the metrical system of Classical Arabic Poetry. In Ethiopia, *mänzuma* poetries comprise diverse religious subject matters, e.g. prayers for the Prophet, *tawaṣolāt*; praising the Prophet, *madḥ an-nabī* and praising God known as *ṭanā’ Allāh*. These praise poems are either recited or chanted with elaborated melody movements (*melisma*) during religious ceremonials like, for instance, the birthday of the Prophet (*mawlid*), pilgrimages known as *ziyāra* or other religious gatherings called *hadra*. Hence, a *mänzuma* performer (only men) should usually have a good natural voice that enables him to ornament his melodic lines at will. My paper will discuss the *mänzuma* genre along with its historical, social, traditional, cultural and religious backgrounds. In the various Islamic centers of Ethiopian, e.g. Harar, Wällo and Jimma where different languages are spoken, *mänzuma* poems are written in the respective languages as well as in Arabic. In order to limit the scope of my study, I will focus on *mänzumat* in Amharic performed by the famous *mänzuma* expert, Sheik Mohammed Awel. Hence, the melodic, rhythmic, metric structures, form and style selected audio-visual examples collected from available sources including commercial recordings of Mohammed Awel will be taken into closer consideration both from their poetic values and messages as well as their musical structures and arrangements.

Tiquabo Gebreselassie Gebregiorghis

(Mekele University)

BIBLICAL ALLUSION: A CASE TO REFLECT ON LITERARY JOURNALISM  
PRACTICE DURING THE IMPERIAL ERA IN ETHIOPIA

Literary journalism has been practiced but not yet studied in a scientific way in Ethiopia. Hence, this case study investigates the practical implementation of biblical allusion as one literary technique of literary journalism. In so doing, the study examined the implementation of the genre focusing on the 1940's journals. This allowed seeing the trend of practicing literary journalism in Ethiopian media. In that intent, the exercise of biblical allusion has been examined in this paper. The content analysis method is basically used to analyse sampled extracts of articles. The major findings showed that Biblical allusion was the predominant literary feature in the 1940's media journals. It is also realized that the main way of maintaining power of the monarchs was spiritual clout, for which the journalists, in most of their articles, used to implement Biblical sayings in analogues to what is done by the Emperor. The sayings have been used as titles in some cases and as details in others. Therefore, Biblical allusion had been used as instrument of persuasion during the imperial era. In its totality, the findings of this case study have clearly shown that there was a practice of literary journalism in the Ethiopian journalism starting from the 1940s. The findings are so intriguing that an in-depth research undertaking needs to be carried out so as to discover practice of literary journalism within the whole range interaction of literature and journalism in Ethiopia which in turn could add insights regarding the nature and magnitude of literary-journalism practice.

Tirsit Sahledengel

(Addis Ababa University)

#### WHAT MOTIVATES WOMEN TO JOIN MONASTIC LIFE?

Different people wrote about Ethiopian monasticism, especially about history of different monasteries beginning from the arrival of the first groups of monks in the fifth century. Unlike this fact, females' monastic life is the least studied issue. There are scarce documents about females' monasticism throughout the history of monasticism in the country. Mostly, researches and monastic studies are concentrated on monks and the nuns' life is not revealed. The major issues of this paper are to identify the major factors that motivate females to join monastic life, and the case study area was Debre Libanos monastery which is the most famous monastery in Ethiopia. Actually this paper is a part of my MA thesis which was conducted on the year 2013, among the monastic community. Among the five objectives of the thesis I selected one objective which is entitled as "The Motives of Women to Join Monastic Life" for this paper. In order to achieve the aim of the study qualitative method of data collection was used which takes 60 day field work. Participant observation, in-depth interview, case history, focus group discussion, and informal conversation were the major sources of the data. But for the purpose of this paper I made the data short and condense. The study reveals different social and spiritual motives which encourage women to join monastic life. Obviously most people tried to justify their reason spiritually, but through the course of long field stay some social and economic reasons were raised by informants. The major social motives were interruption of family, dispute, health conditions, and sterility. Finally the paper was conducted in both young nuns and old women and give a brief insight about gender perspective to religion, and from this paper it is possible to conclude that females join monastic life for two different reasons, the first and the obvious one is for spiritual purpose, but their latent aim is to escape from certain responsibilities they have in the secular world.

Agazi Tiumelissan and Alula Pankhurst

(Young Lives)

#### BEYOND RELOCATION: PROSPECTS AND CONCERNS OF CHILDREN AND CAREGIVERS IN FOUR YOUNG LIVES URBAN SITES

Urban areas in Ethiopia are being transformed with the clearing of city centres for redevelopment. Children living in poor urban centres live in a precarious condition where the neighbourhoods are crowded, many family members live together in dilapidated houses which sometimes is a single room where all activities are undertaken. Facilities for kitchen and toilet are also very limited. However, children and caregivers value the social relations within the home and in the neighbourhood. Young Lives is a longitudinal study on childhood poverty. This research is based on relocation sub-study which was conducted in four communities, three in Addis Ababa and one in Hawassa. The study tried to look into the prospect of the life of the children in these communities. The study was conducted at the beginning of 2012. It consisted a survey of 451 children and 466 caregivers. Seventy-nine children, their caregivers, community members and officials were also included. The study considered expectations and concerns of children and their caregivers in the communities likely to be redeveloped soon. We discuss the perceptions of potential positive and negative consequences of relocation regarding their social relations and services. The findings indicate that, most of the older children and caregivers foresee improvements in services, sanitation and security. However, they have concerns over limited livelihood and the breaking up of highly supportive social ties.

Yvonne Treis

(CNRS-LLACAN)

#### PERFECTIVE ASPECT(S) IN KAMBAATA

The Highland East Cushitic language Kambaata is primarily an aspect-marking language. The opposition between perfective and imperfective aspect is not only indicated by inflectional morphology on main verbs but also on various subordinate verb forms. Tense, i.e. the absolute location of an event in time, is expressed by devices other than verbal inflection or inferred from the aspectual value of a verb. The means of expressing future tense and the functional range of the imperfective verb form have already been studied in Treis (2011). The perfective verb forms are, however, still in need of a thorough analysis. The language has two perfective paradigms, the so-called “o-perfective” and “e-perfective”, which overlap in the 3<sup>hon</sup> and the 2<sup>p</sup> forms. What is even more puzzling is the fact that verbs whose stem ends in a CC-cluster cannot form “o-perfective” form for the 1<sup>st</sup> person singular and the 3<sup>rd</sup> person masculine singular – an observation already made in earlier studies on Kambaata (Sim 1985). The aim of my paper is to determine the functional differences between the two perfectives. If the phonotactic structure of a verb allows a distinction between an e- and an o-form, it is the o-form that is used in sequential narratives, for events in the recent past and in certain adverbial clauses (e.g. conditional clauses). The paper will not only concentrate on a description of Kambaata but also adopt a comparative Highland East Cushitic perspective. My analysis is based on written texts (schoolbooks, Gospel of John) as well as recorded oral texts.

Till Trojer

(Ethiopian Studies, Hamburg University)

BETWEEN DEVELOPMENT STATE AND DEMOCRACY: THE FUTURE OF THE  
ETHIOPIAN FEDERAL STATE IN REGARD TO POLITICAL ALTERNATIVES POSED  
BY THE OPPOSITION FORCES

Since coming to power the Ethiopian People's Revolutionary Democratic Front (EPRDF) has devoted itself the basic principle of their party doctrine of 'revolutionary democracy'. This ideology is a powerful political tool, which is used to strengthen and maintain control in the Ethiopian Federal State. Democracy, in the Ethiopian context and especially in the eyes of the EPRDF has, however, to be seen differently from the Western liberal understanding of it. The current Ethiopian state leaves little options for political discourse and alternatives to answer the "national questions". Today the National Electoral Board of Ethiopia (NEBE) lists 78 "regional and national" political parties of which most are affiliated with the ruling government. Only a handful of these parties, however, can be considered as "true"opposition, in the sense of an own party program, offering social and political alternatives as well as support in the society. The paper tries to identify these "true" opposition forces which are legally registered at the NEBE and focuses on their development as well as their respected ideologies. This presentation aims at giving an overview on the various discourses by the government and the opposition for the social and political future of Ethiopia. Data for this presentation has been gathered in Ethiopia between 2010 and 2015 during expert interviews and by analysis of "public" political discourse.

Cynthia Tse Kimberlin

(Music Research Institute, USA)

FROM BATMAN TO YEKKATIT: THE CONSCIENCE OF A NATION AS ENVISIONED  
BY THE CREATIVE IMAGINATION OF COMPOSER SOLOMON LULU MITIKU  
(1947-)

Until the mid-1990s when the Internet expanded globally, art or classical music by Ethiopian composers received little attention outside Africa. It had limited exposure in Ethiopia despite comprising part of Ethiopia's Yared Music School's formal curriculum and Ethiopia's history since the late 19th century. To fill this vacuum, the 22' 5" Yekkatit Symphony no.1 by composer-musician Solomon Lulu Mitiku will be introduced. In 2013 only the first movement was performed by the Yared School of Music orchestra. But hearing only the first movement does not do the symphony justice. The work parallels Solomon's life and uncovers reasons for the direction he took and served to inspire this Symphony. Solomon chose Yekkatit for the title because of events that occurred during that month, albeit in different years and eras: (1) Yekkatit 23 (1896) at the battle of Adwa; (2) Yekkatit 12 (1937) the wholesale massacre of Ethiopians by the Italian occupation forces following the attempted assassination of Graziani; and (3) Yekkatit 66 (1974) when the Ethiopian revolution ignited. To my knowledge, virtually no sources on Solomon's compositions are accessible other than his music for the 1992 Ethiopian national anthem. Sources may be available in Bulgaria, Russia, and Spain. Composed in six months while he was in Russia, an audio recording of Yekkatit was made at its 1982 premier in Moscow performed by the Moscow Ministry of Culture Symphony Orchestra. You will now hear the third movement of this

recording. One would be astounded by its impact — its overall sound, symbolism, and historic importance, conveying the emotion and stature of a nation through Solomon's imagination.

Tsegay Berhe Gebrelibanos

(Addis Ababa University)

#### THE ETHIOPIAN ARHO ROCK SALT CARAVAN-TRADING TOURISM ROUTE

Arho rock salt was one of the ancient items of trade in Ethiopian history that some historians even attribute to it as the foundation of Ethiopian domestic trade. This indigenous salt that had multitudes of uses (food, ritual, medicinal, capital) was extensively traded through much of the Ethiopian region and beyond up to the Sudan and Central Africa. At least, after an over century of Tegrayan domination, peasant salt traders (locally called Arhotot) conducted regular expeditions and transported salt to the highlands while supplying the Afar Pastoralists in the lowlands with food grains, production implements and some consumption goods (like coffee) in return. The resurgence of Afar nationalism led to reassert their local dominance over the terms of salt production, trading and taxation. Previous studies such have carefully documented extensive narratives about the source of rock salt, the local and long-distance routes attached to it, the markets, the caravans mobilized to transport it and the various labour, tax, and political regimes that handled its transactions and the socio-economic nexus built around it. Nevertheless, none of the previous studies has pushed a step forward into developing the Ethiopian salt trade caravan route into a tourist product. This study seeks at developing Arho rock Salt caravan trade as tourist product to conserve one of the country's ancient industry (currently threatened with advent of modern motor transport) and reconstruct the identity of salt caravans. This can help to develop pro-poor tourism and sustainable development tourism.

Tsegay Berhe Gebrelibanos

(Addis Ababa University)

#### THE POLITICAL ECONOMY OF SEASONAL SALT LABOUR MIGRATION IN INDIGENOUS SALT PRODUCTION SYSTEM IN NORTHERN AFAR SALT MINES (NORTH EASTERN ETHIOPIA) IN THE 20TH CENTURY

Salt industry was one of the ancient activities in Africa as elsewhere in the World. The sources of salt were quite limited for centuries often more confined to seashores, lowlands and other arduous terrains before the onset of the industrial revolution that saw the mass production of salt. The Afar lowlands (also called Danakil lowlands in literature) were principal source of continued salt supplies in Africa for which long distance trade routes were serving, among others, to conduct the multifunctional rock salt (food additive, medicinal, capital, and ritual) and related much prized exchange items, such as gold and ivory, and slaves. Several communities in Africa and, indeed in the world fought incessant wars and enslaved their captives to secure labour for the industry. Diverse labour regimes characterize African salt industries, including specialized labour, free labour, slave labour and seasonal labourers. However, unlike many salt mines in sub-Saharan Africa, which relied on slave labour regimes, the salt industry of Northeastern Ethiopia principally relied on free off-farm

labour, which worked for profit. This study analyses a labour conflict between Tegrayan off-farm seasonal labourers and their Afar dependents within the realms of rock salt production in Arho salt mines of Danakil Depression in the period c.1871-2005. The ethnic interplays in labour regime exploded in the wake of the Ethiopian revolution, especially during the 1984/85 famine when the Afar rebels ransacked the monies, camels and salt mining implements of the Tegrayan salt workers. This violence further depressed the much-devastated agricultural economy of the Tegrays in Northeastern Ethiopia.

David Turton

(African Studies Centre, University of Oxford)

#### THE EXPANSION OF SUGAR PRODUCTION IN THE LOWER OMO VALLEY: DEVELOPMENT FOR WHOM?

Every year millions are forced to move by infrastructural development projects and most become worse off as a result. For development to be 'inclusive' these projects must be made into development opportunities for those whom they displace. Research on development-caused displacement has shown us how to do this, but there could be no more glaring example of how not to do it than the 'Kuraz Sugar Development Project' in the Lower Omo Valley. This will make the Lower Omo the biggest irrigation complex in Ethiopia, thanks to the regulation of the river flow by the Gibe III Dam. On the evidence from past cases, we can safely predict that the many thousands to be displaced by the Kuraz project, far from becoming 'beneficiaries' of development, will be impoverished in its name. It's not too late to do something about this. The further studies recommended by independent reviewers of the Gibe III Dam project but subsequently shelved should be carried out. The impact assessments which have presumably been completed for the Kuraz project but which have not yet been published should be released for public discussion. Properly funded schemes for compensation, benefit sharing and livelihood reconstruction should be put in place. Those affected should take the lead in finding solutions, with the government playing a supportive role. One thing is clear. A project which displaces people and/or deprives them of vital resources in the name of development, without deliberate measures to ensure the political and economic inclusion of those affected, will lead to growing poverty and inequality and is not worthy of the name development.

Michaela Unterbarnscheidt

(SOAS, University of London)

#### AFÄ-WÄRQ AND THE HISTORICAL NOVEL – ROMANTIC ROOTS OF A DIPLOMATIC LESSON

Rising to the challenge of producing original reading material for Italian students of Amharic, Afä-Wärq Gäbrä-Iyäsus – teacher and translator to some, traitor to others – set down to pen what has come to be widely regarded as one of the first vernacular novels in Africa: *Ləbb wälläd tarik* (1908). While the debate about form – whether this work of fiction can legitimately be labelled as novel, or should rather be considered a simple folktale – is still raging on and the author's style has long been the sole focus (and limit) of scholarly research, recent analyses by Ethiopian academics have moved to an in-depth exploration of the subject

matter. Yet an intriguing question remains: Why, in a climate of mounting international tensions and a looming world war, would Afä-Wärq choose a historical setting, ostensibly far removed from the realities of his time? As the politically conscious agent that he was, should he not have been expected to use his role as cultural intermediary to take a stand in the battle of colonial absorption? This paper argues that scholarship on Afä-Wärq to date has failed to do justice not only to the full scope of his intentions, but also to his mastery and application of *sämöna wärq*, the oft-cited wax and gold principle. Read in conjunction with the great British and Italian novels of the 19th century such as Sir Walter Scott's *Ivanhoe* (1819) or Alessandro Manzoni's *The Betrothed* (1842), Afä-Wärq's approach is a monument not only to great personal creativity and intellectual ambition, but also to the inner self-confidence of an independent nation in the making.

Nafisa Valieva

(Hamburg University)

#### WORK IN PROGRESS ON A NEW EDITION OF 'GÄDLÄ LALIBÄLA'

While working on a full edition of 'Gädlä Lalibäla' (henceforth GL), I would intend to present some preliminary results of work in progress. 'GL' is a main source of information on king Lalibäla, who ruled in twelfth-thirteenth century CE in Ethiopia, is considered a saint by the Ethiopian church. Lalibäla's scholars believe that the author (brother of Lalibäla's wife) began to write this text when king Lalibäla was still alive. Other researchers usually date GL MSS from the beginning of the 15th cent. In 1892 Jules Perruchon partially edited and translated the GL into French. Stanislaw Kur working on 'Gädla Mäsqäl Kəbra', i.e. the 'gädl' of Lalibäla's wife, found out, that it was based on GL with the addition of some specific passages relating to Mäsqäl Kəbra. The so-called 'Gädla Mäsqäl Kəbra' was edited with translation in 1972. By this work some of the lacunae in Perruchon's edition were completed. But still the full text of GL remained unpublished. Incomplete material has led to wrong conclusions, which in turn have lead researchers astray and the value of GL was underestimated. Basing on the relevant evidence of GL MSS and analyzing common topoi, the paper intends to elaborate on the relationship between MSS and hagiographic genre at the example of GL.

Martine Vanhove

(CNRS – LLACAN)

#### THE AORIST IN BEJA: A PROBLEMATIC CATEGORY

Beja (North-Cushitic) has a basic three-term aspectual distinction: perfective, imperfective and aorist. This system is the result of a radical inversion of the semantic values of the corresponding forms. This presentation will focus on the description of the aorist form and its various aspectual, temporal and modal values in different syntactic contexts for various semantic verb classes in spontaneous discourse recorded in Sudan since 2000.

Cristina Vertan

(Hiob-Ludolf Center for Ethiopian Studies, University of Hamburg)

## TOWARDS AN ELECTRONIC CORPUS AND ANALYSIS TOOL FOR CLASSICAL ETHIOPIC

Although classical Ethiopic (Ge'ez) plays an essential role in the research on early Christian literature, until now no digital tools or resources (corpora, dictionaries) are available. The project TraCES ('From Translation to Creation: Changes in Ethiopic Style and Lexicon from Late Antiquity to the Middle Ages', EU 7th Framework Programme IDEAS, ERC advanced grant), aims to fill this gap for classical Ethiopic. It intends: (1) to build electronic resources for bringing Ge'ez in the digital age; (2) to use these new information technology tools in order to get new insights in Ge'ez literature and language. The paper aims to present the approach in the construction of an electronic dictionary and annotated corpus for classical Ethiopic; a root tool and further steps towards an online lexicon have already been carried out. Innovative features for the digital lexicon are the automatic generation and storage of all possible graphical variants of the same phonetical realization, and of theoretically existing lexical entries (on the basis of root-paradigm algorithms). The project is also collecting a database of all digitally available Ethiopic texts, that shall offer scholars the information as to which texts have already been digitized, by whom and how. Members of the project are: Alessandro Bausi (PI), Abreham Adugna (PhD), Andreas Ellwardt (linguistics), Susanne Hummel (philologist), Vitagrazia Pisani (philologist), Eugenia Sokolinski (coordinator), Cristina Vertan (computational linguistics and digital humanities).

Colette Vester

(Mekelle University)

## CREATING OF NEW DESIGNS AND METHODS WITH STUDENTS OF VISUAL ARTS DEPARTMENT OF M.U. IN CERAMIC POTTERY USING LOCAL RESOURCE, PIGMENTS AND SOILS TO IMPLEMENT A NEW MANUFACTURING SYSTEM AND ENTREPRENEURSHIP FOR WOMEN WITH THE AIM TO GIVE THEM A MORE SUSTAINABILITY LIFE IN TIGRAY.

A presentation based on a new research on how to develop with local materials, soils and pigment new designs and ceramic methods and techniques to manufacture pottery and Ceramics in Tigray together with the students of the recently started Visual Art Program of the Mekelle University in Tigray. Creating new designs and developing new methods in pottery to promote and develop sustainable income for women in Tigray. It contains an analyzing research on ceramics of Ethiopian history as well as analyzing technical developments of ceramics through time and the result of entrepreneurship for women together with the stakeholders in Tigray, is the main content of this research. Ceramics are used for one of the most important cultural activities and daily usage in Ethiopia, 'the buna ceremony' but also for cooking the local foods. The contradiction that comes to mind is that the ceramic makings used for this pottery has been rather unchanged till today. The pottery created for such events is functional, made with local resources. Its aesthetic value is of less importance in the daily use. But what if there is the possibility to create a new pottery, with new designs, in a new market, using new trained skills that can preserve the cultural aspect of the current ceramic but also gives a market that can be more liquid in the ever changing and developing lifestyle of Ethiopia? Just recently, three years ago the Mekelle University started a new program on Visual Art and teaches students in the creative process of the arts. Connection of



these students with the local community is essential for making awareness but also to give both stakeholders a sustainable future.

Massimo Villa

(Università degli Studi di Napoli "L'Orientale")

#### ONGOING RESEARCH INTO THE ETHIOPIC *PHYSIOLOGUS*

As well known, the Ethiopic version of the *Physiologus* was translated during the Aksumite age from a Greek model belonging to the oldest recension (the so-called antiquissima). Since the 1877 edition by Fritz Hommel, based on three manuscripts, the finding of at least four additional witnesses has made it possible to single out a new textual family. This new recension shows evidence of a substantial reworking, mostly in the homiletic section of each chapter; nonetheless, it preserves not infrequently genuine readings. The paper aims at providing an updated picture of the manuscript tradition, included quotations in other works, e.g. the *Mäzmurä Krastos*. Some phenomena in the rendering of the Greek text into Ethiopic will be presented, as well as the challenges arising when critically reconstructing a text that, notwithstanding a well-established stemma, is affected by various degrees of interpolation in both branches. Finally, the literary context will be examined: how was the *Physiologus* transmitted throughout time? Given its limited length, one would expect that it was copied together with other works, but the current state of research does not licence any conclusive generalization for the surviving tradition, not to speak of the period from the Aksumite era to the 17th century, age of the oldest witness. Nevertheless, some direct and indirect evidence suggests that during the 18th century a miscellany of historiographical, apocalyptic and homiletic texts, of which the *Physiologus* was an integral part, came into existence in the Gondarine milieu.

Alessia Villanucci

(Italian Ethnological Mission in Tigray – Ethiopia)

#### HEALTH POLICIES AND "MODERNIZATION" PROCESSES

Through the Health Sector Development Program, the Ethiopian Federal Ministry of Health is delivering many efforts towards the health care decentralization and the strengthening of Primary Health Care. Since 2003, these aims have been pursued mainly through the Health Extension Programme (HEP). To reach the health-related Millennium Development Goals, the government has recently introduced a new strategic “tool”: the Health Development Army (HDA), which combines top-down and bottom-up approaches and is officially addressed to the women’s’ empowerment and (self-)organization, in order to implement the central directions in the rural districts. Basing on an ethnographic research conducted in a “model” district of Tigray Regional State, the paper will focus on three main issues. Firstly, it will analyse the current rural health policies, comparing them with the former governments’ interventions to spread “modern medicine” and to fight “backward traditional practices”. This brief historical premise will allow to reflect on the elements of continuity and transformation in the projects of modernization pursued by the Imperial regimes, the Derg and the EPRDF, and on the relation among the medicalization efforts and the central State-formation processes. Secondly, it will show the capacity of EPRDF’s HEP

and HDA strategies to penetrate the peasant's daily life and to capillarise the governmental control at household level. Thirdly, through some concrete examples collected on the field, it will try to shed light on the ways in which social actors manipulate the discourses and resources engendered by the State apparatus within micropolitical and microsocial networks of relations.

Ralf Vogelsang, Jürgen Richter, Alemseged Beldados

(Institute of Prehistoric Archaeology, University of Cologne)

THE EARLY OCCUPATION OF HIGH ALTITUDE MOUNTAIN HABITATS –  
ARCHAEOLOGICAL SITES ON MOUNT DENDI THREATENED BY A TOURIST  
RESORT PROJECT

High altitude ecosystems are widely perceived as natural resorts. Even recent global change reviews state low level and late anthropogenic transformation for tropical highlands. This seems plausible considering that the alpine habitats are unfavorable for human occupation and that humans would only be pushed into such conditions by decreasing land resources in the lowlands following rapid population increase or ecological changes. The presumption of a late human occupation of highlands implicates a low potential for archaeological sites. For this reason, archaeological prospection in advance of construction work seems negligible in these areas. However, archaeological investigations on Mount Dendi (3270 m a.s.l.) located on the Ethiopian Plateau, near a locality called Buda, question this assumption. Archaeological sites from all Stone Age periods were found on the slopes of the caldera enclosing the two crater lakes. Of special importance is a Late Acheulian inventory with handaxes and cleavers that proofs the presence of humans at high altitudes already at this early period. Plans for the development of a tourist resort cover large parts of the Dendi caldera. Without a proper impact assessment, not only numerous cultural heritage sites will be lost but also the consequences for the local population and the environment are difficult to predict.

Rainer Voigt

(Seminar für Semitistik und Arabistik - Freie Universität Berlin)

NES VS. SES RECONSIDERED

The classification of the Ethio-Semitic language group into a Northern branch comprising Ge'ez, Tigre and Tigrinya and into a Southern branch consisting of the remaining languages belongs to those assumptions that have dominated our field since Marcel Cohen. This view has become normative due to R. Hetzron's work. Recently there have been two endeavours to revise this picture. Firstly I myself read a paper at the 16th International Conference of Ethiopian Studies (Trondheim 2007), published 2009 and 2010 resp., where I rejected a strict binary division of Ethio-Semitic and where I critically examined all the arguments forwarded by M. Cohen and R. Hetzron and came to the conclusion: "There is no longer any argument for a strict genealogical separation into two language groups in Ethio-Semitic, a Northern and a Southern group." (Voigt: *North vs. South Ethiopian Semitic*, 2010, p. 589). The other attempt at reclassifying was launched by M. Bulakh / L. Kogan 2010 in a publication entitled "The genealogical position of Tigre and the problem of North Ethio-

Semitic unity”, where they proposed diverse new classifications. This subject is taken up by them again in a more recent article: “More on genealogical classification of Ethiopian Semitic”. In my contribution I intend to discuss some methodical problems of language classification and the criteria that are used in this pursuit.

Benjamin Volff

(INALCO, Paris)

#### VIOLENCE IN THE BIOGRAPHY OF RAS MAKWÄNNĒN : THE LEGITIMIZED AND THE CONDEMNED IN COMPARISON TO THE WESTERN IDEAL OF CHIVALRY

A survey of the historic writings in Gə‘əz and Amharic until the first half of the 20th century, including royal chronicles and the opus about history of the country, as Həruy Wäldä-Səllase’s work, seems to resist to new tools of analysis because of the strong nexus of stereotypical tissue and religious nerves which holds together the narrative. A biography dedicated to the father of nəgusä nägäst Haylä-Səllase is a suitable ground for a laudatory literature organizing an ethos of a political and social order to maintain and reinforce. Notwithstanding, the text is more than just drawn from the clay of the same sediments sharing the Biblical culture as expressed through the hagiographies and the chronicles of kings. The book, originally in Gə‘əz, entitled The history of the prince ras Makwännən [Yälə’ul ras Mäkwännən tarik] was completed in 1946, at a time when the luster of the imperial image needed to be polished after the exile of Haylä-Səllase. Its author, Haylä-Giyorgis Bällätä, was a specialist of the Holy Scriptures, working in a monastery whose protectors are members of Makwännən’s family. The making of this biography follows two relevant lines: first the imitation of holy men’s lives, secondly the eulogy of Makwännən placed as the major player in Ethiopian history. Moreover, if we break through the layers of literary adornment, the regularity of legal brutality and the justification of killing question the moral value of the discourse. One possible key to a new approach, which does not confound this past literature with today’s concept of violence, is to cross the text with Western medieval literature about chivalry.

Caleb Maikuma Wafula

(Kenyatta University)

#### UNDERSTANDING THE PROTRACTED CONFLICTS IN THE HORN OF AFRICA: TOWARDS A MULTI-CAUSAL ANALYSIS

The protracted conflicts in Horn of Africa remain a threat to peace, stability and prosperity in Africa at large. The numerous fighting in many ways confirms fears many have had about the regions fragility. Consequently, the conflicts have attracted a plethora of scholars and practitioners, who have devoted considerable time and effort trying to understand its causes and dynamics. However most explanations offered so far are linked to certain dimensions of the conflict at the expense of others. This has raised more questions than provided answers as the causes of conflict remains as obscure as ever, fragmented between disciplinary boundaries, which produce conflicting and often mutually exclusive theories. For a proper understanding of the Horn of Africa conflicts, it is not enough to look at single factors, rather, it is necessarily important to analyse different factors that are at play and ways

in which they combine to cause and sustain conflict. From this context, this study represents a commendable exception to the conventional and fashionable “tyranny of the single-cause” and adopts a multicausal approach in analysing Horn of Africa Conflict. In contrast to traditionally posed question: “what are the causes of the conflict?” this study asks: “How does various factors mutually reinforce or neutralise each other to produce and sustain protracted Horn of Africa conflict.” Specifically, how dominant variables of ethnicity, natural resources and structural factors contribute to conflict. Methodologically, the study will be based on qualitative mixed methods design, multiple data collection and thematic content analysis.

Walelign Tadesse Robele

(Washington State University)

#### LIVELIHOOD AND SOCIAL IDENTITY IN THE NEWLY ‘VILLAGIZED’ COMMUNITIES OF SOUTH-WEST ETHIOPIA, GAMBELA AND SOUTH OMO

In the pursuit of the goal of economic development, since 2010 Ethiopia has implemented a population sedentarization or ‘villagization’ plan in pastoralist and agro-pastoralist areas as part of its five year Growth and Transformation Plan (GTP). The Plan relayed on extensive development projects along riverine in the arid and semiarid areas that are occupied by agro-pastoralist and horticulturalist ethnic communities of Ethiopia. The villagization process is largely forced, and have been criticized for violating the human rights of the ethnic communities. The development activities that include dam construction and privet and public agricultural plantations affects the livelihood of these small but distinct ethnic communities. The government confirmed that the program is planned to provide development opportunities through access to socioeconomic infrastructures. However, this research shows the planning if often poor, the resettled people are not consulted, people are denied access to revers, the land is often difficult to farm, customary farming practices are threatened and most importantly the peoples social identity is in jeopardy. The paper is the result of a fieldwork in Gambela and South Omo areas of south-western Ethiopia from June – August 2014.

Ilana Webster-Kogen

(SOAS, University of London)

#### ETHIOPIQUES IN JERUSALEM: DYNAMICS OF MUSIC AND PILGRIMAGE IN THE ETHIOPIAN DIASPORA

In the past three decades, scholars have devoted substantial attention to the minority population of Ethiopian migrants in and around Tel Aviv because their integration is often used as a tool to further political agendas. However, the literature pays far less attention to Jerusalem, a city that attracts Ethiopian pilgrims to its holy sites because of the centrality of the church in Ethiopian culture. To ignore Ethiopian music in Jerusalem in favour of the popular Tel Aviv scene exclusively is an oversight, though, because the former offers a religious counterpart to the latter’s emphasis on the citizenship narratives of immigrants. My paper addresses Ethiopian music in Jerusalem, with special attention to religious musicians who might not be invited to secular Tel Aviv. In this paper, I describe a performance by Christian musician Alemu Aga in Jerusalem in 2014 as a mechanism for unpacking the

complex religious dynamics of Ethiopian historical entanglements in Jerusalem. I examine Aga's concert at the Jerusalem Sacred Music Festival, in parallel with the Beta Israel (Ethiopian Jewish) festival of Sigd, to animate the multiple layers of Ethiopian religious life in a contested city. In so doing, I argue for a remapping of the Ethiopian soundscape to include pilgrims, tourists and visitors circulating across the diaspora.

Jonah Wedekind

(Humboldt Universität zu Berlin, Department of Agricultural Economics, Division of Environmental Governance)

#### RECONFIGURING ACCESS TO LAND AND LABOUR IN ETHIOPIA THROUGH AGRICULTURAL INVESTMENTS: RECONCEPTUALISING FRONTIERS

The literature rush which emerged on the land rush since 2008 focuses strongly on foreign investments in peripheries of African countries. Attention is given to the classic types of accumulation by dispossession, whereby investors enclose remote lands and dispossess rural populations. Most empirical research on land grabs in Ethiopia focuses on peripheral, politically weaker, less populated lowland regions (ex. Gambella). This is a curious bias, considering that most agrarian investments actually target Oromia and SNNPR – the most densely populated regions that span across both highland (core) and lowland (periphery) areas. To contrast, this paper draws on research in the highland and lowland areas of the Oromia (Hararge) and Somali (Shinile) regions. It offers insights into biofuel investment projects facilitated by the state. They were designed not only to gain access to land or dispossess local populations but to gain access to their labour potential and integrate them into the projects. The projects failed as they remained unproductive and did not lead to capital accumulation. Yet they were successful for the state as they served the developmental purpose of gaining access to land and control over labour that was previously inaccessible or uncontrollable. In Ethiopian/development studies we must rethink our analytics of core-periphery relations and move our understanding of frontiers from a descriptive geographical towards an analytical political-economic conceptualisation. A frontier is never final but is continuously reconfigured and redefined across space, scale and time by the developmental strategies of the state and the relations to its citizenry and property.

Shalva Weil

(Hebrew University)

#### IF I FORGET YOU, O JERUSALEM, LET MY RIGHT HAND FORGET ITS CUNNING (PSALMS 137:5)

Despite the fact that this panel is described as exploring the significance of Jerusalem for Ethiopian Christians, this paper will discuss the centrality of Jerusalem for the Beta Israel, or Ethiopian Jews, a salience which is duplicated by virtue of the Beta Israel's double identity as Ethiopians and as Jews. Beta Israel liturgy is replete with prayers of longing for Jerusalem. Each year, the Beta Israel celebrate the Segd festival (reminiscent of the mehella) 50 days after the Day of Atonement, in which they mourn their exile and pray to Jerusalem. Like other Ethiopians, Jerusalem is recreated in Ethiopia, as in Lalibela and elsewhere, and Ethiopia is recreated in Jerusalem. To this day, there is a constant Ethiopian colony in Jerusalem in the

heart of the city. Like other Jewish diasporic groups, the longing for Jerusalem is conceived as a yearning for "home", which is reached by "aliya" ("going up"), a physical and spiritual uplift to Jerusalem. In the paper, I trace the yearning for Jerusalem, mainly through oral and written liturgical traditions, as well as delving into contemporary Beta Israel narratives of Jews who fulfilled their dream of going "up" to Jerusalem. The paper terminates with an analysis of modern Hebrew literature penned by young Ethiopian-Israelis who reside in "the land of milk and honey", which expresses the dissonance between the heavenly and the earthly Jerusalem.

Zeus Wellenhofer

(Freie Universität Berlin)

#### ON THE MĀṢḤAFĀ TĀLMID AND ITS RELATION TO AL-MAKĪNS "KITĀB AL-ḤĀWĪ"

Gérard Troupeau identified the classical Ethiopic text of *Māṣḥafā Tālmid* as being a translation of a Christian-Arabic text that was partially edited. This is mentioned by his disciple Gérard Colin who wrote on the introduction of *Māṣḥafā Tālmid* over 30 years ago. Since that time *Māṣḥafā Tālmid* is considered a translation of the Arabic *Kitāb al-Ḥāwī* by Al-Makīn Ğirĝis b. ʿAmīd, a Coptic author who wrote in Arabic about 600 years ago. There are some discrepancies between the Arabic text and the Ethiopic text that lead to the conclusion that *Māṣḥafā Tālmid* has to be a shorter recension of Ibn al-ʿAmīds *Kitāb al-Ḥāwī* or is quoting from it. But up to now the arguments against a complete identity of both texts are not pointed out or researched. Actually, it is not rare that the Ethiopic translations are made from recensions that are different from the recensions preserved or predominant in Arabic. The paper will present current research on the Vorlage of *Māṣḥafā Tālmid* and on the text itself. The *Kitāb al-Ḥāwī* itself is a voluminous and comprehensive theological work – probably from the first half of the 14th century (and not the second), which also contains many topoi that appear in polemical literature. There are, of course, many texts quoted in the work, including earlier Christian literature. The author Al-Makīn Ğirĝis Ibn ʿAmīd the Younger is one of several authors of the 13th / 14th century who were translated into Ethiopic.

Stefan Weninger

(Philipps-Universität Marburg / CNMS / Semitistik)

#### FRIEDRICH RÜCKERT AND ETHIOPIAN STUDIES

The German poet and orientalist Friedrich Rückert (1788-1866) was widely admired as a polyglott and a gifted translator. From his own poetry, the cycle 'Kindertodtenlieder' ('Songs on the Death of Children') of 1833-34 is especially famous as the poems were later set to music by Gustav Mahler. Rückert's fame rests on masterpieces such as a poetic translation of the notoriously difficult Maqāmāt of al-Ḥarīrī, the Ḥamāsa of Abū Tammām and the Koran from Arabic, Ferdowsi's Šāhnāmeḥ from Persian and 'Die Weisheit des Brahmanen' ('The wisdom of the Brahmin') from Sanskrit. However, for comparative purposes and in his academic teaching at the Universities of Erlangen and Berlin, he worked with many other languages. In addition to the already mentioned Arabic, Persian and Sanskrit, he had mastered the Classical and Biblical languages Latin, Greek, Hebrew and Aramaic and

several modern European languages like French, English, Swedish and Spanish. But his scholarly interests included Armenian, Avestan, Hindu, Coptic, Pali or Turkish etc. A fact that is largely unknown – an untold history – is that Rückert has also translated from Gə‘əz, the Classical Ethiopian language. In his unpublished Nachlass there are several hundred pages with grammatical notes, copies and translations from Ethiopic extant. Especially noteworthy are his poetic translations of sälam-poems. This presentation answers several questions: How did Rückert acquire Ethiopic in the light of the fact that there was hardly any tradition of Ethiopian studies in his times? What was the significance of Ethiopia and Ethiopic for Rückert? How is the quality of the translations of the sälam-poems?

Andreas Wetter

(Humboldt Universität zu Berlin)

#### „MY FRIENDS LISTEN AND LET ME TELL YOU“ - THE USE OF RHETORICS IN AMHARIC TAWḤĪD TEXTS FROM EASTERN WÄLLO

Amharic literature written in the Arabic script emerged during the second half of 19th century in eastern Wällo. One of the major genres of this literary tradition is the so-called tawḥīd, a kind of didactic text written that is used to introduce the Muslim lay people to the basic tenets of their faith. Although this literature remains almost undocumented until now, the documentation and the analysis of some examples of this type are parts of a current project. A remarkable characteristics of these texts is the fact that they are intended to be read aloud, i.e. aiming at a wider audience than an individual reader. In my contribution I would like to present some of the linguistics and rhetoric means which the authors deploy in order to convince the targeted audience of the seriousness and importance of their message.

Andreas Wetter

(Humboldt Universität zu Berlin)

#### PRELIMINARY OVERVIEW OF ISLAMIC POETIC TRADITIONS IN SOUTHEASTERN WÄLLO

In my contribution I will try to present an overview of the poetic traditions of Muslim communities in Southeastern Wällo. This overview is based on textual and audio sources that were collected quite accidentally and unsystematically during the last 15 years and originate mostly from two areas in southeastern Wällo: Däwwe and Wärrä Babbo. These areas are characterized by the a number of centers of Islamic scholarship (such as Čali in Wärrä Babbo or Šonke, Gäddo and Ṭiru Sina in Däwwe) and a relative distance to highland Central Wällo with its intensive intermingling socio-cultural of Muslims and Christians. The argument for the existence of sub-regions in Wällo that can be identified through their specific linguistic, historical and socio-cultural composition is one of the aims that I would like to argue for in my presentation. The second objective of my presentation is to propose a combined research approach for the investigation of the literary and creative traditions in the areas under consideration. The hypothesis I would like to argue for is that we would gain a better understanding of, for example, a manzuma poem composed by Šeh Čali, by combining the perspectives of linguistics, philology, anthropology, (ethnomusicology), Islamic studies and

history. The conclusions drawn from the analysis of the limited sources can only be of very preliminary character. Nevertheless, they can serve as a kind of model for further research.

Andreas Wetter

(Humboldt Universität zu Berlin)

#### THE EXPRESSION OF SPATIAL AND TEMPORAL CONCEPTS IN SHONKE-ARGOBBA

The endangered Ethiosemitic language Argobba uses a rich inventory of morphosyntactic constructions to express spatial and temporal concepts. Many of those expressions have emerged through different grammaticalization processes. The morphosyntactic constructions are based either on deictic pronouns such as *?en* ‘this’ or *?o* ‘that’, on adverbs such *wäräda* ‘down’, *tähağğa* ‘below’, *märräh* ‘before’ and *laläge* ‘after’ or on relational nouns like *mäddi* ‘side’, *wäfče* ‘inside’, *raššo* ‘upper side’, and others. In my presentation I would like to present a verve of the morphosyntactic constructions for the expression of spatial and temporal concepts in the Argobba variety of Shonke, paying particular attention to the grammaticalization processes which connect the spatial and temporal domains as well as identify the general semantic differences between the three different construction types.

Andreas Wetter

(Humboldt Universität zu Berlin)

#### THE INTERPLAY OF SEMANTICS AND MORPHOLOGY IN THE TENSE-ASPECT SYSTEM OF SHONKE-ARGOBBA

The Argobba of Shonke is an endangered Ethiosemitic variety which is genetically closely related to Amharic, though retaining a number of archaic traits. The TAM system of Argobba is based on a combination of morphological aspect differentiation and auxiliaries. While this type of system can be found in many Ethiosemitic languages Argobba does have some unique peculiarities such as the expression of progressive with infinitive plus auxiliary. I would like to use the opportunity of this panel to present an overview of the tense-aspect-system of Argobba, describe the similarities with and differences from the Amharic system, and examine in particular the interplay of semantic aspect with morphological TAM-marking.

Andreas Wetter

(Humboldt Universität zu Berlin)

#### “YÄĞÜDU BÜŞRA...”: A PANEGYRIC POEM FROM ŞEH ÇALI

The eastern parts of Wällo have been home to numerous centers of Islamic scholarship since the late 18th century when the Qādariyya sufi order was introduced into the region. One of the characteristic features of literary traditions related to sufism is the practice of panegyric poetry. The Qādarīy shaykh Sayyid Ibrāhīm Yāsīn (d. 1956), better known under his popular



name Šeh Čali, from Čali in Wärrä Babbo, is one of the best known authors of panegyric poems written in Arabic and Aġām Amharic. In my presentation I will describe one of his shorter Amharic poems called „Yägūdu bušra ...“, analyzing its linguistic features and discussing its content.

Woldemedihin A. Tassew

(Dilla Univeristy)

#### THE ROLE OF ETHICS IN INDIGENOUS PHILOSOPHY OF THE SIDAMA PEOPLE: A CASE STUDY OF CHUCO WOREDA

Ethiopian philosophy uses oral tradition as medium of its discourses. Philosophical insight of oral tradition is analyzed from various sources: proverbs, songs, sayings, and stories to understand the indigenous knowledge of Ethiopian society. However, ethno-philosophy of the Sidama society in southern Ethiopia has not been studied yet. This study focuses on proverbs with the objective of examining the major roles of ethics in ethno- philosophy of the Sidama society. The study used qualitative research method to analyze both primary and secondary data from various sources. The primary data was collected from various target groups by using focus group discussion, observation, in-depth and unstructured interview. The secondary data from various sources were also analyzed together with primary sources. The result of analyzing both secondary and primary sources proves that ethics in ethno-philosophy of the Sidama society has both normative and descriptive ethical roles through reflecting on deontological, teleological, virtues, descriptive, customary practice, social laws and development ethics of the society. These findings imply that indigenous ethical values have tremendous roles in guiding the day-to-day activities of the Sidama people. Since the indigenous ethical values have strong attachments with the customary practices, laws, and development of the Sidama society, it has strong potential to fill the gap of applying mainstream ethical theories in public institutions. It has also the potential to enhance good governance though shaping the behaviors of the members of the society from searchers perspectives.

Ewa Wołk-Sore

(Department of African Languages and Cultures, Warsaw University)

#### DIGITALIZATION OF THE CONTENT OF THE 24 TAPES RECORDED IN ETHIOPIA BY POLISH RESEARCHERS IN 1950S AND 60S – FOUND IN THE ARCHIVES OF THE CHAIR OF AFRICAN LANGUAGES AND CULTURES AT THE UNIVERSITY OF WARSAW

Scholarly interest in Ethiopia at the University of Warsaw began in early 1950s as an initiative of Stefan Strelcyn – renown Polish Semitist and Ethiopianist, whose involvement in preservation of Ethiopian heritage gave rise to establishing of the Semitic Studies Department where Ethiopian languages, Giiz and Amharic, were taught. As the years went by this initiative flourished and many generations of students graduated from the Department which was finally transformed into the Chair of African Languages and Cultures. Its archives are rich yet hardly known to the Ethiopian Studies researchers in the world. The project focuses on 24 archival tapes presumably recorded during visits to Ethiopia of Stefan Strelcyn himself

or/and his successors. The aim of the project is to digitalize the content of the tapes as well as to describe them in detail. The task involves tracing origins of the recordings, which are neither labeled nor depicted anywhere, as well as defining their nature. Because recordings are old the Chair initiated cooperation with the Phonographic Collections of the Institute of Arts at the Polish Academy of Sciences, whose employees are experts in digitalizing archival sounds, where tapes are being professionally digitalized at the present moment. From the content of the first tape, which has 26 minutes of recordings varying from the examples of Amharic folk music to the fragments of an interview in French as well as the pieces of the Holy Mass in Giiz, one can presume that the task is worthwhile.

Wondwosen Michago Seide

(Intergovernmental Authority on Development, IGAD)

#### HYDRO-MENTALITY OVER THE NILE RIVER: THE NEW COOPERATION APPROACH?

This article tries to see the politics of the Nile from what I hope is a fresh angle by analyzing the mind-set that informs the politics of the riparian states, particularly by focusing on Egypt and Ethiopia. In doing so, it tries to expose the important relationships between ‘Mentality’ and ‘Nile Politics’, which I call ‘Hydro-Mentality’ of the Nile. This writing therefore focuses on state and popular perceptions of the Nile and its use by other member states of the basin. I argue that because of the emphasis given to the issues of hydro-politics, hydro-hegemony, geopolitics, cooperation and conflict, the very important subject of “mentality” and “perceptions” that inform the politics of the Nile has received very little or no attention by scholars. This writer is of the opinion that it is not the presence of dams on the ground, but the presence of fear and suspicious, which is complicating the upper-down riparian relations. I argue that mentalities that impact and at times determining the policies and positions of states when it comes to the use of the Nile waters has to be given serious attention among policy makers, in the scholarship and debate. The Nile war prediction tendency in scholars and commentators can be understood from this lens of hydro-mentality. In fact, without a proper understanding of the hydro-mentality of both the state and popular perceptions of the Basin states, it is almost impossible to address the problems currently facing the Nile.

Wondwosen Michago Seide

(Intergovernmental Authority on Development, IGAD)

#### THE NUER PASTORALISTS IN GAMBELLA: BETWEEN LARGE SCALE AGRICULTURE AND VILLAGIZATION

With many foreign investors receiving large-scale land in many countries of Africa, land grabbing has become the catchphrase of the hour in the media and in the political sphere of many countries in Africa. In countries like Ethiopia, particularly in the Gambella Regional States, where the government has given out hundreds of thousands of hectares of land for foreign and domestic investors, ‘land grabbing’ has become a very emotive issue. At the same time the villagization program has been going on for the past three years in Gambella woreda. Both large-scale mechanized farms and villagization/resettlement programs are not new to

both Ethiopia and Gambella region. Both ended up in a fiasco during the previous military regime and resulted in the further exploitation of especially the host communities of the resettlement program. The critic to the programme notes that the villagization programme has not been providing the aspirations of the policy as the government provided insufficient resources to sustain people in the new villages. Some argue that these processes would bring the Gambella region at the center of the state's development agenda, which would result in the improvement of livelihoods, create job opportunities, ensure food security (at local and national level), and would create opportunities to establish public services. On the contrary, some argue that these emergent developments and penetration of capital may result in the further marginalization of the Nuer. This group also questions the intent of villagization programme by noting that it poses a threat to the identity and livelihood of the Nuer pastoralists of the region. This study, therefore, examines the political economy dynamics of the region and the process of incorporation of the Gambella region, particularly the Nuer people. Specifically, it explores how processes of commercial farming investments and the villagization programmes impact Nuer pastoralists. The major research questions of the study are: How do changes in the political context and economic situation of the region affect the Nuer pastoralist? How has and will large-scale agricultural investment and villagization programme affect the Nuer? How have/will the Nuer been/be affected by the livelihood changes and what innovation strategy they have been employing to cope with these changes? Is there a future for Nuer pastoralist in the region? If so what does it would look like? This research used both primary and secondary data sources. The fieldwork carried out between the months of May and August 2012 in Gambella region. The primary data was collected from interviews with key informants, focus group discussions and a household questionnaire survey. Personal observation was also used in conducting the research. Visits to the commercial farms, villagized kebeles, and livestock market centers were made. Besides, oral histories about the region were collected from interviews with elders and community leaders.

Woube Kassaye

(Addis Ababa University)

#### ANALYSIS OF YAREDIC MUSIC: TSOME DEGUWA

The purpose of this study is to analyze Tsome Deggwa, the liturgical music which is usually sung during the main fasting season (Abiy Tsom) in the Ethiopian Orthodox Church. It consists of the hymnography proper to the Sundays and Weekdays of the great Lenten season and beyond (Holy Week services and the night of the Resurrection). It has its own chant book where this book is taken as the main source of the study. The focus of the analysis is on the type of the notation system, scales (modes) and lyrics used. The analysis covers the chants composed for the Sundays and Weekdays: Zewerede – of the Descended, Ze-Qeddest – of the Holy day, Ze-Mekuwrab – of the Temple, Ze-Metsaguwe – of the Paralytic, Za-Debrezayit – of the Mount of Olives, Ze-Gaber haer – of the Good servant, Ze-Niqodimos – of Nikodimos, Ze-Hosena – of Hosanna (Palm-Sunday), Himamat - Holy Week), Tselote Hamus - Holy Thursday), Ze-Sikilet - Good Friday, Ze-Qedamit Seur - Holy Saturday. The main method preferred is content analysis. Thirty percent from each parts of Tsome Deggwa is considered as sample of the study. The main method of the analysis is quantitative; however, qualitative method is also employed whenever necessary. The results of the analysis have importance/contribution in explaining the content of Tsome Deggwa (a unique cultural heritage) systematically.

Wudalat Gedamu Teshale

(Addis Ababa University)

#### INTELLECTUAL RELIGIOUS WOMEN IN ETHIOPIAN LITERATURE

Intellectual religious women in Ethiopia have contributed a lot in shaping the country's ways of life. Though they did play great role, they have been ignored and their contribution has been shadowed due to various factors including the mind set up of the society that women should be confined to doing household chores whereas men should take care of the external world. As a result their contribution to the literature has also been neglected. This paper tries to look at the contribution of these women who have a strong effect in the development of the Ethiopian literature. More in depth it focuses on religious woman around Orthodox churches and their magnificent contribution to the development of the Ethiopian literature. As a case study, this paper presents Emohay Gelanesh Hadis (1898—1978), a visually impaired nun from the age of eight who went to quene school from her early childhood. With her nick name "Ethiopian Homer" she became one of the only few known Ethiopian women who went to quene bet and (the highest level of Ge'ez school) which is a church school designed to teach practically all aspects of the values of the traditional social system in which the students live far from their home. Those people who go to quene school are believed to have received spiritual, intellectual and traditional skills. In addition to analyzing Emahoy Gelanesh's texts, the paper also briefly looks at other intellectual women who teach quene elsewhere in Ethiopia and are believed to have played their part in the Ethiopian literature. An attempt will also be made to look in to the challenges they went through and suggest ways to support them in pursuing their dreams in the scholarship.

Wuhibegezer Ferede

(Mekelle University)

#### THE PAN-AFRICANIZATION OF AFRICAN RIVERS: TOWARDS A CONTINENTAL WATER REGIME

The competing needs and prejudicial consequences of a unilateral appropriation of share water resources have created technical and juridical problem. Thus, in response to this tight spot, the search for plausible and harmonious criteria for defining the water rights of states has ultimately resulted in the formulation of diverse legal doctrines. However, hardly any of them could specify precisely how much of a state sovereignty, the pillar of the international system, is going to be forgone and as well none of them attained a universal legitimacy. But, still many researchers recommend the establishment of regimes as a *sin quo* none for resolving the incompatibility. However, the institutionalization and legalization of the use of shared water resources specifically in Africa couldn't absolutely turn sovereign interest into public good by breaking the nostalgic love attached to state sovereignty. Hence, the researcher contends that the cause of the incompatibility of sovereign right with the legal doctrines especially in the eastern Nile Basin of Africa is due to the antithetical relation between the transplanted territory centric colonial states and the natural interconnections created by rivers, which exemplify the pre-colonial unregulated intra African relations. Therefore, without addressing the transplant effect of the colonial state system, it's impossible to come up with efficacious water regime. Thus, the analysis for the articulation of the way

forward demands an in-depth re-examination of the conception of the state system and the epistemological basis of the accompanying legal transplants.

Vatanyar Yagya

(St. Petersburg State University)

ETHIOPIAN-RUSSIAN RELATIONS: 2000 – BEGINNING OF 2010’S. ADDIS ABABA  
AND SAINT-PETERSBURG

The relations between regions of different countries are the important part of international interaction of the governments. The history of establishment of the interregional cooperation is a significant stratum of study of events, affairs, thing of past activities of the states, the peoples, the mankind. It is essential reason for study of history of Ethiopian-Russian partnerships in context of interregional contacts between Addis Ababa and St. Petersburg, which is northern capital of Russian Federation, in 2000 – beginning of 2010’s.

Yared Berhe Gebrelibanos

(Mekelle University, School of Law)

ENFORCEMENT OF ENVIRONMENTAL IMPACT ASSESSMENT LAW: ASSESMENT  
OF THE PRACTICE IN SELECTED WOREDAS OF EASTERN TIGRAY

Pursuant to the federal and Tigray EIA proclamations, conducting EIA is a prerequisite for implementation of developmental projects. The environmental law thus obliges investors to undertake EIA before they apply for licenses. Moreover, the proclamations require licensing agencies not to issue investment permit, operational and/or trade licenses for investors unless the later account for EIA clearance. This study investigated the degree of compliance of investment projects with EIA law in Adigrat, Wukro, and Edaga Hamus towns of eastern Tigray. The research method involves both a literature review and field work. The former reviews laws, policies and institutional framework of EIA in Tigray. The fieldwork comprises key informant interviews, review of EIA reports of investment project and field observation. The study also reviewed some environmental impact assessment reports, accomplishment reports, and monitoring reports and permit conditions of various projects. Analysis of results is done by comparing the practices in the towns and the EIA laws and guidelines. The findings of the research show that, although efforts are made to implement the EIA law, compliance in the study areas remains very weak. The conducted environmental assessments are also marred by poor quality and enforcement problems. Also, the environmental institutions remain very weak. The reasons for the ineffective enforcement of EIA in the study areas include lack of implementing regulations/directives, lack of attention to EIA by the government, lack of cooperation of licensing agencies and other executive organs, lack of interest by investors and shortage of experts in EIA.

Yasin Mohammed Ruffo

(Addis Ababa University)

## ISLAM AND MUSLIM COMMUNITIES IN ILLUBABOR

At the beginning of the 9th century in the south-western parts of Ethiopia religious leaders who accompanied Muslim merchants established amicable relations based on commerce with local society. The jabarti and afkala who played a great role in the establishment of commercial network of the region acted as a middlemen between the local community and Muslim merchants. Islam was introduced to Illubabor by traders and religious leaders. We do not have exact year when Islam was introduced to Illubabor. Nevertheless, the Muslims of Illubabor trace their Islamization many years back before the conquest of the region by the forces of Emperor Menilik in 1889. Alfaki Ahmad Oumer popularly known as Shieki Dambi who introduced the Tijaniyyaa order to the south-western part of Ethiopia had a great reputation and followers in Illubabor. The local communities of Illubabor before conversion to Islam used to practice their own religion and believed in one God called Waaqaa or Waaqaayoo the Supreme who created everything in the universe. The paper describes factors that facilitated the dissemination and acceptance of Islam in Illubabor. It also discusses the role of Islam in creating peaceful relations among the Muslims and other communities in Illubabor. Moreover, it also analyses the role of the ulamas in creating strong Muslim communities in the region.

Brian J. Yates

(St. Joseph's University)

## ETHIOPIANISMS FROM WITHIN? UNDERSTANDING THE ROLE OF PAN-ETHIOPIAN CULTURE IN MAKING OF THE MODERN STATE

While the highlands of Ethiopia are home to a diverse collection of religions, cultures, languages and peoples, for more than millennia a state has come to define these lands. However, this state has been led by different groups, utilized various languages, and while dominated by Christians, there are significant populations of Muslims, Jewish people and traditionalists. With all of this diversity, the question that arises is what links these people? The present political incarnation of Ethiopia has responded with ethnic federalism, which implicitly states that there is little that is common among Ethiopia's population. This view is echoed by many 20 and 21st century scholarly views. Notwithstanding, in the 19th century, there is evidence from both Ethiopian and European sources that argues for a conception of Ethiopia that transcends place, history, language and religion, which has resulted in cultural, political, religious and military commonalities that served as a foundation for not only Ethiopia's modern iteration, but also its defense during the turbulent scramble for Africa in the late 19th century.

Yideg Alemayehu

(Mekelle University)

## FEMALE SPIRITS AMONG THE TIGRAY COMMUNITY

In Tigray, there are several female spirits who still have great impact in the community's life. These spirits include the *shikushkuay*, *wushin*, *dekihidrtena*, and *zarti*. The *shikushikuway* are a group of female spirits who deprive one of one's spatial skills to locate

places and directions. The *wushin* invade a town and dwell on the children of the spirits' current colony. *Dekihidirtna* (*halawul*) who are known for their astounding beauty are, traditionally, said that once upon a time God visits a woman and asks her to show Him all her children. The mother hides all her more beautiful daughters and reveals to Him the less beautiful ones. God, offended by the woman's dishonesty' then declares for the hidden daughters to be ever hidden, and the presented be ever revealed. The fourth group of spirits, called *zarti*, are said to be uncultured and unethical. The aim of this paper, therefore, is make a psycho-social analysis of their varying impact on age, sex, geography (countryside against towns). The influence of the oral stories of these spirits on the community is also part of the analysis. This paper also investigates the mind setup of the community to attribute these spirits to specific gender.

Yikunnoamlak Mezgebu Zerabiruk

(Addis Ababa University)

#### 'THE WRITTEN' AS 'THE MISTAKEN': CONTEST OF TRADITIONS IN THE BOOK OF DUGUA

If it is beyond doubt that 'in the beginning [there] was the word', the book of Dugua makes a significant nuance between two physical expressions of the word: the spoken and the written. Even though the book of Dugua itself belongs to 'the written' genre, it qualifies numerous controversial phrases and words as *Zämätshaf*, 'of the book', thereby indicating the inferior status of that same phrase or word. Beyond suggesting an answer to a practical liturgical question of whether it is more appropriate to use lyrics labeled as 'of the book' or 'of the spoken word', the distinction may illuminate into the entire setting of manuscript production in Ethiopia. This paper assesses the relation between the style of writing applied in Dugua and the oral culture in which the book is produced. It will argue that the writing of the Dugua, as perhaps the writing of other sacred books, is a mere mnemonic exercise the main purpose of which is to aid memory rather than to replace it: the written text is not designed to serve as primary reference and this can be deduced from typographical facts in the Dugua. Whenever the Dugua qualifies (or rather disqualifies) a certain unit as *Zämätshaf*, it seems to provide explanation to an apparent grammatical or sometimes metrical inconsistency. Right next to what is described as *Zämätshaf*, a corrective unit will appear with the label: *Zäqal*, 'of the spoken word', implying every perfect lyric without a label to be *Zäqal*. It is possible to see in this not only the legitimacy of the oral over the written but also the possibility that hagiographies and other forms of writing could be later versions of what have been circulating as oral narratives. If it is after being committed into writing that one or several versions become authoritative references, what insight could this fact provide about the intellectual setting out of which the manuscripts emerge?

Yikunnoamlak Mezgebu Zerabiruk

(Addis Ababa University)

#### QENIE AND MÄNZUMA: SEEDS FOR SOCIO-POLITICAL DIALOGUE?

People gather to revel in fresh poetry of their own creation. The purpose of the gathering could be to pray, to commemorate a saint, to wed a couple, to mourn a deceased or

to arbitrate a dispute. Any such event would entertain multiple perspectives expressed through poetry. If there are elders who guide the entire ceremony of an event, they have less control over who would contribute poems and in what areas. And once presented, it would be for the congregation (or in case of Qenie the clergy) to decide if a certain piece is more/less relevant and/or more apt than others. When composing both Qenie and Mänzuma, the constant challenge of participants is to create novel insight out of a world which seldom generates new phenomena. To the surprise of listeners, however, poets never run out of words, out of new arrangements of old words. Sudden exclamations by listeners during Qenie-Mänzuma performances attest the truth of this judgment. For anyone attending a Qenie-Mänzuma performance, the most impressive aspect is perhaps the avid attention of those listening to a new poem. This paper is inspired by observing why such high attention to what a friend has to say did not come to fruition as to enable Ethiopians make sound dialogues across the centuries. It will provide descriptions of Qenie-Mänzuma performances along with some analysis of aspects in which Ethiopian socio-political life could draw lessons from such fading traditions as Qenie and Mänzuma.

Yirgashewa Teshome

(Ethiopian International Film Festival)

#### FILM HISTORY IN ETHIOPIA

Ethiopia is one of the least developed countries in the world. However, it is an ancient civilization that has maintained a strong and deep cultural identity through more than 3000 years of history. For centuries, the large Christian population has been a major part of arts and culture landscape, with churches providing plays, music, dance, and other forms of expression. Ethiopia is arguably not only one of the first few African countries to be introduced with the 20th century invention of cinema but also to make a film. But these facts are not known in the world due to several factors, among them is because of resistance to international exposure. This untold fact resulted in misleading in writings of film history in Africa as well as in Ethiopia. My paper focuses on the film history in Ethiopia from the first introduction to date along with its status chronologically. Mostly film in Ethiopian and its status classified with the different stages of Ethiopian's modern history: the reign of Emperor Menelik II (1880s-1908), the reign of Emperor Haile Selassie (1930-1974), the Dergue/Mengistu regime (1975-1991), and the current EPRDF government. The paper, as it is rarely written on this topic, will be valuable to bridge the gap created in writing film history in Africa as well as to add a new knowledge about film activities in the country.

Yisak Tafere

(Young Lives)

#### CHILD RIGHTS DISCOURSES AND LOCAL PRACTICES: FEMALE CHILD MARRIAGE AND CIRCUMCISION IN ETHIOPIA

This paper explores local perspectives on female child marriage and circumcision in Ethiopia. Both practices are widespread still, despite international and national efforts to eradicate them, and reflect deep-rooted patriarchal and gerontocratic values regulating transactions between kin groups at marriage and women's reproduction. In line with Article



24, CRC, both have been designated as Harmful Traditional Practices by the Ethiopian government and are proscribed by law, with designated punishments. The paper explores the values that drive these practices and examines whether and in what ways they have been affected by efforts to eradicate them. The analysis draws on interviews with 25 children and young people from five communities, as well as their peers, caregivers and community representatives, conducted in 2007, 2008 and 2011. The paper uses both statistical and ethnographic evidence to assess the prevalence of the two customs and the cultural and material logic underpinning them. It points to the complexity of beliefs and practices, highlighting differences associated with ethnicity, religion, generation and gender. The paper finds that the efforts of government and elite leaders to eradicate them are contributing to the diminution or transformation of female circumcision and female child marriage, although it faces considerable contestation and resistance in some places. Some experiences of girls demonstrate unexpected consequences and adverse reactions to laws. Child-protection measures designed to bring about change to long-established customs have been challenged.

Yohanese Wogasso

(Federal Ministry of Education)

#### PRIMARY EDUCATION FOR ALL: REACHING PASTORALIST COMMUNITIES IN SOMALI REGION OF ETHIOPIA CHALLENGES AND OPPORTUNITIES

The purpose of this study is to examine the challenge and explore the opportunity for reaching Ethiopian Somali pastoralist community in light of education for all. Descriptive survey research method was employed in order to attain this purpose. The study was conducted in eight woreda of four zones in the Somali region. Stratified random sampling, purposive sampling and simple random sampling were employed to draw these participants. The study was explored in-depth information through questionnaires, interview, focus group discussion, observation checklist and also from different documents. The finding of this study revealed that Somali region are lagging behind on the net enrollment and internal efficiency of the general education system. This study found that pastoral education policies/strategies are not implemented fully yet and also insufficient to enroll the hard to reach of Ethiopian Somali children. This study also found that there are supply and demand side challenges that impeding Ethiopian Somali pastoralist children accessing quality primary education. Moreover, poor educational administration, challenges on teachers supply, qualification, attendance and school facilities aggravate the low enrollment and low internal efficiency of the education system in the region. Due to frequent drought in the region, the community is vulnerable to lack of food which in turn affects the participation of children in primary schools. Cultural and religious influence and household influence also the impediment for pastoralist Somali children of accessing primary education. This study also explored the existence of educational opportunities in the region.

Yohannes Ayteneu Ayele

(Mekelle University)

#### HERITAGE MANAGEMENT CHALLENGES TO THE MEGALITHIC SITES OF ATSB I WEMBERTA, EASTERN TIGRAY

The proposed lines for Ethio-Kenya Power System cross highly concentrated heritage properties of Konso, which is registered recently as World Heritage site for its pale anthropological sites, beautifully constructed terraces, stone walled towns, wooden and stone funeral statues (the wakas), sacred forests, important ponds and other antiquities. It is recommended that the line route should be diverted to the left at a particular place called Metaya, about two kilometers before entering Konso town and pass along the eastern boundaries of the town of Karat, far away from the World Heritage Sites. No ground electrode, camps and substations should be allowed in Konso area (both in and out of the core area registered in the World Heritage list) for the area is full of sensitive heritage sites. No wastages of construction materials should be dumped within the registered area. The lines should not also affect water wells, worshiping places and burial sites along all its way to Kenya border. Toussa Steel Factory project is surrounded by several worshiping places and burial sites and a mosque lies within the project site and two cemeteries Kara and Tibina along the boundaries of the project site. Thus, it is recommended that special attention shall also be given to these heritages not to be affected by access roads and other infrastructures, during the implementation of the project, further expansions and settlements.

Yohannes GebreMichael

(Addis Ababa University, Department of Geography and Environmental studies)

#### FAMILY FARMING FOR AGRO-ECOLOGY AND FOOD SECURITY: THE CASE OF THE KONSO COMMUNITY IN SOUTHERN ETHIOPIA

In this paper, the findings of a case study conducted among the Konso of southern Ethiopia will be related to current national and international policies concerning food security, development and family farming. The Konso community is known for their biodiversity and indigenous soil and water conservation practices in Africa. This community is still serving as a demonstration site for their best land husbandry and have been registered as UNESCO World Heritage. It is a paradox that, today the same community are known for their chronic food insecurity and dependency on food aid. The findings have identified the root causes for their vulnerability with defective policy practices including top-down approaches, replacement indigenous practices with inappropriate modern technologies, undermining of community competence to experiment and innovate. Finally the study underlines the reorientation of the policy to holistic and integrated approach with the empowerment of the community in decision making to assure sustainable resource management and food security.

Yonas Tariku Metaferia

(Addis Ababa University, Institute for Peace and Security Studies)

#### CHALLENGES FACING INTERRELIGIOUS RELATIONS IN ETHIOPIA

Many view Ethiopia as a country of remarkable religious tolerance. Nevertheless, recent developments indicate that the country has been witnessing strained interreligious relations. This is particularly apparent in Jimma Zone, Oromiya National Regional State, where two major religious conflicts, save the numerous small-scale clashes, occurred only in the last ten years. The sources of these discordant interreligious relations are partly rooted in the country's past and partly in contemporary religious, social and legal-political changes that

have occurred in the country. Based on the recent religious conflicts in Jimma zone, the proposed paper tries to identify and discuss the causes of strained interreligious relations in the country. Also, it explores and analyzes the nature and goals of the actors/parties involved in this increasingly discordant interreligious relation. In so doing, both qualitative primary and secondary data, mainly gathered from late 2011 through early 2012, are used in the paper. The data indicate that the religious conflicts that did occur so far are results of internal and external factors. The post-1991 regime change and the ensuing absence of regulation have resulted in unbridled interreligious competition for space and attention. As a result, religious groups often end up in confrontational relationships. Furthermore, past injustices, perceived or actual, and current contexts are often linked to the root causes of interreligious discord. Aggressive proselytization and evangelization on the one hand; and increasing radicalization and hostility towards other religious communities on the other characterize the proximate causes of the discord.

Yoseph Gebrehiwot Tedla and Tesfaye Mesele Zinabu

(Mekelle University, Ethiopia)

#### HAZARDS OF LANGUAGE SHIFT: PEDAGOGICAL IMPLICATIONS

Ethiopia is a home of multiple languages. There are more than 80 languages spoken by different ethnic groups in the country. The current educational policy of Ethiopia encourages the use of vernaculars as medium of instruction at primary levels. Studies show that employing one's mother tongue for communicational purposes works out identity-related pressures, effects psychological fulfillment and boosts pedagogical benefits. More specifically, learning through a mother tongue creates good opportunity for learners to grasp the required body of knowledge with very less difficulty. The transition in the medium of instruction from the use of mother tongue to English at a later stage of learning (secondary cycle), however, is not without challenges. This paper investigates the challenges students who have been taught in their mother tongue at primary levels face when they join the secondary cycle in which English is used as a medium of instruction in the Ethiopian context. It also suggests the ways that help these students effectively attend their secondary education.

Sayuri Yoshida

(Institute for Advanced Research, Nagoya University)

#### FROM DIFFRENTIATION TO 'SOCIAL DISCRIMINATION': CHANGING RELATIONSHIP BETWEEN THE KAFA AND THE MANJO IN SOUTHWEST ETHIOPIA

The Manjo, who live in Kafa zone of southwest Ethiopia, are a minority group and former hunters. The Manjo and the Kafa, the majority ethnicity of the area, each have their own separate identities by which they differentiate from each other. Recently, the lifestyle of the Manjo has changed. Most Manjo have stopped hunting and now engage in farming, and the lifestyle of the Manjo, in this respect, no longer differs from that of the Kafa farmers. However, the Kafa look down on and oppress the Manjo and the Manjo are excluded from several aspects of daily life. For example, some Kafa refuse to allow the Manjo to enter their houses, to eat and drink together, and so on. This kind of relationship between the Kafa and

the Manjo have expanded in scope of official participation in their society, like education and employment. Today, the Manjo feel that they are being deprived of their rights and explain their relationship with the Kafa in terms of “discrimination.” Also researchers, missionaries and NGOs use same term to explain the relationship between the Kafa and the Manjo. Moreover, a number of NGOs have initiated various campaigns to abolish this “discrimination” and the government has taken measure for affirmative action in education and employment for the Manjo. However, the Kafa and the Manjo have customarily differentiated each other by avoidance with respect to greetings, meals, communal labor, spousal choice, and burial grounds. This presentation will argue how differentiation between the Kafa and the Manjo has transformed into “discrimination.”

Ohsoon Yun

(Seoul National University Asia Center, South Korea)

#### SITUATING COFFEE TOURISM IN ETHIOPIA

This paper focuses on situating coffee tourism in the context of Ethiopia. Coffee tourism in Ethiopia has much potential in terms of development related to tourism and the coffee industry. Ethiopia as the birthplace of Arabica coffee and being famous for its fine coffee has much to gain. Ethiopia also has a wealth of coffee-related narratives, which could add to coffee tourism. If existing tourism attractions could be linked with Ethiopian fine coffee or other coffee resources such as the coffee ceremony or the coffee legend, coffee tourism in Ethiopia could play a significant role in the development of both the tourism and coffee sectors. Successful coffee tourism models in Ethiopia may also inspire a movement in other coffee-growing countries. Although attracting tourists by means of coffee alone may prove difficult, if coffee could be combined with other contemporary tourism attractions, coffee tourism could be a viable form of tourism activity. In this conference, I would like to present a paper on various coffee tourism practices in Ethiopia based on my fieldwork. Data collection methods are essentially qualitative while primary research methods include conducting interviews along with participation and observation-based fieldwork. Other secondary resources are also used.

Jan Záhořík

(University of West Bohemia in Pilsen)

#### CZECHOSLOVAKIA AND TWO ETHIOPIAN REGIMES, 1959-1991: CONTINUITY OR CHANGE IN THE COLD WAR ERA?

Within the Eastern Bloc, Czechoslovakia was one of the most important partners for Sub-Saharan Africa. Already during the 1950s, Czechoslovakia had the biggest number of embassies in Africa from the whole Eastern Bloc. Primary focus was given to countries of Socialist orientation. However, Ethiopia became one of the top priorities for the then Czechoslovakia despite the fact that the Emperor Haile Selassie was known in Prague as an American ally and Ethiopia hosted the US military basis. Haile Selassie's visit to Prague in 1959 and later a visit of Czechoslovak president in Addis Ababa in 1966 marked a significant change and put new dynamics to mutual relations. Fruitful cooperation in industry (e.g. hydroelectric dams), education (scholarships for Ethiopian students), and other sectors began

to flourish. Perhaps surprisingly, Czechoslovak government criticized the coup in 1974 although later when the Derg set up its rule, Prague continued its cooperation with Addis Ababa. New facilities were established (i.e. several breweries), leaving Czechoslovak fingerprints in Ethiopia. The Era of Ethiopian Socialism intensified mutual relations leading to more fruitful though pragmatic steps from both sides. The paper examines continuity and change in Czechoslovakia's relations with Ethiopia during the Imperial and Socialist regimes and focuses on pragmatism of both countries' governments that perhaps put more colorful perspective on the Cold War Era in African as well as former Eastern Bloc. The paper is based on archival sources from Czech archives (National, Foreign Affairs, Military), as well as personal accounts and interviews.

Rafal Zarzeczny

(Pontifical Oriental Institute, Rome)

#### NOT ONLY THE LIFE OF ST. ANTHONY: AN INTERESTING CASE OF MONASTIC HAGIGRAPHY TRANSLATED DIRECTLY (?) FROM GREEK

Although the number of the early Christian writings in the Ethiopian literature is great, in fact only some of them were translated directly from Greek in the Axumite period. Situation of the monastic literature is similar. Most of the hagiography concerning Egyptian monks, some monastic rules, rituals, and ascetic writings have been translated into Ge'ez from their Syriac or rather Arabic redactions and collections. Instead, the Greek Vorlage of the Ethiopic recension of the "Life of St. Anthony the Abbot" and of the "Life of St. Paul the first Eremite" is very likely. In this paper will be examined the Ge'ez redaction of another short story narrated by Palladius in his "Lausiaca History".

Chiara Zazzaro

(University of Naples "L'Orientale")

#### BEGINNING AND DECLINE OF THE MARITIME TRADE IN NORTHERN HORN OF AFRICA: A VIEW FROM ADULIS

Since the genesis of the Aksumite kingdom, Adulis has played a crucial role in the Mediterranean-Indian Ocean trade and in the formation and characterisation of the Aksumite and Northern Horn of Africa culture, having been acted as gateway for people, ideas and religions from the Mediterranean and the Western Indian Ocean. Over 30 years have passed since publications by Kobishchanov and Munro-Hay described in detail Aksumite overseas interests and the historical role of Adulis in the maritime trade. Two orders of issues should now be considered to reassess Adulis' role in the light of recent archaeological and historical investigation: the political and cultural interaction among Adulis and Aksum and their interaction with the maritime trade partners. In the last 20 years new excavations have been carried out in various Western Indian Ocean ports. Material finds, including common pottery, attested the permanent presence of Aksumite/Adulitan merchants in the 4th-6th c. AD, in Berenike (Egypt) and Qane (Yemen). Recently published discussions on the contrasts among Adulis, Aksum and Himyar have pointed out the complexity of political, religious, socio-cultural and economic interests in the southern Red Sea area in the 5th-6th c. AD. Imported materials and local products found in Adulis, amplified our perception of Adulitan maritime

trade from literary sources. The finding of an Indian ceramic figurine is among the most interesting imported finds: does it reveal the permanent presence of Indian merchants at the site and the performing of Indian cults? Finally, geomorphological investigations and archaeological surveys are clarifying the place of Adulis in its regional context and how it has determined its' pivotal role in the Mediterranean-Indian Ocean trade.

Zelalem Tefera, Alemseged Beldados, Temesgen Burka, Tekle Hagos, Ahmed Zekaria, Hasen Seid, Merkeb Mekuria

(Addis Ababa University)

#### CONSERVATION AND REHABILITATION OF URBAN HERITAGES IN LIGHT OF URBAN RENEWAL PROGRAMS: THE CASE OF ADDIS ABABA, ETHIOPIA

Addis Ababa, one of the bustling cities of contemporary Africa, is undergoing tremendous transformation. A city whose origin is rooted in indigenous tradition and lacked proper planning is now acquiring the state-of-the art planning, and modernizing itself in an unprecedented way. Yet, the modernist zeal and the transformationist fervor injected recently have adversely impacted its heritages, which served as identity markers and defined urban character. Public memory and cohesive social fabric anchored in these neighborhoods are also vanishing rapidly. Concerned with this dramatic change and moved by professional calling to salvage urban heritages, a multi-disciplinary team of researchers from the Institute of Ethiopian Studies and the Department of Archaeology & Heritage Management of Addis Ababa University designed a research project entitled "Urban Renewal and Heritage Conservation: the Case of Addis Ababa" in 2013. The project aims at assessing the impacts of the on-going urban renewal program in Addis Ababa on urban heritages, and proposing mechanisms of salvaging and preserving cultural heritages susceptible to development induced endangerment. This paper presents the progress of this project and its preliminary findings. It explores the extent to which the comprehensive urban physical transformation and redevelopment program launched by Addis Ababa City Government since 2004 affects historic buildings and monuments situated in historic neighborhoods.

Zelalem Teferra

(Institute of Ethiopian Studies, Addis Ababa University)

#### LABOR MIGRATION, FORCED RETURN AND RETURNEE REINTEGRATION: THE EXPERIENCE OF ETHIOPIA

The study of return-migration as opposed to out-migration; be it voluntary return, assisted voluntary return or forced return, is becoming an integral component of migration studies in recent times. It entered the realm of academic research perhaps as a response to the growing incidence of return migration and the knowledge gap pertaining to the condition of returnees who one way or another return home, but face problem of re-integrating oneself into the rapidly changing domestic environment. This paper explores the reintegration of Ethiopian labor migrants deported from Saudi Arabia since November 2013, with particular reference to returnees reintegrated into the urban settings. It examines a wide range of efforts undertaken by the Ethiopian government and non-government actors including international organizations such as the IOM, ILO and other involved agencies. The study was conducted in

Addis Ababa and relied largely on qualitative approach to generate the necessary data. The study revealed that the response from the government and non-government actors to rehabilitate the returnees was swift and satisfactory at the initial stage. Enormous work has been done beyond the emergency relief and awareness raising to mitigate stigma and discrimination. Integrated plan of action was also projected to provide business and entrepreneurship training, capacity building, mentorship and coaching as well as facilitating credit schemes to launch micro business on collective basis to help the returnees get back on their feet, provide for themselves and their families, and become part of a productive segment of society. Yet, the euphoria to implement all these activities is wanning.

Zealelem Leyew

(Department of Linguistics, Addis Ababa University)

#### LANGUAGE ENDAGERMENT IN ETHIOPIA

This paper explores the magnitude of language endangerment in multilingual Ethiopia. It attempts to classify Ethiopian languages into different groups by considering six major parameters: (a) number of mother tongue speakers; (b) ratio of mother tongue speakers to ethnolinguistic population; (c) ratio of monolinguals to ethnolinguistic population; (d) ratio of bilinguals to ethnolinguistic population; (e) language transmission to the young generation; and (f) functional status. By analyzing the above parameters quantitatively, Ethiopian languages are classified into seven different groups: Very Stable, Stable, Unstable, Endangered, Seriously Endangered, Moribund and Extinct. The data proves that the prevailing language maintenance and shift phenomena and the emergence of new names of ethnic groups and languages reflect the changing linguistic landscape of the country. Based on the findings of this research, it is believed that language planners can adjust their status and corpus planning activities, especially in prioritizing language documentation and revitalization efforts. The research findings can also be taken as an input to assist the on-going attempts to classify endangered languages of the world. The major sources of data and information for this work are the 1994 and 2007 national census results and researched contributions on individual languages.

Zerihun Abebe Yigzaw

(Ministry of Foreign Affairs)

#### ETHIOPIA IN THE NILE BASIN HYDROPOLITICS: A JOURNEY FROM OBSERVER TO A CHANGE MAKER IN THE QUEST FOR AN EQUITABLE AND REASONABLE REGIME IN NILE BASIN

Upstream states of the Nile Basin have come a long way in the process of establishing a basin based on equitability and fairness. For long, despite the Nile is shared between eleven riparian states, the Basin was characterized by the domination and self-claimed hegemony of Egypt which in 1959 appropriate the entire flow of the Nile with Sudan. Among others, Ethiopia which is the source of more than 86 percent of the annual flow of the Nile River was neither invited nor consulted when this agreement was negotiated and signed. The same is true for other upstream states because they were under the yoke of colonialism. Nonetheless, upstream states have tried their best to change this inequitable situation by installing the

Cooperative Framework Agreement-CFA which is a framework to establish a regime based on the equitable and reasonable utilization and management of the Nile waters by all riparian states. The role that Ethiopia has played in shaping the hydropolitics of the Nile has a paramount importance. In this regard Ethiopia has moved from an observer to a game changer. Hence, what are the manifestations of Ethiopia's role in the Nile Basin cooperation? What makes Ethiopia's role stronger in transforming the Nile Basin from a zero-sum game to a win-win situation? What are the benchmarks that Ethiopia set in establishing the new Nile Basin? What is the way forward in the Nile Basin? The objective of this paper, therefore, lies on answering these questions to shed light on what is achieved so far and what could be foreseen about the future in the Basin.

Zerubabel Getachew

(Federal Democratic Republic of Ethiopia, Ministry of Foreign Affairs)

#### THE PROMISE OF ENERGY COOPERATION IN THE NILE BASIN

Energy security has assumed geopolitical importance in today's world. Rapid economic and population growth in the Nile Basin have fueled the demand for cheap, clean and secure sources of energy. The provision of reliable, sustainable and affordable energy, once the domain of domestic policy, has become an integral part of foreign policy making. Empirical analysis of the basin using the "four elements" of energy security – availability, affordability, sustainability and reliability of energy supplies – reveals that the basin is energy insecure. Meanwhile, Ethiopia has been playing an exemplary role to overcome the major challenge of energy security of the basin, financial constraint, by encouraging domestic saving for energy investment in case of the Grand Ethiopian Renaissance Dam Project (GERD). The 6000 MW of energy produced by GERD will play a crucial role to address the rampant energy insecurity of the Nile Basin if energy cooperation is embraced in the basin. Political, social and economic challenges hindered the prospects of energy cooperation in the basin. Especially the "practice of securitization" resulting from tormented past is identified as the fundamental challenge of energy cooperation in the Nile Basin. Energy cooperation appears to be the only viable solution for the basin's energy security challenge but only if states in the basin embrace "multilateralism" and cooperation.

Ziyn Engdasew Woldab

(Adama Science and Technology University)

#### FUNCTIONAL ADULT EDUCATION FOR PASTORALIST AFAR COMMUNITY IN ETHIOPIA-CHALLENGES AND STRATEGIC OPTIONS

The major objective of this study is to examine the status and implementation of adult education program in general and FAEP (Functional Adult Education Program) in particular, and analyzing peculiar and context specific challenges in the implementation of policy, strategy and programs with respect to FAE for pastoralist community in Afar regional state. Descriptive survey research method was employed. Simple random sampling and available sampling techniques was used to select major respondents. The data were analyzed using both quantitative and qualitative data analysis techniques. The qualitative data were organized based on dominant views, whereas, the quantitative data was analyzed using descriptive



statistics. The analysis result depicted that the participation pastoral nomad Afar adults participation were abysmally low, proper need assessment and pastoralist specific analysis were not conducted before FAEP planning in the region. All stakeholders were not involved in the planning and organization of the program, Roles and duties of all stakeholders were not clearly defined. Moreover, absence of clear strategy, lack of involvement of Afar pastoralists in determining learning time, methods and contents of learning, lack of separate center for female and male were found to be the major challenges. The challenges in the proper implementation of FALP in the region was found to be demand side and supply side, hence the study recommended both supply side and demand side intervention strategic options so as to achieve the goal of FAEP for pastoralist community in the region. Hence, it recommends pastoralist specific adult education strategy, mobile adult education center, community sensitizations and conflict resolution through traditional social structure, designing relevant curriculum for pastoralist context and utilizing indigenous Quran schools for adult education centers as key strategic options.

Giuseppe Zollo, Martina Graniglia, Antonella Palomba, Andrea D'Andrea, Gilda Ferrandino and Luisa Sernicola

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#### ANCIENT SETTLEMENT DYNAMICS AND THE EMERGENCE OF AKSUM: AN AGENT BASED MODELLING SIMULATION

A crucial aspect in the study of the Aksumite period concerns the dynamics that led to the emergence of a hierarchical society in the area of Aksum and the rise of the eponymous kingdom during the 1st mill. AD. Researches so far conducted at Aksum provided abundant data used for outlining the environmental, social, economic and cultural transformations that concurred in this process. However important questions should be addressed. Is the description of data, factors and events good enough to generate hypothesis for the reconstruction of complex social and environmental interactions? Is it possible to test the efficiency of the prevailing hypothesis and theories? Such questions could be examined through the implementation of a model that considers all the different data and their systemic relationships, highlights core dynamics, tests prevailing hypothesis, points out unconsidered aspects by observing how simplicity generates complexity. In order to test the theories related to the emergence of a vertical social hierarchy in the area of Aksum through the investigation of the diachronic changes in the settlement pattern of the area, a team of archaeologists from L'Orientale and engineers from Federico II, Naples, started a project of Agent Based Modelling simulation in order to create a dynamical settlement model of the earliest phases of development of Aksum. The model simulates different patterns describing population growth, demographic density and aggregation also considering the real physical environment of the area. It demonstrated to be useful for selecting interpretative hypothesis as its outputs can be compared with the parameters based on available datasets.