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Vignette:
Gold coin of king Ahas, early 4th cent. A.D., diameter 16 mm, collection Dr. H. D. Rennau, Wien

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Introduction

Two years have passed since Volume Two of the *Encyclopaedia Aethiopica* appeared, and now, thanks to the co-operation of hundreds of scholars, the third volume of the reference work has appeared. As before, the regional scope covers the entire Horn of Africa with the focus being on Ethiopia and Eritrea, which have for centuries held the attention of European scholarship. These two countries are, however, not taken in isolation but are at the same time considered in their broader geographic context, as the latter has at all times had a marked influence on their internal development. In the first instance the principal players have been the civilizations of Arabia and the Mediterranean, and in this respect the *Encyclopaedia* offers a number of pioneering studies.

The humanities are at the centre of the *Encyclopaedia*’s thematic scope, the main axes being languages and literatures, history and culture, art and religion. Overview articles appear alongside entries devoted to specific topics, all arranged in alphabetical order. The rise to power of the Provisional Military Government, as before, offers the main terminus ad quem for the *Encyclopaedia*’s temporal scope, though later developments are in all cases taken into consideration.

Volume Three continues what was true for Volume Two. Authors and the editorial team in Hamburg have addressed the topics covered with increasing attention, achieving the scholarly standard that will serve as the measure for future work on the *Encyclopaedia Aethiopica*.

The wide acceptance of the publication proves that it is responding to a long-felt desideratum in African and Oriental studies. The *Encyclopaedia* offers new momentum to fundamental and groundbreaking research in the field of Ethiopian Studies as well as a valuable tool for students of the discipline. The fact that both political and cultural organizations make use of the *Encyclopaedia Aethiopica* proves the value of the scholarly information it provides beyond the purely academic world. The first volume has in the meantime been reprinted, another sign of general interest in the subject and the format of the *Encyclopaedia*.

Of the over 4,500 articles that are planned to appear in the five volumes of the *Encyclopaedia* nearly 1,000 are included in the current volume, written by over 300 authors from 25 countries. The cases of particularly fruitful and intensive collaboration between authors, field specialists and the editorial team are marked by the signum "Red.", and the authors thank all parties for their flexibility in making this possible. The total number of contributors to the Encyclopaedia has thus exceeded 470. As in the previous volumes, the textual information is enhanced by maps and illustrations.

Simultaneously with the editorial work the index to all the volumes is being created, which will occupy the larger part of Volume Five. It is planned to give active *Encyclopaedia* authors access to the preliminary version of the indices via the website http://www.wvz.uni-hamburg.de/EAЕ. The regularly updated *Addenda and corrigenda* to the published articles of the first volumes can be found on the same website. The most important corrections and additions will also be included in Volume Five.

In order to comply with the strict deadlines of the funding organizations and complete the volume on schedule those few articles that have not been received on time will appear in Volume Five. In these cases the entry titles appear in the volume in alphabetical order with the endorsement "s. vol. 5".
Biblical Abbreviations

O.T.               Old Testament

Gen  Genesis
Ex   Exodus
Lev  Leviticus
Num Numbers
Deut Deuteronomy
Josh Joshua
Judg Judges
Ruth Ruth
1 Sam 1 Samuel
2 Sam 2 Samuel
1 Kgs 1 Kings
2 Kgs 2 Kings
1 Chr 1 Chronicles
2 Chr 2 Chronicles
Ezra Ezra
Neh Nehemiah (= 2 Ezra)
3 Ezra 3rd Book of Ezra
4 Ezra 4th Book of Ezra
Isa Isaiah
Jer Jeremiah
Lam Lamentations
Mic Micah
Nah Nahum
Zep Zephaniah
Hag Haggai
Hab Habakkuk
Zech Zechariah

N.T.               New Testament

Mt   Matthew
Mc  Mark
Lk   Luke
Jn   John
Acts Acts
Rom Romans
1 Cor 1 Corinthians
2 Cor 2 Corinthians
Gal Galatians
Eph Ephesians
Phil Philippians
Col Colossians
1 Thes 1 Thessalonians
2 Thes 2 Thessalonians
1 Tim 1 Timothy
2 Tim 2 Timothy
Tit Titus
Phlm Philemon
Heb Hebrews
Jas James
1 Pet 1 Peter
2 Pet 2 Peter
1 John 1 John
2 John 2 John
3 John 3 John
Jude Jude
Rev Revelation

Headrest(s)

H. are wooden artefacts of everyday life used as a kind of cushion to protect special hairstyles, and in some cases additionally used as a small stool. Their use is known throughout many countries in sub-Saharan Africa (e.g., Ethiopia, Sudan, Kenya, Tanzania, Mozambique, South Africa, Zimbabwe, Congo, Nigeria), Oceania and the Pacific region and East and South-east Asia (Indonesia, China, Japan). Even in some European Alpine areas (Federmünz, Aosta valley) the use of H. was known. In ancient Egypt noble people were buried with their H.

In Ethiopia H. are (or were) used in many regions except in extensive parts of the Christian highlands. They are (or were) the individual possessions of a person. All types of Ethiopian H. have in common that they are made of one single piece of wood. They are stable and fit to the shape of the human head and neck. Some are decorated with engravings of geometrical ornaments or parallel grooves. Others are covered with pearls or paint, decorated with leather straps or metal inlays. Most of them are worked in a careful way and have a very smooth surface. The wood of the H. is often polished with certain kinds of leaves to smoothen the surface, and rubbed with castor oil (Ricinus communis) to achieve a dark colour and enhance the patina. The size ranges from 10 cm to 36 cm in height and 10 cm to 35 cm in width. Most of them are nearly the same size in height and width, but some have a broad (e.g., Nagtrom) or a high shape (e.g., Somali).

Ethiopian H. show an enormous variety in shape. They can roughly be divided into the following types:

1) H. with the upper side simply carved in a concave form; sometimes the upper part is more elaborate (e.g., Oromo, Sidama) or has two short legs (e.g., Dassanech, Bilada).
2) H., where parts of its body are carved out so that several columns are formed (e.g., Gurage, Anis Oromo). These columns can be vertical or diagonal. It can be made of a four-sided piece of wood with small depth or of one foot, linked with the upper part by two (s. ill.) or more columns.
3) Another type of H. consists only of a leg and the upper part. A common variant of this type is that with a conical leg (see ill.). This conical leg is often hollow and may be used to store small pieces of chewing-cobacco or butter, which is used to smoothen the skin.

Headrest in concave form (type 1), from Hadley; photo by the author, courtesy of the Freiburg-Ethnologisches Institut (inventory no. 3642)

Headrest with a conical leg (type 3); collection of the Ethnographic Museum of the IES, photo by Wolbert Sendz, courtesy of the IES.
Healers

In the African Horn, as elsewhere in Africa, alternative forms of healing exist alongside the modern biomedical system. In case of disease and other kinds of affliction it has been and still is widely the norm that people first had recourse to H. (often referred to as abhi, jukum, doctor) and traditional medicine, before they looked for assistance from modern medicine (s. also Hospital). The concept of H. includes various types of specialists, most of them connected to magic and/or the religious sphere. H. may be herbalists, spirit mediums (Possession cults), priests or traditional scholars, but also marginalized people (s. EAE vol. 3) with special skills and a certain connection to the supernatural. However, traditional healing is not only of a spiritual nature, but also includes methods such as the use of bleeding, herbal medicine and massage, which are widely practised and can be most efficacious.

Stories about Christian monks and saints acting as H. play an important role in the Christian tradition. Abuna Yäzmika’el Arogawi is credited with many miracles of healing in and around Däbära, the important monastic foundation he founded (Kris - Kriss-Haimerich 1978). Miraculous healing is an essential ingredient of most hagiographies and it is because the ability to cure through prayer is an example of the mediatory role of the saint. The overwhelming impression created by the texts is that H. men were valued as H. because of the special relationship they enjoyed with God and the power which was believed to reside in their religious paraphernalia. Their importance is exemplified by events such as the dramatic clash between monastic and pre-Christian clergy in the Gidja Takla Haymonot’s description of the attempts to heal the “evil” King Mottäli.

In their miraculous healing, Christian holy men commonly employed holy water (Säbab) and the evil from saints, places, prayer, human saliva, the Eucharist, the monastic garb and the cross as curative devices (KapMon 84). Holy men could just as effectively call down some frightening disease by cursing those who offended or disobeyed them, as they could heal. Asem AndÄyä Sayon I is said to have blamed a serious illness upon the wrath of abba Bäzłäotä Mika’el and asked the saint to forgive and heal him (Cont. Bonsi 1926-37).

Within the Ethiopian Orthodox Church there is a variety of healing traditions that can be described as part of a continuum; some of them are central to the church’s ministry, while others lie beyond the authorization of the church. Three models of healing help to define this continuum:

1. The first model might be described as ‘spiritually healing’, because it is fully endorsed by the church authorities. Priests and monks or others authorized by them might act as H. This includes the administration of the sacraments, the recitation of hagiographies and liturgies for the sick, the application of holy relics (e.g., the leg bone of St. Täklä Haymonot) and the inunction of or immersion in holy ash, holy mud and holy water. These elements are taken from the church compound and are considered efficacious against disease because of their sanctity. The reception and application of holy water forms the heart of priestly healing. Holy springs are located within the church compound or at some distance from the church, where people who have found H. offer alms and prayers. The healing is effected primarily through exorcism, as the demonic source of the disease (Demons) is expelled by the purity of the water and provoked to evacuate the body of the victim.

2. The second model concerns the healing activities of the däbära, some of whom engage in occult or herbal healing. The däbära, who do not use holy water or relics, are considered by the church authorities and the däbära are prevented from receiving holy communion if they are known to be occultists. However, they still can fulfill duties as church musicians. Thus a tension exists because a healing praxis that is conducted by clergy is condemned by church authorities. Däbära-H. are often believed to nurture evil and other spirits, who are said to advise them on appropriate treatment options for clients. Sometimes such a spirit might direct a däbära to concoct a herbal remedy, or make an amulet that the patient can wear around his/her underwear, or write a magic scroll that may be attached to the client’s body or the house of the afflicted individual. The däbära also cast horoscopes and on some occasions the astrological prediction (Oracles and divination) indicates that the client should make confession to his/her father-confessor or travel to a certain holy spring.

3. A third model is represented by spirit-possession cults, the practitioners of which are commonly women (s. e.g., Mälkim Ayya). These cults are condemned by the Church, and women afflicted by zar spirits, for example, would be sub...