

rounding vowels. Glottalic consonants are found in all L.E.C. languages. However, in some languages only implosives occur, the latter sometimes realized as retroflexes (°Afar, Sāho, Ḍáas-anač, Somali). In a second group of languages only ejectives are attested (Bayso), whereas other languages have both implosives and ejectives (Arbore, Oromo, the latter with the rare case of an implosive and an ejective at the same place of articulation, cf. Lloret 1994/95, 1995). Most of the L.E.C. languages have a stress-accent system, whereas Arbore, the Dullay cluster, and Rendille are languages with two register tones. In verb morphology some languages (°Afar, Sāho, Omo-Tana group) preserved the so-called prefix conjugation in a small number of verbs, whereas the other L.E.C. languages use exclusively suffixes. Non-concatenative morphology, a typical /Semitic feature, is present in °Afar-Sāho. Traces of this feature are found also in Arbore and most of the Omo-Tana languages. Some L.E.C. languages are marked nominative languages, whereas others are not. The latter seem to have lost this feature since the marked nominative system may be reconstructed for Cushitic (Sasse 1984).

As to word order, L.E.C. must be divided into rigid S[subject]–O[bject]–V[erb] languages (°Afar-Sāho) and all other languages “giving up a rigid SOV syntax – or, rather, failing to implement it, if Tosco’s (1994) preliminary reconstruction of Proto-East Cushitic syntax is accepted” (Tosco 2000:95f.).

Src.: RAYMOND G. GORDON (ed.), *Ethnologue: Languages of the World*, Dallas, TX 192005.

Lit.: PAUL BLACK, *Lowland East Cushitic: Subgrouping and Reconstruction*, Ph.D. thesis, Yale University, 1974; RICHARD J. HAYWARD, “The Qawho Dialects and Yaaku”, *Abbay* 9, 1978, 59–70; ID., “Comparative Notes on the Language of the S’aamakko”, *Journal of Afroasiatic Languages* 2, 1989, 1–53; ROBERT HETZRON, “The Limits of Cushitic”, *Sprache und Geschichte in Afrika* 2, 1980, 7–126; ROLAND KIESSLING, “South Cushitic Links to East Cushitic”, in: ANDRZEJ ZABORSKI (ed.), *New Data and New Methods in Afroasiatic Linguistics. Robert Hetzron in Memoriam*, Wiesbaden 2001, 95–102; MARIA-ROSA LLORET, “Implosive Consonants”, *Belgian Journal of Linguistics* 9, 1994–95, 59–72; EAD., “The Representation of Glottals in Oromo”, *Phonology* 12, 1995, 257–80; HANS-JÜRGEN SASSE, “Die kuschitischen Sprachen”, in: BERND HEINE – THILO C. SCHADEBERG – EKKEHARD WOLFF (eds.), *Die Sprachen Afrikas*, Hamburg 1981, 187–215; ID., “Case in Cushitic, Semitic and Berber”, in: JAMES BYNON (ed.), *Current Process in Afro-Asiatic Linguistics: Papers of the Third International Hamito-Semitic Congress*, Amsterdam 1984, 111–26; MAURO TOSCO, “The Historical Syntax of East Cushitic: a First Sketch”, in: THOMAS BEARTH et al. (eds.), *Perspektiven afrikanistischer Forschung. Beiträge zur Linguistik, Ethnologie, Geschichte, Philosophie*

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und Literatur. X. Afrikanistentag (Zürich, 23–25 September 1993), Köln 1994, 415–40; ID., “Cushitic Overview”, *JES* 33, 2, 2000, 87–121.

Joachim Crass

Luba /Gadaa

Lubo

Däggazmač L. (ሉቦ, fl. 1759–83) was an official of *ase* /Iyo°as. The brother of Iyo°as’s mother, Wəbit (GuiIyas 175 [tr.]; BruNile vol. 2, 659), in the 1760s he acted, along with his brother Dulo, as principal protector of the Emperor. Iyo°as inherited the throne when he was seven years old and much under the sway of his grandmother, *atege* /Bərhan Mogäsa and her party, the *Q^warrāññočč* (/Q^wara). Therefore, he turned to his uncles to establish his independence from his grandmother. L. first appears in the historical record in October 1759, with his appointment as /*saläqa* of the Kanisa troops (GuiIyas 203 [tr.]). Five years later, at the end of September 1764, he was appointed *däggazmač* of Amhara. Towards the end of 1767, the Emperor appointed his uncle as *balambaras*, and, early the following year, *ṭəqaqəm* /*blatten geta* (GuiIyas 234, 237 [tr.]).

L. became the principal rival of *ras* /Mika°el Səhul of Təgray, to whom Bərhan Mogäsa turned to buttress her power. He was very active in the complex shifting coalitions which marked the late 1760s and early 1770s (BruNile vol. 2, 667ff., 675–80, 691–95), but the assassination of Iyo°as by Mika°el in 1769 undercut his position and he soon dropped out of contention. L. made one notable re-appearance, when, in February 1783, he met with *ase* /Täklä Giyorgis and was baptized (most probably being earlier a Muslim), along with many of his followers (BlunChr 56f., 282f.).

Src.: BlunChr 56f, 282f.; BruNile vol. 2, 659, 667ff., 675–80, 691–95; GuiIyas 165, 193, 225, 228 [text], 175, 203, 234, 237 [tr.].

Lit.: CrumLand 111f.

Donald Crummey

Lucy /Australopithecus afarensis

Ludolf, Hiob

L. (older form Job Leutholf, b. 24 June 1624, Erfurt, d. 8 April 1704, Frankfurt on the Main) was the founder of /Ethiopian studies as an academic discipline. His parents were Hiob L. and Judith, née Brandt. He entered Erfurt University in 1639 to study medicine and law, but also music as well as Oriental languages and literature, including Gə°az, Hebrew, Syriac and Arabic. Among



The only known portrait of Hiob Ludolf, 1652, published in his *Historia Aethiopica*; from Uhlig 1983, part a, frontispiece

his teachers were the theologian Bartholomaeus Elsner and the Orientalist Karnrad, whose Gəʿəz grammar L. would later correct. He graduated in Law in 1645 and thereafter continued his philological studies in Leiden. In addition to familiarizing himself with a considerable number of Oriental languages, L. also acquired an extensive knowledge of many European tongues. He completed his studies by travelling widely across Europe, from 1646 accompanying a Dutch nobleman to France and England, and while in Oxford in 1648 he was briefly able to study the Ethiopian manuscripts of the Bodleian Library.

In 1648 L. became private instructor at the house of Baron von Rosenhahn, the Swedish envoy in Paris, who soon, at the behest of Queen Christina of Sweden, sent his new employee to Rome to search for Swedish documents. Whilst the documents remained untraceable, this voyage became fundamental for L.'s interest in Ethiopia. In 1649 in Rome he met four Ethiopian monks from Santo Stefano dei Mori, and one of them, *abba* Gorgoryos from Mäkanä Šällase, became L.'s teacher of Gəʿəz and main informant. Their regular meetings between March and May 1649 formed the basis for L.'s subsequent research into Ethio-Semitic languages as well as Ethiopian history, culture, literature and Christianity.

In 1651 L. returned to Erfurt, and in 1652 he entered the service of Ernst I, Duke of Saxe-Gotha-Altenburg. The Duke, who was particularly interested in the land of Prester John which at that time was still supposed to be in Ethiopia, suggested that L. invite Gorgoryos to Ernst's castle Friedenstein in Gotha. L. used the three months of Gorgoryos's stay to continue his work on Gəʿəz and Amharic dictionaries. L. recorded his conversations with the monk and used them later for his *Sciagraphia historiae Aethiopiae* (1676), *Historia Aethiopica* (1681) and, especially, *Theologia Aethiopica* (ed. Uhlig 1983). Back in Rome, Gorgoryos continued to act as L.'s informant through their correspondence (for the letter exchange s. Flemming 1890–94).

In 1652 L. was appointed a counsellor to the Reichstag in Regensburg, and in 1653 he started teaching the Duke's son Frederick. After receiving doctorate in jurisprudence in 1658 L. was appointed court counsellor, in which function he thereafter advised several German royal courts on questions of politics, diplomacy and finance (Uhlig 1983:40).

L. married Emilia Maria Dimpler in 1661. In the same year his Gəʿəz dictionary and grammar (modelled upon Thomas Erpenius's *Grammatica arabica*, 1613) were published in London, somewhat carelessly edited by L.'s student Johann Michael Wansleben (in 1699 a revised edition appeared in Frankfurt [Main]). In 1663 L. gained Duke Ernst's consent to finance a mission led by Wansleben to Ethiopia; the latter, however, only got as far as Egypt. From 1664 to 1670 L. was the court director of the Duke, a position he resumed in 1675 under Frederick.

After the death of his wife in 1676, L. retired from political office and moved to Frankfurt where he devoted himself to Ethiopian studies. However, he continued to serve on individual missions when his expertise was requested for the public good, and in 1679 Emperor Leopold I called him to Prague to try to achieve alliance with Ethiopia against the Ottoman empire. L.'s "letter to the Ethiopian Nation" was written in Gəʿəz after the siege of Vienna in 1683 (van Donzel 1974, *passim*; Uhlig 1983:284–90). For his help, L. received the title Kaiserlicher Rat ('Imperial councillor'; Hammer-schmidt 1987). From 1681 to 1685 he was senior advisor to Kurfürst Carl of Palatia. In this capacity he participated in negotiations between Germany and France in 1682. That year he also married his second wife, Anna Katharina Müller.

Whereas L.'s attempts to establish a diplomatic contact with Ethiopia in the early 1680s were unsuccessful, his two letters, to the Ethiopian Nation and the ḥabər nägäš, remaining unanswered, the same cannot be said about his scholarly endeavours. In 1683 he composed a 13-point questionnaire which, through his Dutch contact Nicolaas Witsen, was delivered to al-Muḥa two years later for ḥoḡa ḥMurād to complete. The answers were provided by the Ethiopian envoy during his second visit to Batavia in 1692 and were used by L. in his *Relatio nova* (1693). In 1696 Murād provided answers to another 24-point questionnaire by L. (DonMurad 54–60, 71–81f., 89–98, 154–58). In 1690 L. was appointed President of the *Collegium Imperiale Historicum*, at the recommendation of Gottfried Wilhelm von Leibniz, one of the many prominent scholars of L.'s time with whom he entertained a lively correspondence. In this function he published the first two volumes of the *Schaubühne der Welt* (1699, 1701), a survey of the contemporary global events of the time, which due to L.'s interests had Ethiopia as one of its main foci (Uhlig 1988). In 1698 L. published his grammar and dictionary of ḥAmharic, one of the earliest European studies on the language.

After the death of his second wife, L. married Maria Catharina von Lersner in 1694. The last decade of his life he spent in Frankfurt, surrounded by his students. Wansleben and Christoph ḥSchlichting were his best-known assistants. By 1702, L. had completed about 15 more or less extensive works dedicated to Ethiopian studies, all following scholarly principles already established for other philological disciplines (precise mention of sources, explanation in footnotes). Due to the groundbreaking importance of his writings, they were soon translated from the original Latin into the major European languages of the time. His grammar and dictionary of Gəʿəz remained standard reference works for two centuries until they were superseded by ḥDillmann's studies.

L. was buried in the Katharinenkirche in Frankfurt.

Src.: Legatum Ludolfianum, Stadt- und Universitätsbibliothek Frankfurt am Main; [HIOB LUDOLF] "Briefwechsel zwischen H. Ludolf und dem Aethiopen Gregor", in: *Programm der Lateinischen Hauptschule*, Halle 1875–76, no. 17; ID., *Confessio fidei Claudii regis Aethiopiae* ..., London 1661; ID., *Lexicon Aethiopico-Latinum* ..., London 1661; ID., *Sciagraphia historiae Aethiopiae; sive regni Abessinorum* ..., Jena 1676; ID., *Historia Aethiopiae, sive brevis et succincta descriptio regnis Habessinorum* ..., Francofurti ad Moenum 1681; ID., *Ad suam Historiam Aethiopicam*

antehac editam Commentarius ..., Francofurti ad Moenum 1691; ID., *Grammatica linguae Amharicae*, Francofurti ad Moenum 1698; ID., *Lexicon Amharico-Latinum*, Francofurti ad Moenum 1698b; ID., [JOBI LUDOLFI] *Relatio nova de hodierno Habesimiae statu* ..., Francofurti ad Moenum 1693; ID., *Lexicon Amharico-Latinum* ..., Francofurti ad Moenum 1698; ID., *Psalterium Davidis Aethiopice et Latine* ..., Francofurti ad Moenum 1701; [ID.], *Allgemeine Schaubühne der Welt, oder: Beschreibung der vornehmsten Welt-Geschichte* ..., vol. 1, 2, Francofurti ad Moenum 1699, 1701; s. Lockot I, index; SIEGBERT UHLIG (ed., tr.), *Hiob Ludolfs "Theologia Aethiopica"*, Wiesbaden 1983 (AeF 14ab; Lit.) (ill.); EMERI VAN DONZEL, "Two Ethiopian Letters of Job Ludolf", *BiOr* 31, 1974, 226–38.

Lit.: DonMurad, s. index; JOHANNES FLEMMING, "Hiob Ludolf: ein Beitrag zur Geschichte der orientalischen Philologie", *Beiträge zur Assyriologie* 1, 1890, 537–82 and *ibid.*, 1894, 63–110; EIKE HABERLAND, "Hiob Ludolf, Father of Ethiopian Studies in Europe", in: *PICES* 3, 131–36; ERNST HAMMERSCHMIDT, "Die äthiopischen Studien in Deutschland: von ihren Anfängen bis zur Gegenwart", *AE* 6, 1965, 255–77; ID., "War Hiob Ludolf Reichshofrat?", *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte* 104, 1987, 268–76; IGNATIJ KRAČKOVSKIJ, *Vvedenije v efiopskeju filologiju* ('Introduction into Ethiopian Philology'), Leningrad 1955, 54ff., index (Lit.); WOLBERT SMIDT, "Abba Gorgoryos – ein integrierender und ernsthafter Mann. Der Besuch eines äthiopischen Gelehrten in Thüringen 1652", in: KERSTIN VOLKER-SAAD – ANNA GREVE (eds.), *Äthiopien und Deutschland, Sehnsucht nach der Ferne*, Berlin 2006, 48–57; JÜRGEN TUBACH, "Ludolf (Leutholf), Hiob", in: *Biographisch-Bibliographisches Kirchenlexikon*, vol. 5, 1993, 317–25; SIEGBERT UHLIG, "Ludolfs Deutung der Geschichte des 17. Jahrhunderts in der 'Schaubühne der Welt'", *AuÜ* 71, 2, 1988, 267–88.

Siegbert Uhlig

Lule Täsfaye

L.T. (ሉጊጅ ጅፋይ, b. 1906 A.M. [1913/14 A.D.], Addis Abāba, d. 25 November 1978, Sweden) was an important figure among the leading Ethiopian women of her time, by virtue of her continuous contribution to voluntary welfare. She was the daughter of ato Täsfaye Tägān, diplomat, and of wāyḥäro Šāwaräggäd Adāfräs, founder member of the Ethiopian Women's Welfare Association (የኢትዮጵያ ሴቶች በጎጂ አድራጎት ግንባር, *Yä'ityopya setočč bäggo adragot maḥbär*).

L.T. came from a Catholic family and was educated in France, where her father was head of the Ethiopian Delegation in Paris. Returning to Ethiopia before the Italian occupation, she succeeded her mother in the Association, becoming its Secretary-General. She supervised the running of the Association's school and worked tirelessly, over many years, to raise funds for it, as well as to meet the other expenses of the Association, which also supported the Princess Šāḥay Clinic and an orphanage, originally for war orphans.