

Hiob-Ludolf-Zentrum für Äthiopistik

Hiob Ludolf Centre for Ethiopian Studies





HLCES Overview:

<https://www.aai.uni-hamburg.de/en/ethiostudies/>

2002 (founded): 2 major projects, 2 series, 1 journal, 9 researchers/PhD students

2018: 3 major projects completed + 3 ongoing, 3 series, 2 journals, 16 researchers/PhD students

2002-17: 20 guest scholars, 15 scholarship holders, 19 visiting professors



HLCES Overview 2:

Major projects

- ✓ Encyclopaedia Aethiopica (- 2014)
- ✓ Comparative Oriental Manuscript Studies
- ✓ Ethio-SPARE: Cultural Heritage of Christian Ethiopia. Salvation, Preservation, Research (- 2015)
- ✓ Corpus dei Manoscritti Copti Letterari
- ✓ TraCES: From Translation to Creation
- ✓ Schriftkultur des christlichen Äthiopiens und Eritreas: beta masaheft

Journals and series

- ✓ Aethiopica (since 2013: with Supplement)
- ✓ Aethiopistische Forschungen
- ✓ Comparative Oriental Manuscript Studies Newsletter / Bulletin
- ✓ Corpus Scriptorum Christianorum Orientalium, Script. Aethiopici
- ✓ Orientalia biblica et cristiana



Comparative Oriental Manuscript Studies (COMSt)

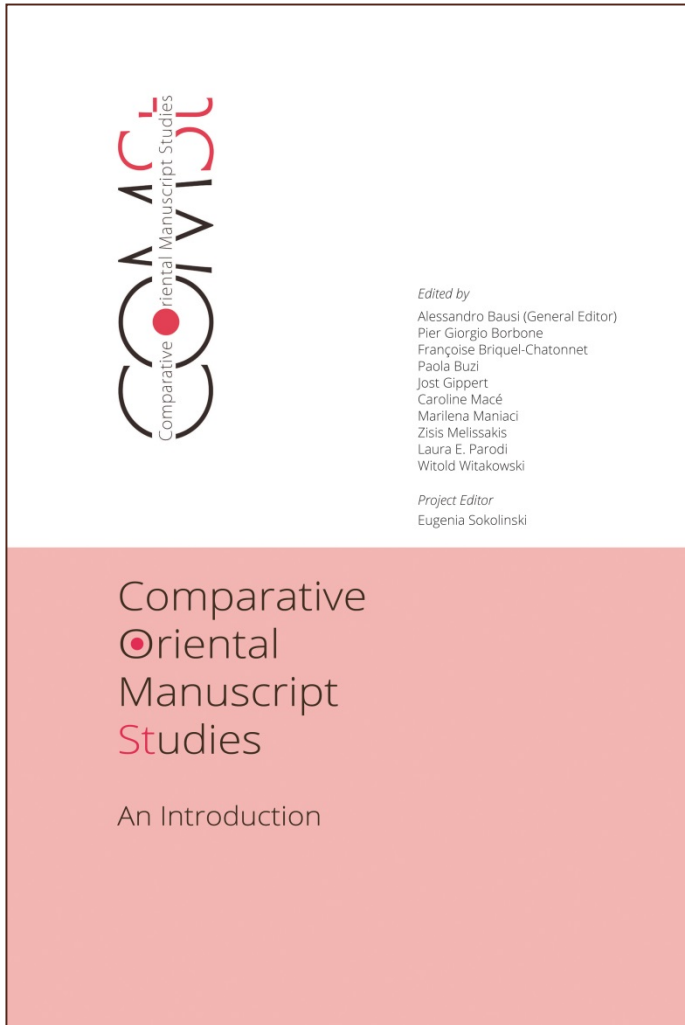


- European Science Foundation
- 2009-2014
- 13 Member Organizations
- Chair: Alessandro Bausi (Hamburg)
- Coordinator: Eugenia Sokolinski (Hamburg)
- Major research network for manuscript studies

<https://www.aai.uni-hamburg.de/en/comst/>



Comparative Oriental Manuscript Studies (COMSt)



- 5 areas:
 - codicology, philology, cataloguing, conservation, eHumanities
- 10+ languages:
 - Arabic, Armenian, Georgian, Greek, Hebrew, Persian, Slavonic, Syriac, Turkish
 - African: Ethiopic, Coptic, local in Arabic script (Ajami)

<https://www.aai.uni-hamburg.de/en/comst/>



- COMSt Bulletin:
 - Online and print-on-demand
- COMSt Mailing List / network:
 - Affiliated to the Centre for the Study of Manuscript Cultures (Hamburg)

<https://www.aai.uni-hamburg.de/en/comst/>



Ethio-SPARE: Cultural Heritage of Christian Ethiopia. Salvation, Preservation, Research

- European Research Council
- 2009-2015
- PI: Dr. Denis Nosnitsin (Hamburg)
- Abreham Adugna (ET), Stéphane Ancel (FR), Vitagrazia Pisani (IT), Veronika Roth (DE), Magdalena Krzyzanowska (PL), Susanne Hummel (DE), Massimo Villa (IT)

<https://www.aai.uni-hamburg.de/en/ethiostudies/research/ethiospare/>





Ethio-SPARE: Cultural Heritage of Christian Ethiopia. Salvation, Preservation, Research

— Main areas:

- manuscript studies
- text studies
- oral history
- exchange and education

— Outcomes:

- Catalogues online
- Publication series (catalogues, proceedings, articles)
- Integrated into Beta masaheft



<https://www.aai.uni-hamburg.de/en/ethiostudies/research/ethiospare/>



TraCES: From Translation to Creation: Changes in Ethiopic Style and Lexicon from Late Antiquity to the Middle Ages

- Main areas:
 - Language corpus
 - Concordance
 - Lexicon



— Outcomes:

- Digital tools (annotator; lexicon)
- Annotated texts
- Studies to language history and grammar
- Partially integrated with Beta masaheft

ፈጠራ: ☐ 1424 ☐ pdf

< ፍጠራ | ፈርማ >

Dillmann **provincia Aeth.**

Revisions

4 records contain Attestations in the Beta maṣāḥəft corpus

Faṭagār

... ፈጠራ : Faṭagār ...

Tārika 'Āmda Ṣəyon

... ወላዕሉ፡ አላማሉ፡ ጀመሰፍነ፡ ላዕሉ፡ ፈጠራ፡ ጀመሰፍነ፡ ወላዕሉ፡ እንደገብጠን፡ ጀመሰፍነ፡ :: ...

Chronicle of Zar'a Yā'qob

... እንዘ፡ ይብል፡ በሸዋ፡ ራቅ፡ ማሰፊ፡ ወበ ፈጠራ፡ አዛዢ፡ ወረሰይክ...

... ወረሰይክዎ፡ መልከኛ፡ ለዓምድ፡ ሚካኤል፡ በኩሉ፡ ምድረ፡ ፈጠራ፡ :: ወሂመተሂ፡ ወሀብክ...

... ገብሰት፡ ወሜስ፡ ይበውለ፡ እምነ፡ ቤተ፡ ፈጠራ፡፡ ወእምቤት፡ ግራ፡ በእልቲሐት፡ እምቤት፡ ግብር፡ ዘየማን፡...

Chronicle of Galāwdewos

... ተገባላት፡20 እሉ፡ ሀለው፡21 በገሉ፡22 ወበ ፈጠራ፡ ወበደዋር፡23 ...

...ሂድ፡13 ወተዐየነ፡14 ውስተ፡ አሐቲ፡ ምድር፡15 እምድረ፡16 ፈጠራ፡፡17 ወምስሌሁ፡ ብዙን፡18 ሠራዊት፡ ...

```
<s id="90"><w lexId="L12" PoS="NCom" case="Nom"
state="AbsSt" gen="unm" nr="S">səm'</w>
<w lexId="L23" PoS="PRel" gen="m" nr="S">za</w>
<w id="L231" PoS="NProp" case="Nom"
state="AbsSt" gen="m" specGen="NS" nr="S">filyās</w>
<w lexId="L55" PoS="NCom" case="Nom"
state="AbsSt" gen="unm" nr="S" >'eppis=qoppōs</w>
<w lexId="L23" PoS="PRel" gen="m" nr="S">za</w>
<w lexId="L3" PoS="Conj" >kama</w>
```



TraCES: From Translation to Creation: Changes in Ethiopic Style and Lexicon from Late Antiquity to the Middle Ages

- Main areas:
 - Language corpus
 - Concordance
 - Lexicon



GeTa - TraCES Annotation Tool

File History Show Window Tools View Annotations Keyboards Help Automatic Annotation

Show cursor position LB 1

Linguistic Annotation 'əgzī'ə

PoS Common Noun Select PoS

Lemma Id b9f140fd96e8db2de778f150-አግዚእ Select Lemma

Deep Annotation masculinePS SingularP SingularS Nominative Pronominal state

is NE part?

Complete Local Global Global-Complete

Annotate Clear Cancel

Show current word annotation

'əgzī'ə
Common Noun gender:male number:SingularP SingularS case:Nominative status:Pronominal state lex:
አግዚእ
na
Pronominal Suffix person:First gender:Communis number:Plural lex:

Modify

Token

Insert e Delete e

Geminate Remove Gemination

Global Local Modify Cancel

Original TDTTest_all_P

አግዚእ፡
አምነ፡
ወተገሰ፡
ወዮሐንሰ፡
ተገሥአ፡
በገጽነ፡
በአገሰሰ፡
አብ፡
ወፍርሃት፡
ወክበርነ፡
ምድር፡
ሰብእ፡
ወአንቢሮ፡
አገሰሰ፡
አምወሰኑትነ፡
ይብል፡
ይወድቅ፡
ትትሀወኩ፡

አገሰሰ፡

ክርስቶስ፡

Deep Annotation

Gender

☒ masculine ☐ Nature

☒ Pattern

☒ Syntax

☐ feminine ☐ Nature

☐ Pattern

☐ Syntax

☐ unmarked

Number

Pattern ☒ Singular

☐ Plural extern

☐ Plural intern

☐ Plural of the

☐ Unmarked

Syntax ☒ Singular

☐ Plural

☐ Unmarked

Case

☒ Nominative

☐ Accusative

☐ Vocative

State

☐ Absolute State

☐ Construct State

☒ Pronominal State

Comment

Body Text Default

Transliterated TDTTest_all_PoS.json

'əgzī'ə-na
'əmənnā
wa-tagassa
wa-yohannəs
tanšə'a
ba-gassa-na

'iyasus
mawwətan
'əm-tomās
wa-tafasiḥana
liqə-na
wa-bāraknā-hu

krastos
wa-'astar'aya-na
wa-māteḡos
kama
wa-wadaqna
za-'adhana-na

Ge'ez Lexicon

Search for Lemma

አግዚእ

Assign

አግዚእብሔራዊ
አግዚእብሔር
አግዚእብሔርና
አግዚእዊ
አግዚእ
አግዚእት
አግዚእና
አግዚእት
አግዚእት
አግዚእት

subst. m., Voc. crebro አግዚእ 3,1; Ps. 8,1; Ps. 14,1; Ps. 15 25,26; Jes. 53,1; Jes. 63,17; Jon. 4,3; Judith 11,10; Sir. 18,11; Luc. 18,13 al.; Pl. አግዚእ rarius አግዚእት (ut Gen. 18 49,23; Ps. 122,2; Matth. 6,2 dominus a) herus servoru አግዚእ፡ Jes. 24,2; Mal. 1,6; Gen. 24,14; Gen. 24,27; G seq.; Gen. 39,2; Gen. 39,8;

təhawwaku
za-fannawa-ni

'i-tā'amməru-nu
yəkəl

kama
mankərāta



Corpus dei Manoscritti Copti Letterari (CMCL)

- 1968 founded in Rome
- 1980 Online project of the Union Académique Internationale / Unione Accademica Nazionale (Rome)
- 2010/11 Hamburg
- PI: Tito Orlandi (Rome)



Corpus dei Manoscritti Copti Letterari (CMCL)

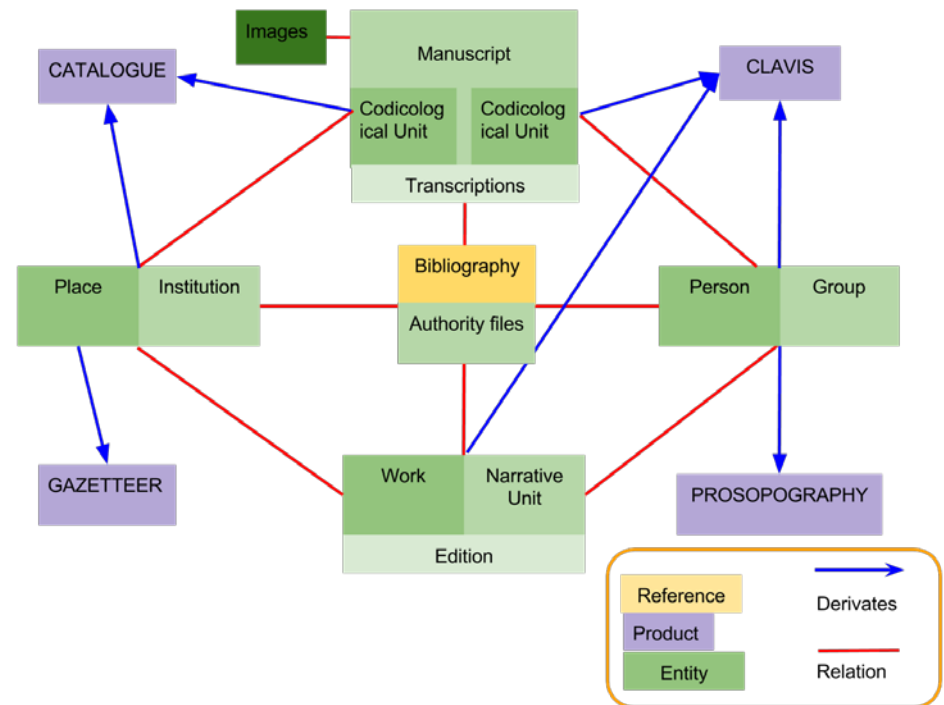
- Christian Egyptian Culture (1-12 cent.)
- Database on Coptic Literature (with Clavis Coptica)
- Bibliography
- Text editions
- Microfilms and images



Schriftkultur des christlichen Äthiopiens und Eritreas: eine multimediale Forschungsumgebung (2016-2040)

- Online portal to the study of Ethiopian MSS heritage
- Catalogues
- Clavis
- Gazetteer
- Prosopography
- Text editions
- Interoperable with other projects

<http://betamasaheft.eu>



Beta maṣāḥəft

Logout

Hi Eugenia!

Clavis

Manuscripts

Places

Persons

Resources

ACHTUNG!

new issue

manuscript

new

search

Q

Search

+

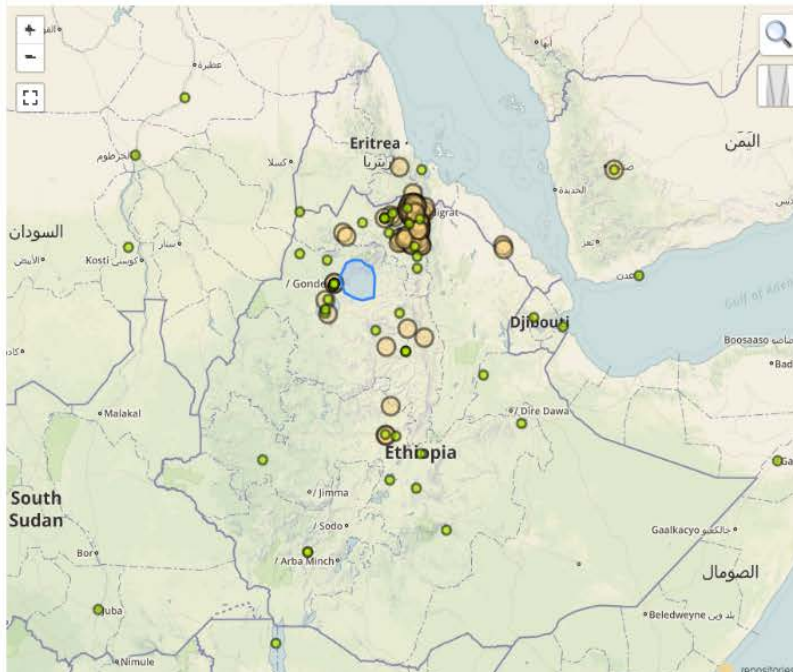
+

+

Beta maṣāḥəft: Manuscripts of Ethiopia and Eritrea

Places with coordinates in our gazetteer

Places of provenance of manuscripts



The project Beta maṣāḥəft: Manuscripts of Ethiopia and Eritrea (Schriftkultur des christlichen Äthiopiens; eine multimediale Forschungsumgebung) is a long-term project funded within the framework of the Academies' Programme (coordinated by the Union of the German Academies of Sciences and Humanities) under survey of the Akademie der Wissenschaften in Hamburg. The funding will be provided for 25 years, from 2016-2040. The project is hosted by the Hiob Ludolf Centre for Ethiopian Studies at the University of Hamburg. It aims at creating a virtual research environment that shall manage complex data related to predominantly Christian manuscript tradition of the Ethiopian and Eritrean Highlands.

There are **44198** searchable and browsable items in the app.

close

16006 are Manuscript's Catalogue Records.

343 are Repositories holding Ethiopian Manuscripts.

6794 are Text units, Narrative: units or literary works.

14493 are Records about people, groups, ethnic or linguistic groups.

The other records are Authority files and places which are not repositories.

Scholars in Ethiopian Studies

Jacob Wemmers

scholar

1598 - 1645

Items in Zotero EthioStudies

Hiob Ludolf

scholar

1624 - 1704

Hiob Ludolf was the founder of Ethiopian studies in Europe. He studied medicine, law and Oriental languages at Erfurt and then at Leiden, and subsequently travelled widely across Europe. In 1649 he travelled to Rome at the

René Basset

scholar

1855 - 1924

He was a French Orientalist.

Items in Zotero EthioStudies

Francesco Gallina

scholar

1861 - 1942

He was an Italian Orientalist. He began studying engineering but shifted soon towards Oriental Studies becoming a student of Ignazio Guidi. From 1891, he held the chair of Amharic language and literature at the Real Istituto

Edward Ullendorff

scholar

1920 - 2011

He was a leading British ethiopianist during the second half of the 20th century. He had over 600 works in the field of Ethiopian studies and Semitic studies, on philological and linguistic as well as non-linguistic themes.

Items in Zotero EthioStudies

André Caquot

scholar

1923 - 2004

He was a linguist and Philologist.

<http://betamasaheft.eu>



beta masāheft

Manuscripts of **Ethiopia** and **Eritrea**

AKADEMIE DER
WISSENSCHAFTEN
IN HAMBURG

Bodleian Library, Bodleian Laud or. 204

8. *Preces ad Deum rhythmicæ*. fol. 179—181.

Strophas 14 continet, quarum prima:

አምላኪያ፡ አምላኪያ፡ ነጽረኒ፡ ወትረ፡ ወኢት
ሓድገኒ፡ ዘለፈ።
ከመ፡ እንተ፡ ትቤ፡ እንዘ፡ ትከሠት፡ አፈ።
ትፈጽም፡ እንተ፡ ተጽሕፈ።
ስብሐት፡ ለከ።

Dillmann, C. F. A. 1848. *Catalogus codicum
manuscriptorum Bibliothecae Bodleianae
Oxonienensis, Pars VII: Codices
Aethiopici* (Oxonii: E Typographeo
Academico, 1848), page 35a.

```
<msItem xml:id="p2_i3">  
  <locus from="179" to="181"/>  
  <title type="complete" ref="LIT4518Hymn"/>  
  <textLang mainLang="gez"/>  
  <incipit xml:lang="gez">  
    <lb n="1"/>አምላኪያ፡ አምላኪያ፡ ነጽረኒ፡ ወትረ፡ ወኢትሓድገኒ፡  
    <lb n="2"/>ከመ፡ እንተ፡ ትቤ፡ እንዘ፡ ትከሠት፡ አፈ።  
    <lb n="3"/>ትፈጽም፡ እንተ፡ ተጽሕፈ።  
    <lb n="4"/>ስብሐት፡ ለከ።  
  </incipit>  
</msItem>
```

<http://betamasaheft.eu>

Codicological Unit 2

Contents

'Argānona Māryām = CAe 1146 / Item p2_i1

ff. 1-178 'Argānona Māryām = CAe 1146 ❶

Language of text: Gə'əz

The title and beginning of the work agree with those quoted in Ludolf 1691, page 346.

Malkə'-hymn to St Michael = CAe 2835 / Item p2_i2

ff. 178-179 Malkə'-hymn to St Michael = CAe 2835 ❷

Language of text: Gə'əz

Only the beginning is present.

Hymn to Jesus Christ = CAe 4518 / Item p2_i3

ff. 179-181 Hymn to Jesus Christ = CAe 4518 ❸

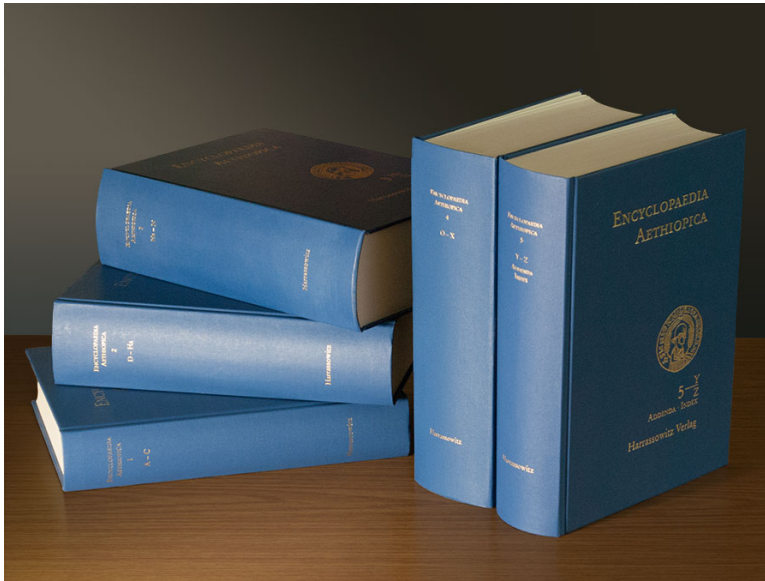
Language of text: Gə'əz

Incipit (Gə'əz):

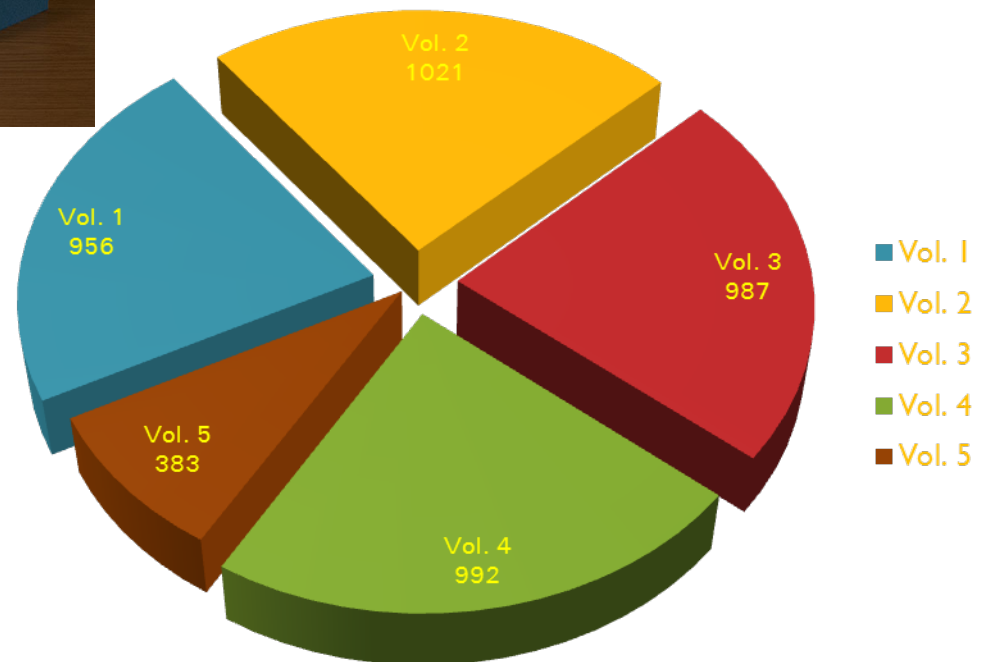
አምላኪያ፡ አምላኪያ፡ ነጽረኒ፡ ወትረ፡ ወኢትሓድገኒ፡ ዘለፈ።
ከመ፡ እንተ፡ ትቤ፡ እንዘ፡ ትከሠት፡ አፈ።
ትፈጽም፡ እንተ፡ ተጽሕፈ።
ስብሐት፡ ለከ።



Encyclopaedia Aethiopica



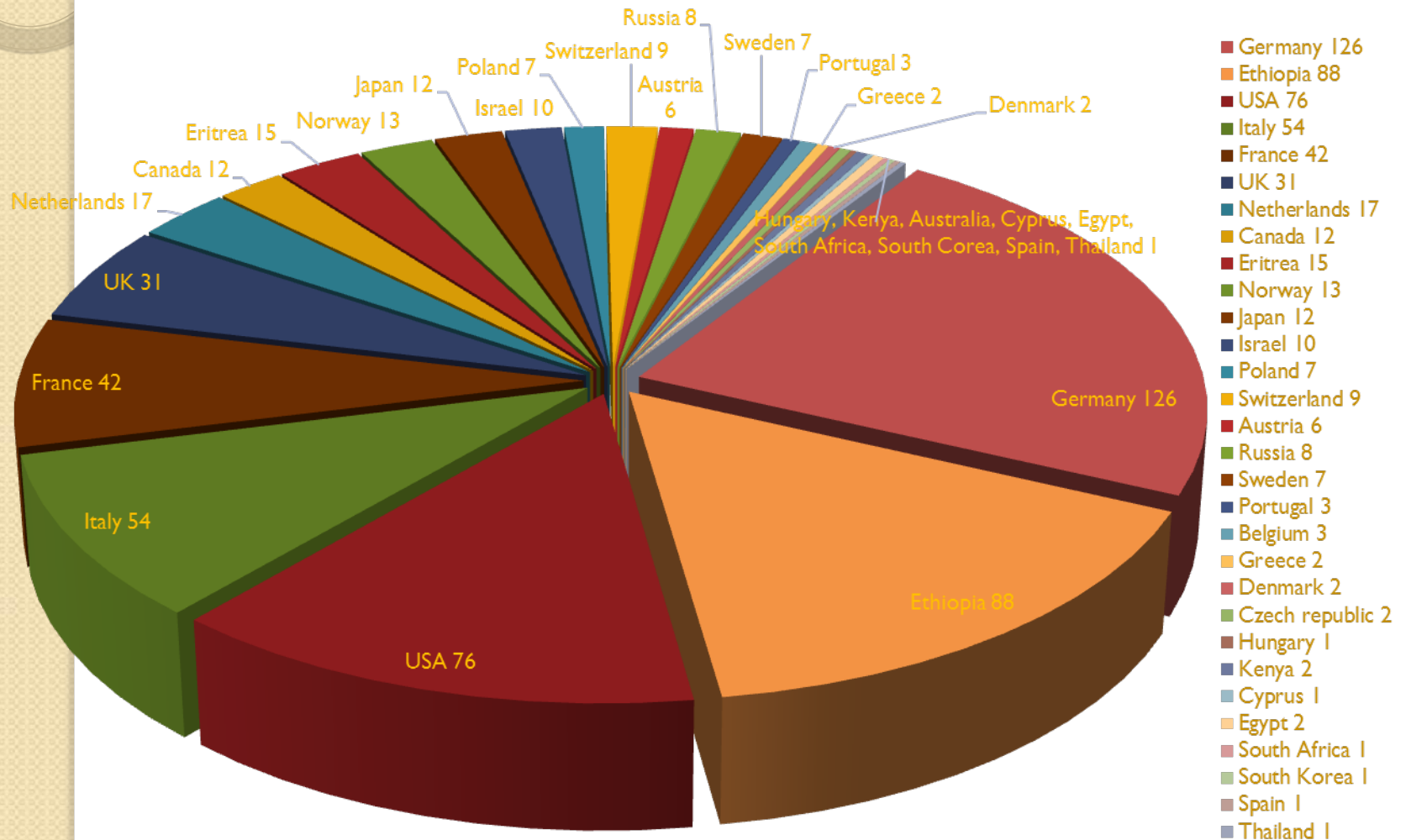
Artikelzahlen





Encyclopaedia Aethiopica

Autoren-Länder-Verteilung (589 Autoren, 30 Länder)





Encyclopaedia Aethiopica

Kənfu Addam

were recaptured, Andayl had his feet cut off, and K.A. and Adāra Ḥaylu were blinded. The death penalty was officially remitted, but most probably K.A. was killed, or died, shortly thereafter. Src.: BlunChr 231f., 249, 251–57, 262–68; BTafA, s. index; IGNAZIO GUIDI, “La storia di Ḥayle Mik’el”, *RRALm* ser. 5, 11, 1902, 2–79, here 42–68; NATHANIEL PEARCE, *The Life and Times of Nathaniel Pearce*, London 1831, vol. 1, 275; WILHELM EDUARD RÜPPELL, *Reise in Abyssinien*, vol. 2, Frankfurt am Main 1840, 365–71. Lit.: SHIFERAW BEKELE, “The Chronicle of Teclé Giyorgis I (first r. 1779–1784): an Introductory Assessment”, in: *StudAeth* 247–58, here 248, 35f.

Evgenia Sokolinskaia

Kənfu Ḥaylu

Däggazmač K. (ገንፋን ጋደሉ; b. ca. 1800, d. 1839, Fanḡa) was a protagonist of the era of the *ʾZāmānā mäsafant*, whose power was at its peak in the 1830s when he was governing the vast lands known as *ʾMaru Qämmäs* and comprising the historical provinces of *ʾDämbəya*, *ʾQʾara*, *ʾAgāwmadər*, stretching as far as *Mätämma* in the south-west.

K. was the son of Ḥaylā Maryam (or *ʾḤaylu*) Wäldä Giyorgis, a petty governor of *Qʾara* under *däggazmač* *ʾMaru*, and Wäläittä Tākle, Ḥaylu's first wife and Maru's niece. He was therefore related, though distantly, to both the Solomonic dynasty (through his father, whose son by his second wife *ʾAṭṭəgāb* was Kaša Ḥaylu, the future *ase* *ʾTewodros II*) and to the Warrasek dynasty of *ʾYäggū* (through his mother, Maru being *ʾGugsa Märsa*'s son-in-law). This latter connection made him raise his claims over Maru's domain after the latter's death in 1827.

During the early 1830s he is mentioned as governing *Dämbəya* and frequently fighting on the side of *ʾDori Gugsä*, or the rising *ʾWəbe Ḥaylā Maryam*. Following his defeat of *Säbagadis* and rise to power in 1831, Dori, afraid of K.'s growing popularity, threw him in prison. The last of Gugsä's children, he died several months later, and *atage* *ʾMānän* came to power as the regent of the young *ʾAli Alula*. Subsequently, K. was freed and given the governorship of the *Maru Qämmäs*. He ruled over the region from his base at Fanḡa in *Dämbəya* till his death.

K.'s importance grew considerably when in 1836–37 he fended off the Egyptians who had advanced into Ethiopian territory around and beyond *Mätämma*. His complete victory over the small Egyptian force headed by Aḥmad Gäšim of *ʾQadarif* at Wad Kaltabu in 1837 and destruc-

tion of *Mätämma* did not, however, prevent the subsequent Egyptian aggression that eventually culminated in the *ʾEgyptian–Ethiopian* war. One of the numerous *ʾqane* celebrating K.'s victory was included in one of the chronicles of *ase* *Tewodros*'s reign. The future emperor, a minor at that time, was growing up at his half-brother's court in *Dämbəya*.

K.'s paramount role in the Ethiopia of the *Zāmānā mäsafant* is underlined by the fact that his name appears among the authors of the two letters sent by the then emperor *ʾSahlä Dəngöl* to Queen Victoria and Louis Philippe. The letters were composed by *aččäge* *ʾMaḥsäntä Mik’el* and carried to Europe by Antoine d'Abbadie. K. is listed as one of the two most powerful governors of *ras* Ali, along with *Wəbe Ḥaylā Maryam*.

The chronicles of *Tewodros*'s reign mention a quarrel Kaša had with his brother towards the end of 1838 that made him leave *Dämbəya* and seek asylum in Goggām. He only returned to Fanḡa upon K.'s death from illness in 1839. K.'s sons, *Yölma* and *Mākʾännan* (the youngest son, *ʾGärad*, still too young at that time) contested for their father's lands but were disinherited by Ali and *Mānän* in favour of *ʾBərru Goššu*. In the battle of *Dəngöl Bärr* in late 1839 *Yölma* and *Mākʾännan* were defeated by the army of *Bərru* and his father *ʾGoššu Zäwde* and had to retreat to *Qʾaraša*. *Yölma* died, falling from a horse, *Mākʾännan* and *Gärad* lived on as *ʾSəfita* until their deaths, in 1856 and 1860 respectively. K.'s only daughter, *Wəšan*, married *Yölma Asfaw*; their daughter *Wärqonäs* later became John *ʾBell*'s wife.

In 1847 *Maru Qämmäs* was conquered by Kaša Ḥaylu and from then on his brother's former domain served as the future emperor's power base. Src.: AbbSéjour vol. 1, 41–45, 159, 181, 193, 196, 406f., 486; BlunChr 487, 490f.; CRNuov 408; FusTeo 1 (text) = 64f. (tr.); SAMUEL GOBAT, *Journal of a Three Years' Residence in Abyssinia* ..., London 1834, 119, 149, 163, 298; MorTeod 143; MonVidTheo 1 (text) = 1 (tr.); RubActa I nos. 58f., 100; RubTew 56 n. 34. Lit.: AbPrince 37f., 102f., 105, 109, 126; BZHist 26; RubInd 69ff., 77–80, 84, 90, 208; RubTew, s. index.

Evgenia Sokolinskaia

Kenya, relations with

In pre-colonial times, the social organization in the Ethio-Kenyan region was mainly based on descent groups and age grades, and political entities were seldom defined by clear territorial or even national boundaries. Several linguistic groups extend across the Ethiopian–Kenyan

boundary: the language of the *ʾNanatom* belongs to the same dialect cluster as that of the *ʾTurkana* on the Kenyan side, the *ʾDāasanač* straddle the boundary, and on both sides of the boundary there are large, continuous areas of *ʾOromo* (s. also *ʾOrma*) and *ʾSomali* speakers (e.g., the *ʾGarre*). In addition to these continuous areas of linguistic unity across the international boundary, it is possible to find numerous ethnic minorities of Ethiopian origin within K. During the colonial period, the British encouraged the *ʾBurgi* to settle on Mount Marsabit as agriculturalists. Today, *Burgi* trade networks extend from Mombasa to Addis Abāba.

The grounds for the British foundation of K. were laid effectively by a business company, the Imperial British East Africa Company, which enjoyed the protection of the British Crown and extended this “protection” to the territories under its control, thus forming the British East African Protectorate.

Diplomatic contacts concerning the relations between Ethiopia and British East Africa date back to the late 19th cent. They find expression in *ase* *Mənilək*'s Circular Letter to the European Powers of April 1891, which defined the Ethiopian frontiers to which he aspired and announced that he intended to “re-occupy all ancient territories of Ethiopia as far as Kartum and Lake Niyānsā” [i.e. Lake Victoria] (Bairu Tafla 1981:217). After the conquest of Gamo Gofa in 1894, *ras* Wäldä Giyorgis and *ʾBulatovich* raised the Ethiopian flag at the northern tip of Lake *ʾTurkana*. However, Ethiopian activities reached as far as beyond River Turkwel in today's K. There, the adventurer *fitawwari* Baron Chedeuvre for a short time established an Ethiopian fort by the name of “*Mənilək II*” (Bulatovich 2000:344–48; Leontieff 1900:107; PankHist II, 195).

In the Anglo–Ethiopian treaty of 8 December 1907 (*ʾTreaties*), the two highland-based political entities, Ethiopia and colonial K., defined a boundary by dividing the marginal lowlands that lay between them (Hamilton 1974:345–92; *ʾBoundaries*). Apart from being a necessary feature of modern statehood in the eyes of state-builders, this boundary (like the one with future Somalia) served the purpose of keeping rival powers, including Italy, at a distance from the core areas of K. Additionally, it facilitated the control of mounted Ethiopian raiders and poachers known as “*Təgray*”, a group formed from diverse ethnic origins.

Kenya, relations with



Jomo Kenyatta on a state visit to Ethiopia, with *ase* Ḥaylā Səllase I; photo courtesy of the IES

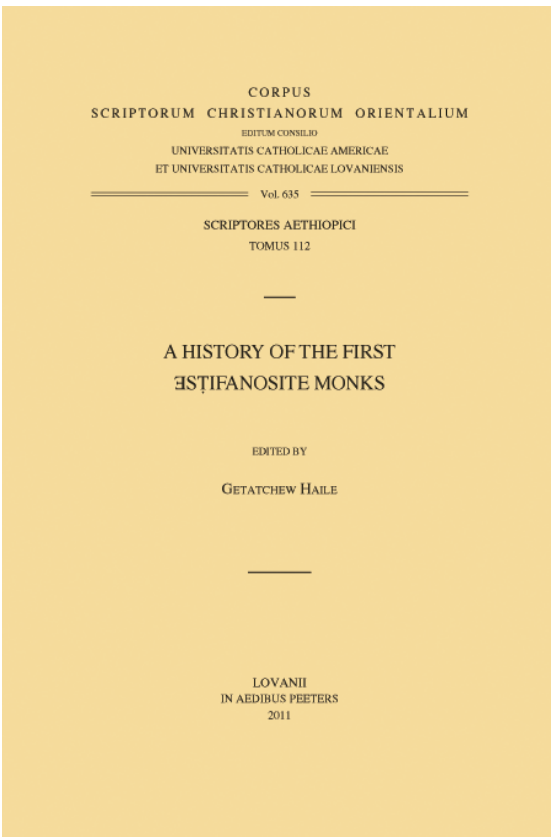
The Ethio–Kenyan boundary was instrumental in regulating citizens of both countries as they travelled from one territory to the other. The British distinguished between resident and alien Somali and repatriated some of the latter by force into Ethiopia. On the other hand, those *Garre*, who normally resided on the Kenyan side, under Hassan Gababa temporarily withdrew into Ethiopia to avoid taxation by the British. The zone on both sides of the common frontier was moreover largely unpoliced, with the result that British colonial administrators complained of “everlasting murderous raids across the Abyssinian frontier” (Mitchell 1954:271).

Relations between the two countries were correct, but hardly cordial, for the British were interested in partitioning Ethiopia. K.'s white settlers moreover disliked the concept of an independent African State. One of them, Lord Cranworth, described *Mənilək*'s victory at the battle of *ʾAdwa* as “the foulest crime” of the 19th cent., as it had destroyed the Ethiopians sense of “the superiority of the white man”, and had prevented European access to the Ethiopian highlands, which “onwards to Addis Abāba” he considered “typically suitable for white settlement” (Cranworth 1939:149f., 167). In 1920, mediated colonialism through the British East Africa Company was abolished in favour of direct control, and the Protectorate was renamed K. Colony.

Throughout the colonial period, the focus of economic development and administrative effort was directed towards Uganda Railway, which connected Kampala and Nairobi to the port of Mombasa, and the fertile agricultural highlands found along this axis. It is noteworthy that through the history of Ethio–Kenyan relations, the frontier



Corpus Scriptorum Christianorum Orientalium (CSCO), Scr.Aeth.

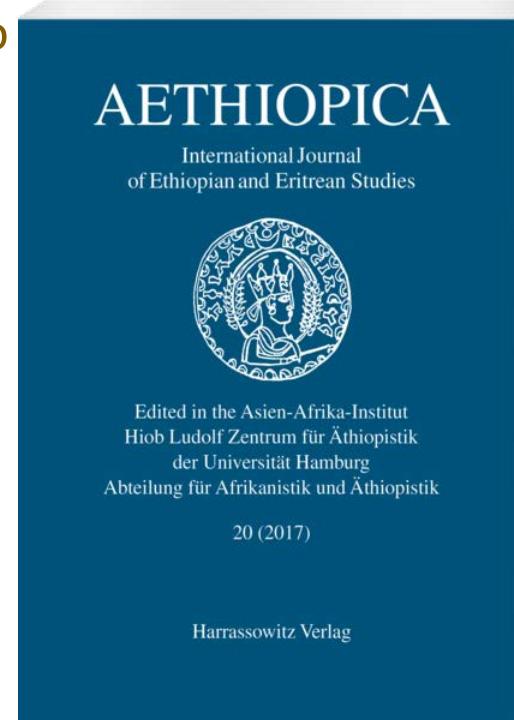


- Since 1903 (Jean-Baptiste Chabot, Henri Hyvernat; jetzt Andrea Schmidt)
- Publisher: Peeters (Louvain)
- Syriac, Arabic, Coptic, Armenian, Georgian
- Ethiopic: since 1904 (*Philosophi Abessini*, Enno Littmann; since 2007: Alessandro Bausi)
- 634 volumes, with 111 *Scriptores Aethiopici*



Aethiopica: International Journal of Ethiopian and Eritrean Studies

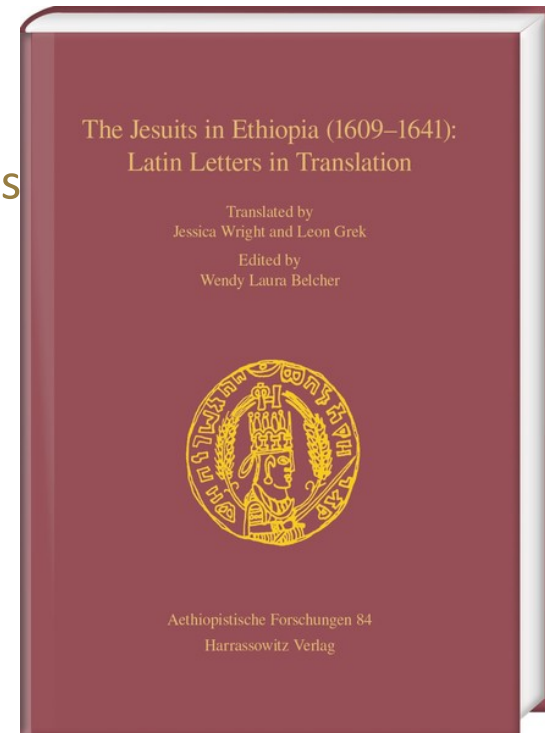
- Since 1998 (<http://journals.sub.uni-hamburg.de/aethiopica/>)
- 20 issues; 7 monographic supplements
- Eds: Siegbert Uhlig (-2009), Alessandro Bausi (2009-)
- Board: David Appleyard (London), Alessandro Gori (Copenhagen), Marilyn Heldman (Silver Spring), Olga Kapeliuk (Jerusalem), Alain Rouaud (Paris), Shiferaw Bekele (Addis Ababa), Rainer Voigt (Berlin)





Aethiopistische Forschungen

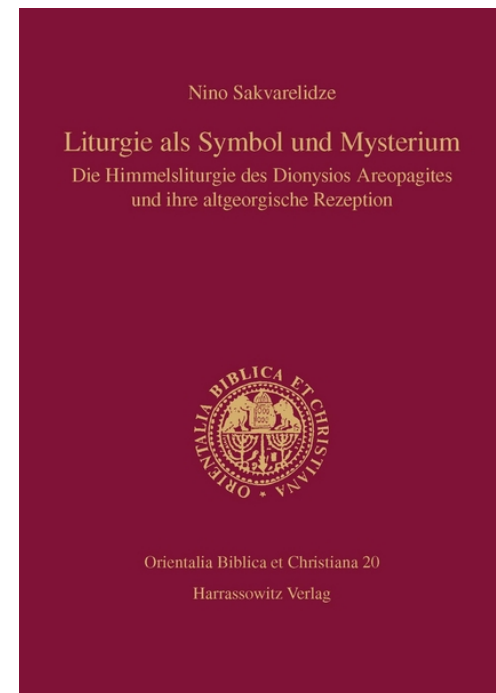
- Since 1977
- 84 monographs by 2017
- Eds: Ernst Hammerschmidt (-1995), Siegbert Uhlig (1995-), Alessandro Bausi (2010-)
- from the history of the book and the text to art history, from language studies to critical text editions, from theology to ethnography, from diplomatic history to modern literatures from lexicographic and bibliographic studies to collections of papers on various topics





Orientalia biblica et christiana

- Since 1991
- 21 vols
- Eds: Ekkart Otto, Siegbert Uhlig, Alessandro Bausi (2009-)
- history, culture, religions, legal history, philologies, archaeology as well as Christian customs and literatures of Near East from Armenia to Ethiopia, from pre-Biblical times until modernity





Conferences and schools

- Up to 5 conferences and workshops a year
- Since 2016: yearly Summer School in Ethiopian and Eritrean Manuscript Studies



- Hiob-Ludolf-Zentrum für Äthiopistik
Alsterterrasse 1, 20354 Hamburg
(+49)-40-42838-7777



<https://www.aai.uni-hamburg.de/en/ethiostudies/>