



Deutscher Afrikanist*innentag 2023

**Im/materielles Erbe neu kalibriert
Recalibrating Im/Material Heritage**

4 – 6 May 2023, Universität Leipzig

**Keynote by Sifree Makoni
Pennstate University**

**Framing African Language Research
through a Decolonial and Southern
Epistemological Lens**



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4. – 6. May 2023, Universität Leipzig

Program

<https://www.gkr.uni-leipzig.de/institut-fuer-afrikastudien/aktuelles/afrikanistinnentag-2023>

Venues

Thursday, 4 May, Schillerstraße 6, room S202

Friday & Saturday, 5 & 6 May, Neues Geisteswissenschaftliches Zentrum (GWZ), Beethovenstraße 15

Access via Zoom

Opening Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/61139147030?pwd=eXBOY2UvbFQ1dDM2UkXJU2ltM2IMdz09>

Meeting-ID: 611 3914 7030

Kenncode: 365173

Panels 3, 7

2215 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/67911127939?pwd=N2dSQ0RyRFNoYnhHT1QwR0RDcWVjQT09>

Meeting-ID: 679 1112 7939

Kenncode: 375802

Panels 1, 5, Ethikerklärung, Mitgliederversammlung Fachverband Afrikanistik e.V., AG Lehre

2216 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/67917772241?pwd=c2xkVkVyeWtFemZVNHhsT0ZzQ3JCQT09>

Meeting-ID: 679 1777 2241

Kenncode: 776691

Panels 2, 6

3215 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/68744446309?pwd=Z2crNGxKdWFxaHRsSmxjWkg1SUZOQT09>

Meeting-ID: 687 4444 6309

Kenncode: 552430

Panels 4, 8, Mitgliederversammlung Gesellschaft für afrikanisches Recht e.V., Wissenschaftlicher Arbeitskreis Horn von Afrika (WAKHVA) e.V.

4216 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/69524451963?pwd=RXhMREFZUTBmQzB6Q3VZcGYzbHpdz09>

Meeting-ID: 695 2445 1963

Kenncode: 675862

Organisationskomitee/Conference Committee:

Elhadji Ari Awagana, Rose Marie Beck, Hatem Elliesie, Lara Krause-Alzaidi

Programm/Program

<p>Uhrzeit/Time 04.05.2023</p>	<p>Schillerstraße 6, Raum/Room S202 16:00: Registrierung / registration 17:30: Eröffnung / conference opening 18:00: Keynote by Sinfree Makoni (Pennstate) : Framing African Language Research through a Decolonial and Southern Epistemological Lens 19:30: Dinner (self paid) at Auerbachs Keller, Grimmaische Straße 2-4</p>			
<p>05.05.2023 09:00-10.30</p>	<p>Panel 1a: GWZ 2216</p> <p>Nominale Klassifikation</p> <ol style="list-style-type: none"> 1. Nominale Klassifikation im Lonto <i>Ulrich Kleinewillinghöfer</i> 2. The Noun Class System of Evand (Tivoid) <i>Michael Terhermen Angitso & Roland Kießling</i> 3. Nominal Classification in Adele <i>Margarita Ivanova & Andrey Shluinsky</i> 	<p>Panel 2a: GWZ 3215</p> <p>Recalibrating Afrikanistik</p> <ol style="list-style-type: none"> 1. Two Calabashes of Palm Wine and The Gospel: Rebmann's Arrival in Rabai, Mombasa, in 1846 <i>Jacky Kosgei</i> 2. Ritual Practices in African Societies as a Resource in African Studies – insights from Jukun Culture <i>Judith Mbgemena</i> 3. Extending the Teaching and Learning of isiXhosa for communicative Purposes in Teacher Education for the Foundation Phase <i>Simthembele Xeketwana</i> 	<p>Panel 3a: GWZ 2215</p> <p>Ajami-annotated manuscripts</p> <ol style="list-style-type: none"> 1. Looking Back, Looking Forward: Appraisal of Research into Borno Qur'ans with Annotations in Old Kanembu and Arabic <i>Dmitry Bondarev</i> 2. Ajami Annotations in Manuscripts from Greater Senegambia as Material for (Socio)Linguistic Research <i>Darya Ogorodnikova</i> 3. Linguistic Diversity in Ajami Manuscripts of Mali: a Case of Songhay Dialects of Timbuktu, Djenné and Gao <i>Ibrahima Maiga</i> 	<p>Panel 4a: GWZ 4216</p> <p>Law in/about Africa</p> <ol style="list-style-type: none"> 1. The Spectrum of African Law Throughout the Ages: The 50th Anniversary of the African Law Association (1973–2023) and the Protection of African Cultural Heritage <i>Harald Sippel</i> 2. Early Experiences of Multilingual Lawmaking in Ethiopia's Modern Legal History: Arabic, English and French <i>Deginet Wotango Doyiso</i>
<p>10:30-11:00: Kaffeepause / coffee break</p>				

11:00-12:30	<p>Panel 1b: GWZ 2216</p> <p>Nominale Klassifikation</p> <ol style="list-style-type: none"> 1. Nominal Classification in Akebu <i>Nadezhda Makeeva & Andrey Shluinsky</i> 2. Zyklen von Klitisierung: adnominale Genus-Numerus Affixe im Niger-Kongo <i>Tom Güldemann, Ines Fiedler</i> 3. 'Fruits of Beancake' - the (incipient) Numeral Classifier System of Evand (Tivoid, Cameroon) <i>Michael Terhemen Angitso & Roland Kießling</i> 4. Nominal Composition and Derivation in Mbum (Adamawa) <i>Janika Kurzmann</i> 	<p>Panel 2b: GWZ 3215</p> <p>Recalibrating Afrikanistik</p> <ol style="list-style-type: none"> 1. How to Get in Touch with Uni/Racializing Words <i>Irene Brunotti & Lara Krause-Alzaidi</i> 2. Re/moving and Re-membering - Practices of Restitution in and around Grassi Museum <i>Emma Schätzlein, Anna Mewes, Elisabeth Scholz</i> 3. Kognition von Töpferinnen und Lexikalisierung von Produktionsprozess und Werkzeugen – eine ethnolinguistische Forschung in Westafrika <i>Esther Morgenthal</i> 	<p>Panel 3b: GWZ 2215</p> <p>Ajami-annotated manuscripts</p> <ol style="list-style-type: none"> 1. Telling Stories in Kanuri-Ajami, Texts by Hâz Mūsā bin Hisēin <i>Ari Awagana</i> 2. The "Letters of Knowledge" – Palaeographic Characteristics of the Minim Script of Burkina Faso <i>Jannis Kostelnik</i> 3. Ajami Manuscripts of Mehmed Basala: Turkish Language in Ajami Form as a Source for African Studies <i>Kerem Duymus</i> 	<p>Panel 4b: GWZ 4216</p> <p>Legal Aspects on the Protection of African Cultural Heritage</p> <ol style="list-style-type: none"> 1. Recognizing African Dispute Resolution Frameworks as autonomous Body of Law: Beyond Decoloniality <i>Thokozani Kaime & Collins C. Ajibo</i> 2. Return of Cultural Objects from Colonial Contexts: Difficulties with Legal Basis and Competency Issues on the German Side <i>Leopold von Carlowitz</i> 3. Past the Colonial Median: Looting and Restitution of Cultural Objects as Epistemic Practice <i>Sebastian M. Spitra</i>
12:30-14:00 Uhr: Mittagspause / lunch break – around GWZ 14:00-15:30	<p>Panel 5a: GWZ 2216</p> <p>Describing African Languages</p> <ol style="list-style-type: none"> 1. Linguistic Surprises: On Mirativity in Amharic <i>Magdalena Krzyzanowska</i> 2. Constituent Order Variation in Datooga Narrative and Conversation <i>Alice Mitchell & Mandy Lorenzen</i> 3. Personennamen im Meroitischen <i>Tamara Prischneegg</i> 	<p>Panel 2c: GWZ 3215</p> <p>Recalibrating Afrikanistik</p> <ol style="list-style-type: none"> 1. The Belonging of Afrika(a)ns: Or, the Enjoyment of New and 'Old Acquaintances' in K. Sello Duiker's 'The Quiet Violence of Dreams' <i>Brian Fulela</i> 2. Conceptualising Poetry across Somali and English' <i>Martin Orwin</i> 3. Decolonizing Ecolinguistics! <i>Monika Christine Rohmer</i> 	<p>Panel 3c: GWZ 2215</p> <p>Ajami-annotated manuscripts</p> <ol style="list-style-type: none"> 1. Scribe and Manuscript Production Practice in 21st Century Ethiopia <i>Addisie Yalew Mengistu</i> 2. Multilingualism in Amharic Islamic Poetry <i>Andreas Wetter</i> 3. Fedwet – Linguistic Features of an Endangered Argot among Gurage Women <i>Etaferahu Hailu & Ronny Meyer</i> 	<p>Panel 4c: GWZ 4216</p> <p>Legal Aspects on the Protection of African Cultural Heritage</p> <ol style="list-style-type: none"> 1. Africa in the UNESCO World Heritage Arena: Marginalisation, Discontent and Complicity <i>Christoph Brumann</i> 2. Contesting Property: Challenging Capitalist Property through Maasai Materialities <i>Jonas Bens</i>

15:30-16:00 Uhr: Kaffeepause / coffee break		16:00-16:30, GWZ 2216 Eine Ethikerklärung für den Fachverband Afrikanistik <i>Henning Schreiber, Alice Mitchell, Nico Nassenstein</i>		16:00-17:30, GWZ 2215 Gesellschaft für afrikanisches Recht • Association du Droit Africain • African Law Association e.V. Mitgliederversammlung	
16:30-17:30 Uhr, GWZ 2216 Fachverband Afrikanistik e.V. Mitgliederversammlung		17:30-18:30 Uhr, GWZ 2215 Wissenschaftlicher Arbeitskreis Horn von Afrika (WAKHVA) e.V. Mitgliederversammlung		17:30-18:30 Uhr, GWZ 2215 Wissenschaftlicher Arbeitskreis Horn von Afrika (WAKHVA) e.V. Mitgliederversammlung	
20:00 Dinner at Viet Village (reservation for 30 people), Grassistraße 12.					
06.05.2023 09:00-11:00	Panel 5b: GWZ 2216 Describing African Languages 1. The Verbal Tonology of Setswana: An Overview <i>Christfried Naumann, Dipogiso Molefhi & Budzani Gabanamotse-Mogara</i> 2. Singulative Number Marking in Northeastern Africa's non-Afroasiatic Languages <i>Jan Junglas</i> 3. Katalic Number Systems Reloaded <i>Ulrike Nüsslein</i> 4. Interjections in Kambaata (Cushitic) <i>Yvonne Treis</i>	Panel 7: GWZ 2215 African sociolinguistics 1. Supplementäre Rekonstruktion von Keramikinventaren am mittleren Niger <i>Henning Schreiber, Esther Morgenthal</i> 2. Codeswitching as an Effect of Language Shift: Analysing the oral Legal Tradition of the Banen Community <i>Dissake Koumassol Midinette Endurance</i>	Panel 8: GWZ 4216 Stored and Storied Knowledge: Archives in/on the Horn of Africa 1. Big Business in Beni Shangul – How a Private Letter Collection Sketches an Alternative History of the Ethiopian Empire <i>Magnus Treiber</i> 2. From Heaps of Data to Anarchist Archive <i>Hartmut Quehl</i> 3. „African-Cassettes“: Online-Kassetographie zur Bewahrung musikalischen Erbes in Afrika <i>Andreas Wetter</i> 4. Principles and Patterns of traditional "Archiving" of Heritage Objects: Examples from private Homes of "Elders" to Church Collections in Tegray <i>Wolbert Smidt</i>		
11:00-11:30: Kaffeepause / coffee break					
		Plenum: Afrikanistik as „Rare Subject“ – Afrikanistik als „Kleines Fach“ 11:30-12:00 Uhr, GWZ 2216			
		Abschied / Farewell 12:00-12:30 Uhr, GWZ 2216			

Panel 1: Nominale Klassifikation – Nominal Classification

Friday, 5 May, 9:00 – 13:00, GWZ 2216

2216 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/67917772241?pwd=c2xkVkJVYUwWtFemZVNHhsT0ZzQ3JCQT09>

Meeting-ID: 679 1777 2241

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Panel 1 a	
09:00–10:30 – Room: GWZ 2216 – Chair: Tom Güldemann	
Ulrich Kleinewillinghöfer	Nominale Klassifikation im Lɔŋto
Michael Terhemen Angitso & Roland Kießling	The Noun Class System of Evand (Tivoid)
Margarita Ivanova & Andrey Shluinsky	Nominal Classification in Adele
Panel 1 b	
11:00–13:00 – Room: GWZ 2216 – Chair: Ines Fiedler	
Nadezhda Makeeva & Andrey Shluinsky	Nominal Classification in Akebu
Tom Güldemann & Ines Fiedler	Zyklen von Klitisierung: adnominale Genus-Numerus Affixe im Niger-Kongo –
Michael Terhemen Angitso & Roland Kießling	'Fruits of Beancake' - the (Incipient) Numeral Classifier System of Evand (Tivoid, Cameroon)
Janika Kunzmann	Nominal Composition and Derivation in Mbum (Adamawa)

Nominale Klassifikation in Afrikanischen Sprachen

Ines Fiedler, Humboldt-Universität Berlin & Tom Güldemann, Humboldt-Universität zu Berlin & Max-Planck-Institut für Evolutionäre Anthropologie, Leipzig

Afrikanische Sprachen zeigen eine beachtliche Diversität im Bereich der nominalen Klassifikation, die weit über den aus dem Niger-Kongo gut bekannten „Nominalklassentyp“ der Bantusprachen hinausgeht. Diese Diversität reicht von Sprachen mit einem voll entwickelten, funktionierenden Genussystem (z.B. im Niger-Kongo, Tschadischen, Ijoid, usw.) und neu entstehenden Klassifizierersystemen (die oftmals neben den Genussystemen existieren, z.B. in den Bantoiden Sprachen des Niger-Kongo) über Sprachen mit Resten eines früher existenten Genussystems (z.B. nominale Präfixe in einigen Niger-Kongo-Gruppen, wie Yoruboid, Gbe usw.) bis zu Sprachen mit nur sehr wenigen Zeichen nominaler Klassifikation (z.B. im Mande). Darüberhinaus gibt es eine große Diversität in jeder dieser soeben genannten Gruppen nominaler Klassifikationssysteme. Zum Beispiel können Genussysteme auf Grund ihrer grundlegenden Zuordnungskriterien unterschieden werden in solche, die auf Animatheit, Menschlichkeit, Geschlecht oder eine Kombination dieser Kriterien basieren. Ähnlich variabel ist die Anzahl der Genera, die von einfachen zweiteiligen Systemen bis zu komplexen Systemen mit mehr als einem Dutzend Genera reichen.

Dieses Panel möchte Forscher zusammenbringen, die die gesamte Bandbreite nominaler Klassifikation in Afrika in ihrer Forschung untersuchen. Dabei stehen insbesondere folgende Themen im Mittelpunkt des Panels:

- synchrone, einzelsprachliche Beschreibung verschiedener Systeme nominaler Klassifikation
- Interaktion der nominalen Klassifikation mit anderen grammatischen Phänomenen, wie z.B. zwischen Genus und Numerus
- morphologische und syntaktische Merkmale nominaler Klassifikation
- Diskussion der typologisch schwierigen Bezeichnung „Nominalklasse“ im Niger-Kongo
- multiple („konkurrente“) Systeme nominaler Klassifikation in Einzelsprachen
- historischer Ursprung und Entwicklung von nominalen Klassifikationssystemen
- historische und areale Muster nominaler Klassifikation in Afrikanischen Sprachen

Nominale Klassifikation im Lɔŋto

Ulrich Kleinewillinghöfer, Gutenberg Universität Mainz

Lɔŋto wird am Faro im Norden Kameruns gesprochen und ist die einzige der fünf Duru-Sprachen des Samba-Duru, die eine nominale Klassifikation mit den charakteristischen Merkmalen des Benue-Volta¹ bewahrt hat. Von den übrigen Klassensprachen des Samba-Duru, die alle im Gɛmme-Vere-Zweig zu finden sind, unterscheidet sich das Lɔŋto in einigen typologischen/morphologischen Besonderheiten, die u.a. wesentlich zur Erkenntnis der zentralen Stellung dieser Sprachgruppe innerhalb des Benue-Volta beigetragen haben.

Im Lɔŋto werden Zugehörigkeit zu einer Nominalklasse am Nomen durch eines der 12 charakteristischen Suffixe (mit jeweiligen phonologischen Varianten) markiert. Kein Suffix bzw. ein Nullmorphem als Suffix tragen zudem mehrere der Lehnwörter, einige Verwandtschaftsbezeichnungen (>kinship terms<), sowie Diminutive und Augmentative, die mit letzteren gebildet sind. Diesen 13 so zu unterscheidenden NFs (>noun form classes<)² stehen lediglich acht AGR (>agreement classes<) gegenüber, mit denen die jeweilige grammatische Konkordanz markiert wird.

Gezeigt werden soll, dass diese Diskrepanz zum einen Benue-Volta Erbe und zum anderen den rezenten Zusammenfall vormals unterschiedlicher AGR Klassen dokumentiert. Bei diachroner Betrachtung lassen sich zudem zwei weitere Proto-Klassen des Benue-Volta versteinert erkennen, womit sich die nominale Klassifikation im Lɔŋto als bemerkenswert konservativ und formenreich erweist.

Referenzen

- Güldemann, Tom & Ines Fiedler. 2017. Niger-Congo »noun classes« conflate gender with declension. In Francesca Di Garbo & Bernhard Wälchli (eds.). *Grammatical Gender and Linguistic Complexity*. Berlin: Language Science Press; 85–135.
- Kleinewillinghöfer, Ulrich. 2012. *Lexique Lɔŋtó – Français*. Poli, Cameroun.
- Kleinewillinghöfer, Ulrich. 2021. »(Upper) Benue-Volta: the morphological evidence«; Paper presented at: >Diedrich Westermann-Workshop<, Berlin, November 6, 2021. Ms.

The Noun Class System of Evand (Tivoid)

Michael Terhemmen Angitso & Roland Kießling, Universität Hamburg

The nominal grammar of Evand, a little-known language of the Tivoid subgroup of Bantoid spoken in Cameroon, is characterised by the co-existence of two distinct systems of nominal classification: a full-fledged gender system of the Bantoid type and a newly emerging numeral classifier system. The present contribution aims at providing an analytical account of the gender system with particular

reference to morphosyntactic aspects of noun class marking and agreement, basically following frameworks such as Corbett 1991 and Güldemann & Fiedler 2017. Similar as in Tiv (Angitso 2020) and Ugare (Angitso & Kießling *fc*), adnominal class markers show a high degree of diversity, including segmental and tonal circumfixational markers that tend to penetrate into the nominal root. Nouns conjoined as modifiers to their heads in associative constructions or as complements to certain prepositions change their prefix tones to low throughout and lose their suffixes. Remarkably from an areal perspective, Evand also employs a noun phrase final enclitic that indexes the class of the head noun.

References

- Angitso, Michael T. 2020. A descriptive study of the Tiv nominal morphology. Hamburg: unpublished PhD thesis.
- Angitso, Michael T. & Roland Kießling. 2021. ›Muscles of mussels‹ and ›hooks of bananas‹ – the (incipient) numeral classifier system of Evand (Tivoid, Cameroon/Nigeria). Paper presented at the 24th Afrikanistentag in Frankfurt, a.M.
- Angitso, Michael T. & Roland Kießling. forthcoming. Nominal classification in Ugare (Tivoid).
- Corbett, G. 1991. Gender. Cambridge: Cambridge University Press.
- Güldemann, T. & I. Fiedler. 2017. Niger-Congo »noun classes« conflate gender with declension. In Di Garbo F. & B. Wälchli (eds.), *Grammatical Gender and Linguistic Complexity*, 85–135. Berlin: Language Science Press.

Nominal Classification in Adele

Margarita Ivanova, Universität Leipzig & Andrey Shluinsky, Universität Hamburg

In our presentation, we will provide an account of noun classes in Adele, an underdescribed Ghana-Togo mountain language based on field data collected in Ghana in early 2022.

Being prefix-marked in the noun, Adele noun classes trigger external noun class agreement of the verb with the subject and internal noun class agreement of some demonstratives and of numerals. 3rd person pronouns used for direct objects, possessors and with adpositions and independently also have different noun class forms.

Based on the cross-referencing the subject, one can list seven noun classes in Adele. Their most typical noun class prefixes, henceforth used for labeling the classes, are (capital letters stand for vowels subject to ATR vowel harmony): E-, dl-, O-, gl- (singular noun classes) and bE-, a-, bU- (plural noun classes). At the same time, there are plural nouns with the noun class prefix l- that have mostly the same agreement patterns as a-nouns, but have a special pattern with numerals; there are plural nouns with the noun class prefix n- that also have mostly the same agreement patterns as a-nouns, but have a special pattern with independent pronouns. Expectedly, there are subclasses distinguished only by noun class prefixes, namely O-prefixed and zero-prefixed nouns in the E-class; dU-prefixed nouns in the dl-class; ga-prefixed and gE-prefixed nouns in the gl-class; bl-prefixed nouns in the bU-class. Except for the zero-prefixed nouns that are presumably (but not always justified) borrowings, all the other cases both of nouns having marginal special cases of agreement and of morphological subclasses are assumed to be a result of historical merging of noun classes. Thus Adele represents an interesting case of noun classes being almost, but not completely merged.

Furthermore, Adele features a rather widespread variation both in choosing a noun class prefix and in noun class agreement. The former case is especially typical with the dl-class and the gl-class, as speakers vary in choosing between these two classes for a number of nouns (both in prefixal markers and in agreement). The latter cases is the one of animate nouns attested in other noun classes than

E-class that tend to trigger E-class pronouns and agreement especially for the verbs, but sometimes also for numerals and demonstratives.

Nominal Classification in Akebu

Nadezhda Makeeva, Russian Academy of Sciences, Moscow & Andrey Shluinsky Universität Hamburg

In our presentation, we will provide an account of noun classes in Akebu, a Ghana-Togo mountain Kwa language, based on field data collected in Togo in 2012-2019. While most reported Niger-Congo noun class systems involve prefixal marking and some languages use noun class suffixes, Akebu is a language where noun classes are marked simultaneously by prefixes and suffixes. They are morphologically stable and never can be omitted. Noun class prefixes in Akebu are residual and presumably ascend to a proto-language. Some of them are subject to vowel harmony. In a number of classes the prefix has no segment exponent, but in some it is expressed by a floating tone and triggers voicing of the initial consonant of the stem; for example the stem for the ‘liver’ is kò, but its singular form is `-gò-ṭā. Noun class suffixes are innovative in Akebu (perhaps originating from demonstratives) and can be optionally omitted in extremely rare syntactic contexts. Still, the regular form of a noun contains a noun class suffix in the overwhelming majority of uses; this is also the citation form. Besides nominal morphology, noun classes are distinguished by the form of 3rd person pronouns, in subject cross-reference of the verb and in agreement patterns of numerals. Based on the form of pronouns and on agreement patterns, seven noun classes are distinguished in Akebu. Two of them have more than one morphological pattern in the choice of the form of the nominal prefix. Table 1 introduces the noun classes, labeled by the form of the corresponding object pronouns.

Table 1. Akebu noun classes: markers and examples.

class	prefix	suffix	examples
D	∅-	-yà`	fūṭí-yá` ‘bird’
P	ṽ-	-pà`	à-pōṅ-pā` ‘oil’ ò-fūṭí-pá` ‘birds’
Ṭ	`- (voicing)	-ṭà`	`-gò-ṭā` ‘liver’
W	∅-	-wà`	náá-wá` ‘fire’
Y	ṽ-	-yà`	à-kpò-yā` ‘bag’ à-náá-yá` ‘fires’
K	`- (voicing)	-kà`	`-gà-kā` ‘meat’
	ṽ-		à-kāā-kā` ‘hand’
	kì-		kì-tōō-kā` ‘feather’
KP	wì-	-kpà`	wì-ṭàà-kpā` ‘market’ wì-ṭōō-kpā` ‘feathers’
	`- (voicing)		`-gú-kpá` ‘room’

Zyklen von Klitisierung: Adnominale Genus-Numerus-Affixe im Niger-Kongo

Tom Güldemann, Humboldt-Universität Berlin & Max-Planck-Institut für Evolutionäre Anthropologie, Leipzig & Ines Fiedler, Humboldt-Universität Berlin

Position und phonologischer Status von adnominalen Genus-Numerus Affixen im Proto-Niger-Kongo sind seit langem Thema vielfältiger Debatten. So nahm z. B. Greenberg (1977: 102) an, dass die »Nominalklassen«-Markierer nicht an den nominalen Stamm in einer einzigen Position gebunden sind. Williamson (1973) wiederum postuliert, »that [class] prefixes are older than suffixes in Niger-Congo«, was die heute allgemein anerkannte Meinung in der Afrikanistik ist. Diese Kontroverse

ergibt sich aus der enormen Diversität, die man in modernen Niger-Kongo-Sprachen findet und die mindestens fünf verschiedene Muster, nämlich keine Affixe (aber möglicherweise unabhängige Numerusmarkierer), nur Präfixe, nur Suffixe, Prä- und Suffixe, und Zirkumfixe repräsentiert, wie in (1) demonstriert:

- | | | | |
|----|---------------------------|------------------|---------------------------------------|
| a. | <i>àwàn (yō)</i> | ›king(s)‹ | Kam (Adamawa) (Lesage 2021) |
| b. | <i>ù-lokú/bè-lokú</i> | ›woman/women‹ | Lelemi (GTM, Kwa) (Höftmann 1971) |
| c. | <i>nér-à/néré-wà</i> | ›person/people‹ | Yom (Gur) (Fiedler 2012) |
| d. | <i>li-kɛn/kén-dì mí-è</i> | ›knife/my knife‹ | Sherbro (Mel) (Rogers 1967: 115) |
| e. | <i>ù-túk-ká/ù-túk-nà</i> | ›the night/s‹ | Kagoro (Plateau) (Gerhardt 1967: 179) |

Wir wollen vor dem Hintergrund einer neuen Hypothese zur Rekonstruktion nominaler Klassifikationssysteme als Ganzes (cf. Kießling 2013, Güldemann und Fiedler 2021), diese historische Frage untersuchen. Nach diesem Ansatz war der letzte gemeinsame Vorfahre, der der Entwicklung des weitverbreiteten Typus des nominalen Systems im Niger-Kongo zugrunde lag, eine Sprache mit Klassifizierern war, in der klassifizierende Elemente einen phonologisch stärker unabhängigen Status hatte. Wir zeigen, dass zusätzlich zu dem allgemein anerkannten Ursprung der Klassenmarkierer in klassifizierenden Determinierern (Greenberg 1978) mindestens ein zweites Szenario denkbar ist, dass eine Entwicklung dieser Elemente aus bloßen Klassenmarkierern, also Klassifizierern, annimmt. Wir zeigen außerdem, dass die Klitisierung der Klassenmarkierer in mehreren Zyklen verläuft, so dass ähnliche Oberflächenprofile unterschiedliche diachrone Reflexe repräsentieren.

References

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›Fruits of Beancake‹ – The (Incipient) Numeral Classifier System of Evand (Tivoid)

Michael Terhemmen Angitso & Roland Kießling, Universität Hamburg

Alongside a functional noun class system of the Bantoid type, the Tivoid language Evand (Cameroon/Nigeria) operates an incipient numeral classifier system that is restricted to a subset of the nominal lexicon. The present paper provides a first analysis of its semantic, morphosyntactic and etymological profile. Semantically, Evand numeral classifiers categorize counted items for their shape and texture (e.g. oblong and rigid vs. flat vs. small and globular) as well as for their aggregation type (bundle vs. heap) and partition (half, piece). On the morphosyntactic and etymological level, Evand numeral classifiers seem to develop from full-fledged generic nouns denoting concepts such as LEAF, SEED, FRUIT, HEAD, STEM and HEAP used as head nouns in associative constructions. Eventual loss of nominal properties indexes an incipient functional split of the lexical source item and the newly emergent word class of numeral classifier. In all its parameters, Evand conforms with the profile of incipient numeral classifier systems found in Bantoid languages of Nigeria and Cameroon

(Kießling 2018) in general and in the Tivoid subgroup in particular, i.e. in Tiv (Angitso 2020), Ugare (Angitso & Kießling 2021) and Iyive, even allowing for a low-level reconstruction of some classifier nouns on Proto-Tivoid level.

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Nominal Composition and Derivation in Mbum (Adamawa)

Janika Kunzmann, Goethe-Universität Frankfurt

The Adamawa language Mbum is (predominantly) spoken in the Adamawa region of northern Cameroon. As many West African languages, it can clearly be labeled as understudied. In my research, I approach Mbum from a descriptive-linguistic perspective, mainly tackling the phonological and morphological level, as well as their interface. Working with data from current (digital and on-site) research in Ngaoundéré and Nganha (Adamawa region, Cameroon), I will present findings of my analyses, focusing on salient features of the nominal morphology. In my talk, I will discuss selected aspects of the derivational morphology, as well as compounding strategies due to their high frequency in usage. After a short introduction to the basic morphological features of Mbum nouns, the form and function of nominal composition as a main strategy of word formation in Mbum will be addressed. The most prominent contexts of usage are discussed, namely composition as a mean to form diminutives and augmentatives (using the lexemes denoting 'child' and 'mother'), as well as the composition of nouns and locatives, that are particularly found in the semantic domain of body parts. Besides composition, I will present findings on nominal derivation, considering both productive and unproductive affixes (prefixes and suffixes) that surface in my data. Instances of noun-to-noun derivation will be discussed (such as the formation of agent nouns), as well as verb-to-noun derivation (e.g. the derivation of infinitives/verbal nouns), and some salient cases of nominal derivation that are not fully determined in their form and function yet. Reference will be made to related Kebi-Benue and Adamawa languages, adding a comparative aspect to my presentation.

Panel 2 Recalibrating Afrikanistik

Friday, 5 May, 9:00 – 15:30, GWZ 3215

3215 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/68744446309?pwd=Z2crNGxKdWFxaHRsSmxjWkg1SUZOQT09>

Meeting-ID: 687 4444 6309

Kenncode: 552430

Panel 2 a	
09:00–10:30 – Room: GWZ 3215 – Chair: Martin Orwin	
Jacky Kosgei	Two Calabashes of Palm Wine and the Gospel: Rebmann's Arrival in Rabai, Mombasa, in 1846
Judith Mgbemena	Ritual Practices in African Societies as a Resource in African Studies – Insights from Jukun Culture -
Simthembile Xeketwana	Extending the Teaching and Learning of isiXhosa for Communicative Purposes in Teacher Education for the Foundation Phase
Panel 2 b	
11:00–12:30 – Room: GWZ 3215 – Chair: Judith Mgbemena	
Irene Brunotti & Lara Krause-Alzaidi	How to Get in Touch with Un/Racializing Words
Emma Schätzlein, Anna Mewes, Elisabeth Scholz	Re/moving and Re-membling – Practices of Restitution in and around Grassi Museum
Esther Morgenthal	Kognition von Töpferinnen und Lexikalisierung von Produktionsprozess und Werkzeugen – eine ethnolinguistische Forschung in Westafrika
Panel 2 c	
14:00–15:30 – Room: GWZ 3215 – Chair: Henning Schreiber	
Brian Fulela	The Belonging of Afrika(a)ns: Or, the Enjoyment of New and 'Old Acquaintances' in K. Sello Duiker's The Quiet Violence of Dreams
Martin Orwin	Conceptualising Poetry across two Languages: Somali and English'
Monika Christine Rohmer	Decolonizing Ecolinguistics! Lessons Drawn from a Double Language Approach to the World Water Forum 2022 in Senegal

Recalibrating Afrikanistik

Aim of the project Recalibrating Afrikanistik is to connect the discipline of Afrikanistik to African Studies and the humanities and social sciences: African languages and texts provide unique access to a heterogeneous and heterotopic body of knowledge and conceptualizations which are only accessible in and through these languages & texts. Their consideration has become more and more urgent in an increasingly entangled world, where linguistic and cultural diversity have become the rule rather than the exception. Also in a decentralizing academia, the inclusion of southern epistemologies has become an urgent demand, which RecAf is answering to. We believe that such knowledge is crucial to current planetary challenges.

Our vision of RecAf lies in moving into focus verbal, linguistic, literary and media practices in Africa as well as to engage in a critical reflection on existing and globally unequal modes of knowledge production. We develop new ways of thinking about language that opens up to more fluid and entangled archives of knowledge accommodative of so far underrepresented onto-epistemological ways of knowing. This agenda also responds to the foci of many students and upcoming scholars in Germany and Africa, who struggle to find their interests in African lifeworlds and critical stance

towards existing knowledge production adequately reflected in study programs and teaching formats. In this project, the universities of Leipzig, Bayreuth, Naples, Stellenbosch (South Africa), Eldoret (Kenya) and Wukari (Nigeria) team up with complementary research foci to foster and promote the dynamic development of the discipline towards a more fluid understanding of Afrikanistik. The panel displays the breadth of approaches and topics in the context of RecAf and beyond.

Two Calabashes of Palm Wine and The Gospel: Rebmann's Arrival in Rabai, Mombasa, in 1846

Jacky Kosgei, Universität Tübingen

I wrote a chapter of my doctoral dissertation (2018-2020) on *Rebmann: A novel* (2014) by Marjorie Oludhe Macgoye. In this historical novel, Macgoye – once a staff of the Christian Missionary Society in Kenya – uses CMS records, her own knowledge as a former CMS worker, and Rebmann's field notes to rewrite the life of Johannes Rebmann (1820-1876) who, alongside Dr. Johann Ludwig Krapf, was the first Christian missionary to East Africa. The two missionaries established a Christian Missionary Station (CMS) in Rabai, which was also the first Christian missionary station in East Africa, and wherefrom the Anglican Church spread. In December 2022, I visited Rabai and found the first church that Rebmann and Dr. Krapf built, but which has now been converted to a museum named after Dr. Krapf. Speaking with one of the staff at the museum, a local, I learned that when Rebmann and Dr. Krapf arrived in Rabai in 1846, they were received by the community, and a Kaya elder named Jindwa Mwawesa facilitated the acquisition of 100 acres of land by the two missionaries, in exchange for one black bull and two calabashes of palm wine. I was later introduced to Mwawesa's great great grandson, Biko Wesa. Tracing this oral history and testimony of the encounter between Rebmann and Dr. Krapf on the one hand and Mzee Mwawesa and his people on the other, I provide illuminating information on the life of a man underappreciated, vilified and misjudged – Johannes Rebmann. Importantly, I also show how local people played a role in the establishment of the mission station, against their common misconception as a people who were hostile to the word of God.

Ritual Practices in African Societies as a Resource in African Studies – Insights from Jukun Culture

Judith Mgbemena, Federal University of Wukari

Rituals embody the history, worldview, cultural beliefs, values and identities of a people. In traditional African societies, some rituals are considered to be integral to the identity of the people and are therefore sustained, despite criticisms owing to modernisation. Among the Jukun people, some rituals such as rituals on the birth and naming of a male child and rituals on the death of a king are considered to be sacrosanct for the continuation of the existence of the society. A study of such rituals provides access to the indigenous knowledge of the Jukun people, their identities, history, ideologies and even linguistic practices. It is in this vein that this study adopts some insights from Ecolinguistics to study some of the significant Jukun rituals on birth and death.

Extending the Teaching and Learning of isiXhosa for Communicative Purposes in Teacher Education for the Foundation Phase

Simthembile Xeketwana, Stellenbosch University

The language debate on how to equip preservice teachers for linguistically diverse classroom in South African has been unceasing in various academic circles and as part of policy discussions. Much of the literature focuses on theorising on how preservice teachers and teachers should function in linguistically diverse schools with less/limited empirical evidence of qualitative data. In this paper I unearth work done with the Foundation Phase preservice teachers in the Western Cape, South Africa on how to function in multilingual classrooms, especially in the former white schools. Using design-based research 20 preservice teachers were part of an isiXhosa module presented to equip them for communicative competence in the classroom. Data from a questionnaire, classrooms discussion, observations and focus group discussions were coded and thematically analysed. The results of the study show that with intentional training of preservice teachers for multilingual classrooms, more teachers can start comprehending and capitalizing on the linguistic repertoires brought by learners in the classrooms. Furthermore, the results show that intersection between policy and practice can yield better results if it is executed with clarity.

How to Get in Touch with Un/Racializing Words

Irene Brunotti & Lara Krause-Alzaidi

Our concern is the wound of race: the production of racialized bodies and the injustices and violences continuously emerging from it (Hooks 2015; Williams 2021). We encountered this open wound in (seemingly) empirically unrelated research, one focusing on the rubble of the collapsed House of Wonders in Zanzibar and the other on the words on Black Lives Matter (BLM) protest banners in Germany. Through conversation, we began to word matter (rubble) and matter words. And so our projects became entangled through matterphorics, an ethics of thought that makes it possible to open up the word/matter cut that representation relies on, and to instead draw attention to wor(l)ds that ex-press “the (in)justices of (un)mattering” (Gandorfer and Ayub, 2021, p. 4). The words that we now attempt to *get in touch with* – not meta- but matterphorically – co-constitute a banner carried by the vijana during the 52nd commemoration of the revolution of Zanzibar: *Machotara Hizbu Zanzibar ni nchi ya waAfrika*. One translation on Twitter reads: “Coloured people belongs [sic] to Hizbu [...], Zanzibar is a country of (Black) Africans”. In our talk we grapple with the absent presences of ‘Coloured’ and ‘Black’ in the space that opens up between the Swahili and the English wor(l)ding. Conscious of the violences and injustices that have been materializing for decades in and on the bodies of Zanzibaris, we ask ourselves if and how the wor(l)d race can get us in touch with these wor(l)ds.

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Re/Moving and Re-Membering – Practices of Restitution in and around Grassi Museum

Emma Schätzlein, Anna Mewes & Elisabeth Scholz, Universität Leipzig

Seit Juli 2022 steht die Rückgabe der »Benin-Bronzen« nach Nigeria fest. Nach jahrzehntelangem Stillstand kommt Bewegung in Deutschlands ethnologische Museen. Nicht nur die Lokalisierung und Zugehörigkeit der »Museumsobjekte«, sondern auch die Art und Weise der Behandlung und Ausstellung wird im Grassi Museum neu ausgehandelt. Sind es überhaupt Objekte die hier zur Schau gestellt werden? In unserer Präsentation tritt das Grassi Museum in den Vordergrund als Apparat, der ein bestimmtes situiertes Wissen produziert. Die gewaltvollen kolonialen Praktiken der Eroberung, des Sammelns und Enteignens stellen die Basis für die Existenz eines solchen Museums her. Indem »Museumsobjekte« klassifiziert, konserviert und gelagert werden, reproduziert der Museumsapparat diesen Zustand der andauernden Kolonialität.

In unserem Vortrag untersuchen wir die Biographie der »Benin-Bronzen« als museale Präsenzen, ihre Verortung im post/kolonialen Gewaltkontext europäischer Museen und die erneute Bewegung, die durch Restitutionsdebatten und -praktiken Gestalt annimmt. In unserem Titel »Re/moving and re-membering – practices of restitution in and around GRASSI museum« nehmen zwei Zeichen Raum in den Worten »removing« und »remembering« ein. Sie kreieren ein Dazwischen als Möglichkeitsraum, den wir mit verschiedenen Bestimmungen füllen, ohne dabei den Deutungsraum zu schließen. Re/moving bestimmen wir im Spannungsfeld zwischen Praktiken des Ent/wendens, des Ent/fernens und des Wieder-in-Bewegung-setzens. Remembering gibt uns die Möglichkeit, das Erinnern als materiell-diskursive Praxis des Wieder-zu-Mitgliedern-Machens zu thematisieren.

Kognition von Töpferinnen und Lexikalisierung von Produktionsprozess und Werkzeugen – eine ethnolinguistische Forschung in Westafrika

Esther Morgenthal, Universität Hamburg

Im Zusammenhang mit materieller Kultur finden wir in der afrikanistischen Lexikographie häufig nur generische und wenig spezifische Einträge zu Artefakten, Werkzeugen und Produktionsprozessen. Dies ist hauptsächlich auf die zur Verfügung stehenden Korpora zurückzuführen, die aus Wortlisten und Geschichten sowie episch geführten Interviews bestehen.

Bei einer emischen Herangehensweise der Datenaufnahme aus einem ethnolinguistischen Ansatz heraus finden sich grade bei Werkzeugen und Produktionsprozessen weitaus mehr Lexeme und Lexikalisierungen, sowohl generische als auch domainspezifische. Werkzeuge sind und waren ein wichtiger Bestandteil der Keramikproduktion in Westafrika. Auch wenn es in der Regel nur eine geringe Anzahl an ‚Dingen‘ sind, die als Werkzeuge eingesetzt werden, sind diese nicht vom Produktionsprozess trennbar. Häufig wird hier ein und dasselbe Werkzeug für diverse Arbeitsschritte genutzt.

Wenn wir uns heute emisch mit Konzepten von Werkzeugnutzungen und deren Lexikalisierung auseinandersetzen, bekommen wir wichtige Hinweise auf die Kognitionen der Töpferinnen, zum Produktionsprozess. Wir finden in vielen Töpfergesellschaften ein sehr ähnliches Repertoire von Werkzeugen und es zeigen sich auch - sogar über Sprachgrenzen hinweg - ähnliche kognitive Konzepte, die sich in der Lexikalisierung widerspiegeln. Ferner sind dabei lexikalische Entlehnungen für möglicherweise angeeignete Produktionsprozessen zu beobachten.

Anhand praktischer Beispiele aus aktuellen Forschungen in Mali, Gambia und Guinea soll die Thematik der Lexikalisierung im Rahmen von materieller Kultur erörtert werden.

The Belonging of Afrika(a)ns: Or, the Enjoyment of New and 'Old Acquaintances' in K. Sello Duiker's *The Quiet Violence of Dreams*

Brian Fulela, Universität Bayreuth

Published to acclaim in 2001, K. Sello Duiker's second novel, *The Quiet Violence of Dreams*, continues to garner critical attention as a text that incisively explores the sexual, racial and spatial economies of post-apartheid Cape Town in the millennial transition to democracy. The aesthetic and ethical achievement of Duiker's novel is a thematically complex and tragically nuanced rivalling of history that critiques the fantasies of post-apartheid freedom and the imagined community of the 'Rainbow Nation'. At the same time however, the novel keeps open a space for the emergence of a new Afrocentric yet cosmopolitan community – a new humanity that would not cede difference on the altar of a supposedly post-racial enjoyment of freedom while not reifying the Manichean logic of colonial and apartheid identity politics. Deploying some of the insights of postcolonial studies and psychoanalysis, this paper critically analyses the representation of race, ethnicity and language in *The Quiet Violence of Dreams* in order to discuss the conditions of possibility of post-apartheid fraternity and belonging. Focussing on the figures of the Afrikaner and the Afrikaans language, as well as the black African migrant from the rest of the Continent, the paper argues that while the collective traumas of history – the expropriation of people and/as property as well as the denigration of the im/material and plural heritage of Africa – continue to overdetermine post-apartheid social relations, Duiker's novel nonetheless calls for an ethical community with the other, or what one critic analyses as 'South Africa and the dream of love to come'. The thematic and theoretical preoccupations of this reading of the representation of post-apartheid subjectivity are one path towards 'recalibrating Afrikanistik'.

Conceptualising Poetry across two Languages: Somali and English'

Martin Orwin, L'Orientale, Naples

In this presentation I shall consider the ways in which we can speak about Somali poetry using both Somali and English and how the two perspectives these languages bring can shed light on Somali poetry and on the study of poetry more widely. I assume what we call ›poetry‹ in English is a fundamental human activity which involves making verbal art with certain characteristics, specifically lineation. If this is not a universal activity in that all groups of people who speak a common language have some way in which that language is used to make what we commonly call ›texts‹ (see Barber 2007) which we can also call poetry, then it is, at the very least, widespread through all continents. I couch the discussion within the conceptualisation of *maanso* and *hees* in Somali and what extracts of poems by well-known poets say of poetry; the poets include Gaarriye, Hadraawi, Caasha Luul. The difference between *maanso* and *hees* is important with respect to the content, the ethics and the reception of poetry as well as to aspects of form. The distinction is not always clear-cut, but I suggest it can lead us to think about certain aspects of poetry in other parts of the world also and contribute to the development of theoretical ideas relating to what poetry is and does. I couch this wider discussion in the anglophone spheres of literary linguistics, in particular the study of metre,

and also recent work on lyric poetry in English in particular Blasing, 2009, Culler 2015, 2017 and Ramazani 2017 among others.

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Decolonizing ecolinguistics! Lessons Drawn from a Double Language Approach to the World Water Forum 2022 in Senegal

Monika Christine Rohmer, Universität Bayreuth

Research in ecolinguistics explores the interrelationships and interconnections of language and ecology. Departing from linguistic relativity, scholars criticize language use that fosters ecological destruction (Stibbe 2015: 1). However, current ecolinguistic research suffers from a monolingual bias towards English, thereby failing to consider the diversity of worldviews encoded in various languages. Further, it fails to consider colonial continuities.

However, as I will show in the case of the reporting on the World Water Forum of Dakar, Senegal, power relations hinder the search for sustainable solution. Therefore, I propose to use the study of African languages as a tool to alter a globalized discourse in the search for solutions to climate change and especially water-related problems.

In my talk, I will compare reporting on the World Water Forum in French, the only official language of Senegal since colonial times, with reporting in Wolof, the lingua franca of Senegal. The questions I am asking are: What kind of knowledge is encoded and transmitted through the broadcastings in Wolof and French respectively? How do diverging “knowledges” hinder sustainable water politics in Senegal? How can an awareness of coloniality foster environmental sustainability in Senegal and beyond?

Stibbe, Arran (2015): *Ecolinguistics*. Language, ecology and the stories we live by. London: Routledge

Panel 3: Ajami-annotated Manuscripts

Friday, 5 May, 9:00 – 15:30, GWZ 2215

2215 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/67911127939?pwd=N2dSQ0RyRFNoYnhHT1QwR0RDcWVjQT09>

Meeting-ID: 679 1112 7939

Kenncode: 375802

Panel 3 a	
09:00–10:30 – Room: GWZ 2215 – Chair: Ari Awagana	
Dmitry Bondarev	Looking Back, Looking Forward: Appraisal of Research into Borno Qur’ans with Annotations in Old Kanembu and Arabic
Darya Ogorodnikova	Ajami Annotations in Manuscripts from Greater Senegambia as Material for (Socio)linguistic Research
Ibrahima Maiga	Linguistic Diversity in Ajami Manuscripts of Mali: a Case of Songhay Dialects of Timbuktu, Djenné and Gao
Panel 3 b	
11:00–12:30 – Room: GWZ 2215 – Ari Awagana	
Ari Awagana	Telling Stories in Kanuri-Ajami, Texts by Hâz Mûsâ bin Hisēin
Jannis Kostelnik	The “Letters of Knowledge” – Palaeographic Characteristics of the Minim Script of Burkina Faso
Kerem Duymus	Ajami Manuscripts of Mehmed Basala: Turkish Language in Ajami Form as a Source for African Studies
Panel 3 c	
14:00–15:30 – Room: GWZ 2215 – Chair: Ari Awagana	
Addisie Yalew Mengistu	Scribe and Manuscript Production Practice in 21 st Century Ethiopia
Andreas Wetter	Multilingualism in Amharic Islamic Poetry
Etaferahu Hailu & Ronny Meyer	Fedwet – Linguistic Features of an Endangered Argot among Gurage Women

Retrieving Forgotten and Invisible Heritage: Ajami-Annotated Manuscripts in Interdisciplinary Research

Preservation and digitisation of sub-Saharan Islamic manuscripts have brought to light previously unknown written heritage. African languages written in Arabic script (Ajami) turned out to have been “hidden” between the lines of Arabic texts. Muslims of the precolonial Borno used Old Kanembu for Qur’anic interlinear exegesis. The Soninke Islamic scholars introduced Soninke as the language of education among the Mandinka Muslims. Teachers and students of Timbuktu, Jene and Gao translated Arabic terms into different dialects of Songhay. And the manuscripts annotated in Songhay were inherited by the scribes writing in Fulfulde, Bamana, and Bozo. Migration, trade and political disruptions resulted in dispersion of manuscripts, and with linguistic shifts many owner families no longer recognise the language of annotations penned by their ancestors.

We slowly start realising the scope and significance of the Ajami heritage and the challenges related to the study of Ajami manuscripts. The panel will take stock of the current research into diverse Ajami traditions to highlight the importance of interdisciplinary approaches and to draw the path for future Ajami studies.

Looking Back, Looking Forward: Appraisal of Research into Borno Qur'ans with Annotations in Old Kanembu and Arabic

Dmitry Bondarev, Universität Hamburg

Since the beginning of research into early Borno Qur'ans in 2004, the number of the known Qur'an manuscripts with translations into Old Kanembu and commentaries in Arabic grew from four to thirteen manuscripts. On average each manuscript consists of 600 heavily annotated pages, totalling to almost 8000 pages of dense data which spans the period from the mid-seventeenth century to the late eighteenth century. Less than a fourth of this historical materials has been under study, but research findings have proved to be significant. I will highlight the importance of the manuscripts for (a) the early history of Islam in Borno, (b) literacy practices in precolonial Borno, (c) historical sociolinguistics and (d) historical linguistics. The talk will also outline future steps, such as the study of interaction between register-specific translational practices and dialects, and a reconstruction of metalinguistic concepts used by the Borno scribes for the description of both Arabic and Old Kanembu.

Ajami Annotations in Manuscripts from Greater Senegambia as Material for (Socio) Linguistic Research

Darya Ogorodnikova, Universität Hamburg

Some of the earliest evidence of writing African languages in Arabic script (Ajami) is found between the lines and in the margins of manuscripts with primary Arabic texts. For instance, among the manuscripts produced in the wider Senegambia region, which will be in the focus of this talk, we find evidence dating back to the late 18th century. The writings in local languages - Soninke and Mandinka - are mainly explanatory annotations. They are not always easy to interpret due to inconsistent orthography, limited length (from one to several words) and repetitive content. The annotations are also register-specific, stemming from religious education and exegesis. These constraints notwithstanding, the Ajami texts offer insights into both written and spoken domains of language, including the role of languages in educational practices, multilingualism and language interaction (e.g., between Arabic, Soninke and other local languages). The talk will discuss possible approaches to the analysis of such manuscript materials, their potentials and limitations.

Linguistic Diversity in Ajami Manuscripts of Mali: A Case of Songhay Dialects of Timbuktu, Djenné, and Gao

Ibrahima Maïga, Universität Hamburg

Recent projects on preservation, cataloguing and digitisation of Islamic manuscripts in Mali have brought to light a large unknown corpus of African languages written in Arabic script (Ajami). Most Ajami manuscripts are bilingual or multilingual and their lead language is Arabic, whereas Ajami is reserved for translation and commentary. Prominent Ajami languages of Mali are Soninke, Fulfulde, Songhay, Bamana and Bozo. As part of my PhD research, I focus on manuscripts with extensive annotations in Songhay as they provide first-time data on the language written before the 20th century. This presentation will deal with Songhay dialectal variation observed in Arabic-Songhay manuscripts from different cultural and linguistic areas of Mali.

Telling Stories in Kanuri-Ajami, Texts by Hâz Mûsâ bin Hisēin

Ari Awagana, Universität Leipzig

The texts of Hâz Mûsâ bin Hisēin, a Bornouan Muslim scholar who wrote between the end of the 19th and the beginning of the 20th century, were collected by German scholar Rudolf Prietze (1914, 1915, 1930) mainly in Cairo between 1903 and 1914. These texts reflect in the morphological and syntactic constructions, forms reminiscent of those of Old Kanembu. This ancient language, first reported by Bivar (1960) and then studied closely by Bondarev (2006, 2013, 2014, 2019) in recent years, is a liturgical language used in what is called the Bornouan Koranic glosses, and which over the centuries has given various varieties, which in addition to the Koran are used in other religious texts for the training of Muslim scholars in Bornu. In this study, I propose to compare some morphological and syntactical constructions of Hâz Mûsâ bin Hisēin with the forms of a text glossed in Old Kanembu, a well-known epistle of the Malikite fiqh called “Matn Ibn ‘Âshir », collected by myself during a field survey in Goudoumaria (Niger) in March 2020. This study will allow us to better understand the production of the texts of Hâz Mûsâ bin Hisēin in Kanuri, and the dialogue that took place between him and Prietze.

The “Letters of Knowledge” – Palaeographic Characteristics of the Minim Script of Burkina Faso

Jannis Kostelnik, Universität Bayreuth

The African Continent is home to a large number of non-Latin, non-Arabic scripts, which have been and continue to be created by L1 speakers of African languages – often not linguistically trained or even illiterate – and which so far have been subject to comparatively little research. While these African Indigenous Scripts exist in different parts of the continent, West Africa is the region in which most of these scripts have been developed and in which they enjoy the greatest success.

One of the most recently developed examples of these West African Scripts is the Minim Script (called *minim biisi* or *ḥurūf al-mīnīm* – “Letters of Knowledge” in Mooré and Arabic, respectively), which was developed by Mahamadi Ouédraogo (*1983), a Ouagadougou-based Islamic scholar originating from western Burkina Faso. Ouédraogo developed his alphabet prior to 2010 and has begun to engage in its proliferation after 2016. However, so far, this alphabetic script has not been academically documented.

Drawing on my fieldwork with the creator of the script, undertaken within the framework of my MA Thesis in the summer of 2022, this contribution presents the palaeographic characteristics of the Minim Script as found in its extant manuscripts and printed documents. It will show that Ouédraogo, in the development of his script, has drawn both on the Arabic script with which he is familiar through Qur’ānic education as well as on extant traditions of West African script cultures, especially N’ko. Additionally, it will be explained how he managed for his script to be able to be written both from left to right as well as from right to left, a cross-linguistically rare feat. Thus, it seeks to add to the academic documentation of West Africa’s rich script and manuscript heritage.

Ajami Manuscripts of Muhammed Basala: Turkish Language in Ajami Form as a Source for African Studies

Kerem Duymus, Universität Leipzig

Turkish language, through the influence of the Ottoman Empire in the whole West Africa, was among the languages that were not only orally but also scriptural practised in ajami form around Africa. In Algiers, Tunisia, and Tripoli, there were myriad local Turkish communities that lived in the region since centuries. While these communities were able to speak local languages, such as Arabic and some Berber languages, they also produced a very number of manuscripts in Turkish. In this presentation, I will focus on a manuscript written by a Turkish Tripolitan merchant, Muhammed Basala, who travelled all around the Sahara. Furthermore, he visited Kuka and Kano around 1870s, and after his return to Tripoli, he wrote a text in Turkish on his journey. This manuscript, both regarding its calligraphic style as well its content, opens a new perspective to understand how these local Turkish communities interacted with other local communities and languages around the whole West Africa. Also, through this text, it is possible to see how someone from a local Turkish community considered and treated by the Kanuri communities in Kuka as well as Hausa and Fulani communities in Kano.

Scribe and Manuscript Production Practice in 21st Century Ethiopia

Addisie Yalew Mengistu, Universität Hamburg

Ethiopia has had continuous manuscript production practice as well as handwriting practice starting from antiquity until nowadays. However, this long-standing manuscript production has been little studied. Especially, no study conducted on the contemporary changes, continuities, and innovations of manuscript production practice in Ethiopia. Thus, the main aim of this study is to reconstruct the professional biography and examine the manuscript production practice of one scribe in 21st Century Ethiopia. In this study, I used narrative and content analysis method of qualitative method.

Thus, the result of this research showed that Ethiopia is a home country for continuous manuscript production. The Scribe is found to have a complex profession carrying out several tasks together and the current scribal practice is found in private houses. The case study conducted on one of the active scribes in this contemporary era showed a change, continuity, development, and innovation on Manuscript production practice in 21st century Ethiopia.

Multilingualism in Amharic Islamic Poetry.

Andreas Wetter, formerly Humboldt Universität Berlin

The Wällo region has been a hot spot of Islamic learning in Ethiopian since the 19th century. Numerous centers of Islamic scholarship provided the context for the emergence of a rich literary tradition. In addition to a local literature in Arabic, literature in several local languages (Amharic, Argobba, Afar and Oromo) also emerged. Of these ajami traditions, works written in Amharic make up the majority. Unfortunately, this literature has not yet been seriously investigated or documented and the research situation remains gloomy.

Preliminary investigations of Amharic manuscripts show what Drewes (1976) calls an "intricate mixture of languages". Although the works are composed in Amharic they show a high proportion of

Arabic elements which consist of an intensive use of loan words, derived loan words and complete Arabic phrases inside the Amharic text.

The understanding of this phenomenon, which seems to be the result of language contact between spoken Amharic and Classical Arabic, relates to general questions about the relationship between language and religion and particularly the idea of special religiously defined varieties such as "Islamic languages" (Bausani 1981, vehemently refuted by Versteegh 2020) or "Muslim" varieties (Gori 2015). Hary and Wein (2013) offer with the concept of "religiolect" a theoretical approach which might be helpful. Brenner and Last (1985) speak of "learned dialects" used in social environments characterized by Islamic scholarship.

The talk will present an analysis of the language of a particular didactic poem (Wetter 2012) and understand how the Arabic elements of the text (loanwords, phrases, etc.) interplay with the Amharic elements. The aspect of simultaneity in the use of both languages can also be observed in the writing. While Amharic is written in the local ajami orthography that is little conventionalized, the Arabic elements are written in the correct orthography of Classical Arabic. The discussion of the linguistic and orthographic features of an Amharic ajami manuscript/poem will hopefully contribute to the understanding of varieties that emerge in particular multilingual religiously connoted settings.

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Fedwet – Linguistic Features of an Endangered Argot among Gurage Women

Etaferahu Hailu, Addis Ababa University & Ronny Meyer, INALCO Paris

Our paper describes the main linguistic features of a secret linguistic variety mainly used by Gurage women, the so-called *m^wiyät*. They were followers of a former local religious tradition, which flourished until the beginning of the 20th century, but then started to disappear due to the growing influence of Christianity and Islam in the Gurage region. Today, it is only remembered by a few old women.

The cultural and sociolinguistic role of the Fedwet variety is discussed in few publications, notably Shack (1966: 133–135); Gabreyesus (1991: 140–145); Sıntaläm (2012), and particularly Etaferahu (2021), but not much has been known about its linguistic features, except a selective wordlist given in Leslau (1964). Etaferahu (2019) contains a more detailed linguistic description of the Fedwet, but in comparison to another Gurage secret variety used by handcrafters.

The current paper will provide an in-depth description and analysis of the Fedwet variety including its lexical, phonological, morphological, and syntactic peculiarities. The data were gathered by elicitation, recording of free texts, and interviews. It will be shown that the Fedwet variety is an argot

based on Chaha (Ethiosemitic, Sebat Bet Gurage) which has been manipulated through several processes, including regular morphophonological changes, a number of lexical substitutions, and semantic extensions and changes.

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Panel 4 „African Law“

Friday, 5 May, 9:00 – 15:30, GWZ 4216

4216 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/69524451963?pwd=RXhMREFZUTBmQzB6Q3VZcGYzbHpidz09>

Meeting-ID: 695 2445 1963

Kenncode: 675862

Panel 4 a	
09:00–10:30 – Room: GWZ 4216 – Chair: Hatem Elliesie	
Harald Sippel	The Spectrum of African law throughout the Ages: The 50 th Anniversary of the African Law Association (1973–2023) and the Protection of African Cultural Heritage
Deginet Wotango Doyiso	Early Experiences of Multilingual Lawmaking in Ethiopia’s Modern Legal History: Amharic, English and French
Panel 4 b	
11:00–12:30 – Room: GWZ 4216 – Chair: Harald Sippel	
Thokozani Kaime & Collins C. Ajibo	Recognizing African Dispute Resolution Frameworks as Autonomous body of Law: Beyond Decoloniality
Leopold von Carlowitz	Return of Cultural Objects from Colonial Contexts: Difficulties with Legal Basis and Competency Issues on the German Side
Sebastian M. Spitra	Past the Colonial Median: Looting and Restitution of Cultural Objects as Epistemic Practice
Panel 4 c	
14:00–15:30 – Room: GWZ 4216 – Chair: Katrin Seidel	
Jonas Bens	Contesting Property: Challenging Capitalist Property Through Maasai Materialities
Christoph Brumann	Africa in the UNESCO World Heritage arena: Marginalisation, discontent and complicity
Concluding Discussion	
General Meeting/Mitgliederversammlung	
Gesellschaft für afrikanisches Recht • Association du Droit Africain • African Law Association	
16:00–17:30 – Room: GWZ 4216	
Chair: Harald Sippel	

The Spectrum of African Law throughout the Ages: The 50th Anniversary of the African Law Association (1973–2023) and the Protection of African Cultural Heritage

Harald Sippel, Chairperson of the African Law Association

Founded in 1973 in Germany, the African Law Association has committed itself to the promotion of »African Law«, i. e. the various legal sources which were or are applicable on the African continent. More than 200 members of the Association are not only interested in international laws, state laws and non-state laws (e. g. customary and religious legal sources) that relate to the past and present legal culture of all African states, but also in African legislative and judicial systems and in international African organizations. To share knowledge and exchange ideas, the Association has been organizing annual conferences on topics related to »African Law« since 1975 and has been publishing the journal »Law in Africa« since 1997. This paper emphasizes the importance of the Association for the preservation, promotion and protection of African legal cultures throughout the changing times.

Early Experiences of Multilingual Lawmaking in Ethiopia's Modern Legal History: Amharic, English, and French

Deginet Wotango Doyiso, Universität zu Köln

The political and legal landscape in Ethiopia has been reorganized and reshaped several times over the past 150 years, the most notable one being the codification project in 1950s. Emperor Haile Selassie I had the vision that the introduction of uniform modern codes would bring legal unification and strengthen the top-down nation-state building process. Foreign legal experts recruited from France, Switzerland and the United Kingdom, who had very little, if any, knowledge of then-existing Ethiopian laws and customs, prepared a comprehensive set of six systematized code books. At the same time, the Emperor pursued the goal of building a unique Ethiopian legal system and established a Codification Commission which translated the drafts written in French or English into Amharic. While the French original versions remained just drafts, the Amharic and English versions were published in the official gazette. But the National Parliament authenticated only the Amharic versions as official and authoritative. The legal transplantation process thus introduced three mutually dependent language versions into the Ethiopian legal system: Amharic, English and French language versions. Most of these codes have survived regime changes and still serve as the primary source of regulation in their respective areas. However, research on the development of modern Ethiopian laws, particularly with regard to the significant role of language, is still in its infancy. In the central part of my paper, I first explain how the codification process can be seen as an attempt to ensure historical continuity in the development of Ethiopian law. I then define the characteristic features of the Ethiopian legal transplantation process. Finally, I sketch a tri-lingual legal regime of Amharic, English and French to identify the types of translation problems in the transplanted codes and to examine how the original French versions would have helped clarify the authenticated Amharic versions today

Recognizing African Dispute Resolution Frameworks as Autonomous Body of Law: Beyond Decoloniality

Thokozani Kaime & Collins C. Ajibo, Universität Bayreuth & University of Nigeria

Africa continent has in-built and functional dispute settlement law and policy before the advent of colonialism. This framework serves the useful needs of the society. Every community was underpinned by certain dispute settlement framework to help to settle commercial and non-commercial disputes leaving each party satisfied of the outcome. The multiplicity of communities in the continent did nothing to detract this functional framework based on the learned members and knowledgeable elders of the community. The advent of colonialism denigrated and relegated this dispute settlement law into the background as largely uncivilized and unsuited for the refined world. Although the element of African dispute settlement law still exists among family disputes and other close-knitted cases, the coloniality of dispute settlement system based on adversarial and inquisitorial system holds sway and virtually supplants the systematization and growth of African dispute settlement law. In the same vein, coloniality of dispute settlement norm-generation and application stunted the global recognition and application of the African dispute settlement law in the continent. Consequently, African dispute settlement law is literally inapplicable in commercial dispute settlement, while its application in non-commercial matters continue to dwindle and in some cases

non-existent. Against this backdrop, this paper seeks to explore the potentials of African dispute settlement law, its preservation and protection, decoloniality of processes and outcomes and pathways for co-existence of western-oriented dispute settlement model with African dispute settlement law in future commercial dispute settlement matters.

Return of Cultural Objects from Colonial Contexts: Difficulties with Legal Basis and Competency Issues on the German Side

Leopold von Carlowitz, Rights, Resources, Dialogue

The article highlights various legal aspects of the return of artefacts from colonial contexts by ethnological museums in Germany. It provides an overview of the legal basis, relevant guidelines and precedents, budgetary difficulties and competency issues.

When addressing colonial injustice in Germany, there seems to be a general political interest in restitution. But there is no hard legal basis for restitution claims concerning collection items to the societies of origin or their states. Guiding documents for action are the Framework Principles for Dealing with Collections from Colonial Contexts adopted by central actors of German cultural policy and the Guidelines for the Care of Collections from Colonial Contexts of the German Museums Association, both of which are outlined in the presentation. Even if relevant cultural policy actors are willing to return specific artefacts, they must observe budgetary regulations on the gratuitous disposal of state assets. These regulations vary between the federal government, individual federal states (Länder) and municipalities which makes them difficult to grasp. Furthermore, there are competency and participation issues between the federal government, the Länder and the municipalities in the largely unregulated but conflictual space between foreign cultural policy and the cultural sovereignty of the Länder.

So far, there have been isolated precedents for returns. These include the return of the Witbooi Bible and whip to Namibia and the Nama people by the state of Baden-Württemberg or the return of Benin bronzes by the Prussian Cultural Heritage Foundation and various ethnological museums to Nigeria. Contrary to what was assumed when the Framework Principles were adopted in 2019, there have been relatively few returns to date, which is also due to a lack of transparency or knowledge about returnable artefacts on the part of the ethnological museums. This is why the digitisation of existing collections and comprehensive provenance research are of great importance also in the field of return/restitution.

Past the Colonial Median: Looting and Restitution of Cultural Objects as Epistemic Practice

Sebastian M. Spitra, Universität Wien

Discourses about global justice have been held in public, academic and legal fora with a broad range of issue areas in the last years. The most symbolic of which is the debate about the restitution of cultural objects plundered, looted or acquired in colonial contexts. While collecting in colonial contexts is mostly associated with plunder, genocide or at least structural violence, this presentation intends to address colonial plunder and restitution as historic and contemporary epistemic processes that have been creating and erasing local, regional and global (normative) knowledge. It starts from the observation that the colonial epistemic constellation still seems to be perpetuated in various ways in the current international or domestic law and legal debates. This is reflected in governmental

declarations, legal analyses or historiographic narratives. In contrast, this presentation seeks a different approach by acknowledging the embeddedness of cultural objects in a plurality of normative orders – not only in the times of the colonial appropriation but also today.

Africa in the UNESCO World Heritage Arena: Marginalisation, Discontent, and Complicity

Christoph Brumann, Max Planck Institute for Social Anthropology, Halle

Adhered to by 194 countries, the Convention Concerning the Protection of the World Cultural and Natural Heritage adopted in 1972 is one of the most successful international treaties and the one activity most strongly associated with UNESCO, the UN special agency that administers it. A place on the World Heritage List is a coveted distinction the world over, significantly boosting tourist numbers, national and local pride, investments and conservation at many of the chosen sites. Yet while listing is premised on »outstanding universal value« or »OUV«, complaints of Eurocentrism have accompanied the venture's spectacular expansion. There is broad agreement in the World Heritage arena that sub-Saharan Africa and its cultural heritage sites in particular are not represented to the degree they should be. Based on long-term ethnographic study, the paper addresses the history, causes and hidden affordances of Africa's marginalisation in the World Heritage arena. European countries were quicker to realise the benefits of the List and nominate their sites, given also the implicit monumental framing of early years. Now that an explicitly »anthropological« conception of cultural heritage and new categories such as cultural landscapes have been approved, principal obstacles have been removed. Nevertheless, the superior capacity of other countries, mainly from the Global North, to submit nominations perpetuates their hegemony, also after the World Heritage Committee with its 21 rotating state members moved to politically motivated decision-making in the 2010s. Subtle Eurocentrism continues, such as when experts raised on European heritage fail to appreciate African cultural landscapes. Also, African countries on the Committee are themselves too absorbed by short-term political objectives to address the lingering biases in more depth. Complaints of a neglected Africa therefore continue to be raised, with momentous consequences for the recent expert-driven attempt to exclude the potentially divisive heritage of recent violent conflicts from World Heritage honours.

Contesting Property: Challenging Capitalist Property Through Maasai Materialities

Jonas Bens, Universität Hamburg

Ethnographic museums throughout Europe are engulfed in controversies over the coloniality of their collections. The frame of contestation is most often capitalist property law: Who should ›own‹ the ethnographic objects – the colonizers or the colonized? However, if one takes normative pluralism perspective, it becomes visible that the pieces of ethnographic collections in European museums originate in Indigenous cultural systems whose normative orders are based on sometimes radically different conceptions of what persons are, what things are, and how they interrelate. Drawing from legal ethnography in a Maasai community in northern Tanzania, this paper shows how capitalist property conceptions are challenged when what counts as »things« in capitalist property regimes are seen as »persons« and »body parts« in a Maasai legal framework. It is argued that it is not possible »decolonize« heritage regimes, without question the hegemony of capitalist property law.

Eine Ethikerklärung für den Fachverband Afrikanistik

Friday, 5 May, GWZ 2216, 16:00 – 16:30

2216 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/67917772241?pwd=c2xkVkVyeWtFemZVNHhsT0ZzQ3JCQT09>

Meeting-ID: 679 1777 2241

Kenncode: 776691

Henning Schreiber, Universität Hamburg, Alice Mitchell, Universität zu Köln, Nico Nassenstein, Gutenberg-Universität Mainz

Der Fachverband Afrikanistik erarbeitet aktuell ethischen Richtlinien, die den Mitgliedern von universitären Ethikkommissionen als Orientierungshilfe für die Begutachtung von Forschungsanträgen aus der Afrikanistik dienen soll. Dies geschieht zum einen als Reaktion auf die von den Drittmittelgebern zunehmend verschärften Anforderungen an Wissenschaftler:innen bei der Beantragung von Forschungsprojekten. Zum anderen ist die ethische Unbedenklichkeit von Forschungsvorhaben auch für das Fachverständnis der Afrikanistik selbst von Bedeutung. In diesem Vortrag diskutieren wir einige Desiderate einer solchen Erklärung und zeigen auf, wie die Beachtung ethischer Prinzipien für unterschiedliche Forschungskontexte in der Afrikanistik für fachfremde Mitglieder der Kommissionen allgemein verständlich formuliert werden können. Wir gehen hierbei auf die innerhalb der Afrikanistik allgemein akzeptierten methodischen Praktiken und Erhebungsmethoden ein und definieren grundlegende Richtlinien für ethisches Verhalten bei der Durchführung afrikanistischer Feldforschung, aber auch interdisziplinärer Vorhaben.

Angesichts der Verfügbarkeit ähnlicher ethischer Erklärungen in den ethnographischen Schwesterdisziplinen konzentrieren wir uns auf die zentralen Aspekte und verweisen auf grundsätzlich anwendbare allgemeinere Richtlinien. Im Anschluss an den Vortrag legen wir einen Textentwurf für die Ethikerklärung vor und möchten den Entwurf zur Diskussion stellen. Anders als bei einem traditionellen Konferenzvortrag möchten wir den Großteil unseres Zeitfensters darauf verwenden, die Inhalte der Ethikerklärung mit den Zuhörenden zu diskutieren.

The Fachverband Afrikanistik is currently developing ethical guidelines that can assist members of university ethics committees when assessing research proposals in Afrikanistik (African Linguistics). This move comes partly in response to the increasingly stringent requirements placed on researchers by funding bodies when applying for research projects, though ethical research conduct is of course also a central concern for the discipline of Afrikanistik itself. In this talk we discuss some of the desiderata of a discipline-specific ethics statement and show how the observance of ethical principles for different research contexts in Afrikanistik can be described in a way that is understandable for non-specialist members of ethics commissions. In doing so, we consider the methodological approaches and data-gathering practices that are generally accepted within Afrikanistik and define basic guidelines for ethical behavior when conducting fieldwork on African languages, as well as in interdisciplinary projects. Given the availability of similar ethical statements in sister disciplines such as anthropology and linguistics, we concentrate on the central aspects and refer to other more generally applicable guidelines. Following the presentation, we will present a draft text of the ethics statement and invite discussion of the document. Unlike a traditional conference presentation, we intend to use most of our time slot to discuss the content of the Ethikerklärung with the audience.

General Meeting/Mitgliederversammlung

Fachverband Afrikanistik e.V.

16:30 – 17:30 Uhr, GWZ 2216

Chair: Alice Mitchell

Lehre afrikanischer Sprachen

17:30-18.30 Uhr, GWZ 2216

Chair: Ari Awagana

2216 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/67917772241?pwd=c2xkVkVyeWtFemZVNHhsT0ZzQ3JCQT09>

Meeting-ID: 679 1777 2241

Kenncode: 776691

General Meeting/Mitgliederversammlung

Gesellschaft für afrikanisches Recht • Association du Droit Africain • African Law Association

16:00 – 17:30, GWZ 4216

Chair: Harald Sippel

General Meeting/Mitgliederversammlung

Wissenschaftlicher Arbeitskreis Horn von Afrika (WAKHVA) e.V.

17:30-18:30 Uhr, GWZ 4216

Chair: Hatem Elliesie

4216 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/69524451963?pwd=RXhMREFZUTBmQzB6Q3VZcGYzbHpidz09>

Meeting-ID: 695 2445 1963

Kenncode: 675862

20:00 Dinner – we made a reservation for 30 people at Viet Village

Panel 5: Describing African Languages

Friday, 5 May, 14:00 – 15:30 & Saturday, 6 May, 09:00 – 11:00, GWZ 2216

2216 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/67917772241?pwd=c2xkVkVyeWtFemZVNHhsT0ZzQ3JCQT09>

Meeting-ID: 679 1777 2241

Kenncode: 776691

Panel 5 a	
09:00–10:30 – Room: GWZ 2216 – Chair: Yvonne Treis	
Magdalena Krzyzanowska	Linguistic Surprises: On Mirativity in Amharic
Alice Mitchell & Mandy Lorenzen	Constituent Order Variation in Datooga Narrative and Conversation
Tamara Prischnegg	Personennamen im Meroitischen
Panel 5 b	
11:00–12:30 – Room: GWZ 2216 – Chair: Alice Mitchell	
Christfried Naumann, Dipogiso Molefhi & Budzani Gabanamotse-Mogara	The Verbal Tonology of Setswana: An Overview
Jan Junglas	Singulative Number Marking in Northeastern Africa's non-Afroasiatic Languages
Ulrike Nüsslein	Katlaic Number Systems Reloaded
Yvonne Treis	Interjections in Kambaata (Cushitic)

Linguistic Surprises: On Mirativity in Amharic

Magdalena Krzyzanowska, Universität Hamburg

The grammatical category of mirativity, which only fairly recently stepped onto the linguistic stage, has at least two exponents in Amharic: an auxiliary, *nor^wall*, and a particle, *läkka*. The particle may occur all by itself in a sentence or it may accompany the auxiliary. They have been discussed to a certain extent by Leslau (1995) and especially by Goldenberg (1966). The purpose of my presentation will be to expand and refine their analysis in the light of recent typological studies of this category (see e.g. Aikhenvald 2012). My main objective will be to account for the semantics of both the items, *nor^wall* and *läkka*, and pin down the difference in their meaning. The semantics of *nor^wall* will be studied within a construction that it forms together with the main verb. Other issues to be closely looked at will be the interaction of mirativity expressions with the categories of time, aspect and negation. Example sentences used for the present study will be taken from a corpus of written and spoken Amharic texts, covering the period from the mid-19 century till now.

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Constituent order variation in Datooga narrative and conversation

Alice Mitchell & Mandy Lorenzen, Universität zu Köln

Greenberg's (1963) universal that verb-initial languages invariably have SVO as an alternative constituent order can be observed in Southern and Eastern Nilotic languages. Many of these

languages allow additional alternative orders, e.g., VOS in Turkana (Dimmendaal 1983), Nandi (Creider & Creider 1983), and Maasai (Payne 1995), and VOS and SOV in Datooga (Kießling 2007). Constituent order alternations in Nilotic have typically been explained in terms of discourse dynamics and information structure, where a distinction between topics and comments has played an especially prominent role. However, with the exception of Payne (1995) on Maasai narratives, few studies have presented data on the relative distribution of different constituent orders in a text corpus or unpacked which dimensions of the umbrella category ‘topic’ might motivate certain clausal configurations. Further, understanding of constituent order has largely been based on elicited sentences and narratives, thus ignoring possible genre effects (Downing 1995) as well as the potential significance of turn-taking for word order choice (Roberts & Levinson 2017).

This study investigates constituent order variation in Gisamjanga- and Barabaiga-Datooga (Southern Nilotic; Tanzania) narratives and conversational speech from both quantitative and qualitative perspectives. We used the GRAID annotation scheme (Haig & Schnell 2014) to annotate our corpus for parts of speech and grammatical relations, on which basis we calculated relative frequencies of constituent orders. The only word order type unattested in our data is OSV, showing Datooga to be a flexible order language. In terms of tokens, verb-initial orders are dominant, as we expected, though the picture is complicated by extensive zero coding. Subject-initial orders are relatively unusual, but more common in conversational speech. We analyse various examples of this order to evaluate (and fine-tune) Kießling’s (2007) suggestions about preverbal topics in the Datooga clause.

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Personennamen im Meroitischen

Tamara Prischnegg, Universität Wien

In seiner Hochblüte erstreckte sich das meroitische Reich vom 1. bis zum 6. Nilkatarakt und damit vom südlichen Ägypten bis in die Nähe des heutigen Khartoum (z.B. Breyer 2012:117), meroitische Schriftdenkmäler sind uns seit Ende des 3. vorchristlichen Jahrhunderts überliefert. Die genetische Affiliation des Meroitischen ist nicht geklärt, wenngleich ihm gegenwärtig tendenziell eine nordostsudanische Herkunft bescheinigt wird (z.B. Rilly & de Voogt 2012:145).

Veröffentlichtes meroitisches Sprachmaterial umfasst über 1000 epigraphische Inschriften, die im Open-Access-Portal persée abgebildet, katalogisiert und die meroitischen Grapheme dort zu einem guten Teil in eine horizontale und somit besser lesbare Form übertragen worden sind (REM. 2000. hrsg. von Jean Leclant et al.). Sämtliche dort abgebildeten Epigraphien wurden für die weitere Bearbeitung von mir mithilfe des Softwareprogramms *Field Linguist's Toolbox* des Summer Institute of Linguistics, Texas, transkribiert und rubriziert.

Der Vortrag konzentriert sich auf Epitaphien, da Personennamen hier als solche eindeutig zu identifizieren sind. Auffällig ist, dass der Name der Mutter so gut wie immer zuerst und in einigen Fällen als einziger Elternteil genannt wird, indes der Vater meistens ohne Eigennamen bleibt, sich lediglich in seiner Funktion als Titelträger profiliert. An die 400 weibliche und männliche Personennamen fließen in eine detaillierte Analyse ein. Die überwiegende Mehrzahl der Namen setzt sich aus wenigstens zwei Elementen zusammen, oft in Form einer Genitiv-Verbindung, wobei zu den bekannten Elementen Lexeme wie *kadi* „Frau“, *bara* „Mann“, oder auch *maka* „Gott“, *woza* „Isis“ und *amani* „Amun“ gehören, z.B. *Kadimanali*, *Maloqorbara*. Oft besteht ein Personennamen auch nur aus einem Lexem und einem Suffix, die häufigsten hierbei sind *-nay*, *-lay* und *-toy*, z.B. *Kaditoy*, *Baratoy*. Auch findet sich in männlichen Personennamen ein Morphem *malo* mit *mali* als femininer Variante (Rilly & de Voogt 2012:145).

Das Ziel dieses Beitrags ist es, einzelne Namens-Morpheme als geschlechtsspezifisch herauszufiltern und in weiterer Folge Personen, die bisher keinem Geschlecht zuzuordnen waren, als weiblich bzw. männlich zu detektieren.

The Verbal Tonology of Setswana – An Overview

Christfried Naumann, Humboldt-Universität Berlin, Dipogiso Molefhi & Budzani Gabanamotse-Mogara, University of Botswana

Most grammars of Setswana do not represent or discuss the richness of tonal distinctions in verbal morphology (e.g. Cole 1955, DALL 2000, Krüger 2006, Mogapi 1984). Exceptional in this respect are the publications by Creissels (1996, 1999, 2003, inter alia) and especially Chebanne et al. (1997) dedicated to this topic.

In our contribution, we try to summarise the paradigms as found in the latter study in a more concise way, and to discuss resulting problems with regard to the analysis of tone and tonal rules and their representation such as in language didactics.

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Singulative Number Marking in Northeastern Africa's non-Afroasiatic Languages

Jan Junglas, Humboldt-Universität Berlin

As an essential part of so-called “tripartite number marking systems”, the singulative can be found in various non-Afroasiatic language groups situated in Northeastern Africa. In these systems, it is typically used to separate single entities out of multiple reference nouns (opposed to the plurative, which is typically used to multiply single reference nouns). Even though the singulative as such has been identified in most of these languages, ambiguities have arisen both regarding terminology and analysis. With my research being centered on tripartite number marking systems, a significant amount of typological variation in how the singulative is realized in the individual languages came to light, which might be the reason for the prevalent ambiguity. The variation surfaces on three different levels: lexical distribution, morphology and semantics. In this talk, significant typological observations on singulative number within tripartite marking systems will be presented on the basis of comparative data from 13 languages and 8 language groups (Dajuic, Eastern Jebel, Kadu, Kuliak, Maban, Nilotic, Surmic, Temeinic). The main focus will be on the singulative's morphology and the diachronic development of it as part of tripartite number marking systems. Furthermore, certain semantic tendencies will be presented before discussing the typological diversity of singulative marking in different languages and language groups.

Katlaic Number Systems Reloaded

Ulrike Nüsslein, Humboldt-Universität Berlin

The languages of the Katlaic group, Tima, Katla and Julut, belong to the Niger-Congo phylum, whereas the internal classification as part of the Kordofanian family is now questioned (Dimmendaal 2018, Güldemann 2018). The Katlaic languages were originally spoken only in the Nuba Mountains, South Kordofan, Sudan. Due to famine, civil war and economic pressure, people fled to the larger cities in Sudan and also established interconnected communities there.

The talk presents a comparison of the number systems of all three languages which that becomes clear are very different. The focus lies on the synchronic situation of the systems and ignores diachronic considerations. The number system in Tima is most developed and reflects a systemic tripartite marking according to a novel theoretical framework on the typology of tripartite number by Güldemann and Junglas (in prep.). This means that Tima has (predominantly) replacive marking (Dimmendaal 2000) and also singulative and plurative marking besides a small number of unmarked nouns. Katla, by contrast, shows plurative and replacive marking only in addition to a small number of unmarked nouns. Nevertheless, Julut has the most exceptional marking system not only within the Katlaic group but also world-wide. Julut displays only singulative marking and a high portion of unmarked nouns in relation to the total noun set.

The second part of the talk complements this presentation in that it deals with a synchronic comparison of 83 cognate Katlaic nouns. The comparison on the basis of these examples reveals the different marking strategies from a different point of view and provides an outlook on the diachronic backgrounds that still need to be researched.

The data presented in this talk comes with kind permission from Gertrud Schneider-Blum (p.c.) for Tima, Birgit Hellwig (p.c.) for Katla and the authors own research on Julut (Nüsslein 2020).

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Interjections in Kambaata (Cushitic)

Yvonne Treis, CNRS Paris

In existing grammatical descriptions and dictionaries of African languages, interjections have often received little attention, which renders the comparison of this word class across languages of many genetic branches or geographical areas difficult (or even impossible). This paper attempts to fill a gap in the description of Kambaata, a Highland East Cushitic language of Ethiopia, by presenting an analysis of this word class from a phonological, (morpho-)syntactic and semantic perspective, based on a variety of sources (recorded conversations, published texts and interviews in the field). Wherever possible, Kambaata's interjections are compared to that of its relatives and neighbours. In the first part of the paper, the defining language-internal features of the morphologically invariable word class are presented and compared to that of discourse particles, ideophones and imperative-only verbs. The section on the phonology, phonotactics and prosody points out marginalities such as nasalized vowels, geminate glottal stops and the lexically determined position of stress. Interjections generally constitute utterances of their own, i.e. they are syntactically autonomous. However, a subset of Kambaata interjections are able to govern arguments and thus form phrases. A distinction can be made between interjections that govern accusative, dative and/or vocative NPs. In the third part, different semantic types of interjections are differentiated, and I will discuss how the Kambaata interjections fit (or do not fit) into the existing semantic typologies, especially Ameka (1992) and Ponsonnet (2022 [forthcoming]). The final section focusses especially on the large inventory of directive interjections that the Kambaata use to address domestic animals in order to chase them away, make them come or have them carry out certain tasks.

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Panel 7: African Sociolinguistics

Saturday, 6 May, GWZ 2215, 9:00–11:00

2215 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/67911127939?pwd=N2dSQ0RyRFNoYnhHT1QwR0RDcWVjQT09>

Meeting-ID: 679 1112 7939

Kenncode: 375802

Panel 7	
09:00–10:30 – Room: GWZ 2215 – Chair: Lara Krause-Alzaidi	
Henning Schreiber & Esther Morgenthal	Supplementäre Rekonstruktion von Keramikinventaren am mittleren Niger
Dissake Koumassol Midinette Endurance	Codeswitching as an Effect of Language Shift: Analysing the Oral Legal Tradition of the Banen Community

Supplementäre Rekonstruktion von Keramikinventaren am mittleren Niger

Henning Schreiber & Esther Morgenthal, Universität Hamburg

Archäologie, Humangenetik und historischen Linguistik haben sich für viele Regionen und historischen Perioden in Afrika zu den vorrangigen Akteuren der interdisziplinären historischen Forschung entwickelt. Zuletzt wurden neuere Ansätze vorgestellt, die sich nicht nur auf die Kompilation und Modellierung der disziplinären Einzelergebnisse beschränken, sondern bereits im Rekonstruktionsprozess ein supplementäres Vorgehen propagieren (de Luna & Fleisher 2019). Allerdings liegen bisher, insbesondere für Westafrika, nur wenige Fallstudien vor, die diesen Ansatz verfolgen. Am Beispiel aktueller Forschung zu Keramikinventaren und -terminologien am mittleren Niger soll die Anwendung dieser Rekonstruktionsmethode für materielle Kultur diskutiert und es sollen erste Ergebnisse zur Geschichte der Keramikproduktion in der Zeit vor ca. 1500 C.E/n.d.g.Z. vorgestellt werden.

Reference

De Luna, Kathryn Michelle and Jeffrey B Fleisher. 2019. *Speaking with Substance: Methods of Language and Materials in African History*. Cham Switzerland: Springer.mult

Codeswitching as an Effect of Language Shift: Analysing the Oral Legal Tradition of the Banen Community

Dissake Koumassol Midinette Endurance, Goethe-Universität Frankfurt, University of Buea

This paper investigates oral laws'¹ faculty to adapt to new linguistic realities using strategies such as codeswitching. Research on African customary laws usually discusses the dissonance between codified and oral laws, outlining the inaccuracies and unfairness of the latter. However, oral legal traditions display a fundamental attribute: Plurality (linguistics and culture). Cameroon's internal migration due to the war for independence placed a fraction of the Banen community in Douala, a city mainly inhabited by two dominant groups, the Douala and the Bassa. Tunen, the native language of the Banen people, thus experienced a language shift, as it gradually became a second language to many Banen youths, while Duala and Bassa were their first languages. The new linguistic reality

¹ In this abstract, the terms oral law, customary law, and legal tradition are interchangeable.

of the Banen community was reflected in the traditional legal setting, where chiefs, advisers, and litigants consciously and unconsciously codeswitched between Tunen, Duala and Bassa during hearings. To demonstrate the plurality of the oral law of the Banen community and its capacity to portray sociolinguistic realities, I audio and video recorded traditional legal proceedings in the chieftom of PK21. The recorded data were further analysed using the Critical Discourse Analysis approach to outline the attribute of codeswitching in a multilingual-legal context.

Panel 8: Stored and Storied Knowledge: archives in/on the horn of Africa

Saturday, 6 May, GWZ 4216, 9:00–11:00

4216 Afrikanist*innentag 2023

<https://uni-leipzig.zoom.us/j/69524451963?pwd=RXhMREFZUTBmQzB6Q3VZcGYzbHpjdz09>

Meeting-ID: 695 2445 1963

Kenncode: 675862

Panel 8	
09:00–11:00 – Room: GWZ 4216 – Chair: Hatem Elliesie	
Magnus Treiber	Big Business in Beni Shangul – How a Private Letter Collection Sketches an Alternative History of the Ethiopian Empire
Hartmut Quehl	From Heaps of Data to Anarchist Archive / Vom Datenhaufen zum anarchistischen Archiv
Andreas Wetter	„African-Cassettes“: Online-Kassettographie zur Bewahrung musikalischen Erbes in Afrika
Wolbert Smidt	Principles and Patterns of Traditional »Archiving« of Heritage Objects: Examples from Private Homes of »Elders« to Church Collections in Təgray

Big Business in Beni Shangul – How a Private Letter Collection Sketches an Alternative History of the Ethiopian Empire

Magnus Treiber, Ludwig-Maximilians-Universität München

In 1925, a group of German investors met in Geislingen/Steige to form a business consortium aimed at mining gold in the Beni Šangul region of western Ethiopia. Unlike in colonies, land and resources could not simply be expropriated and exploited. Formal agreements had to be made with the imperial court under Crown Prince Ras Mäkwännən, who had a vested interest in foreign investment and technology that would enable Ethiopia to develop into a modern nation. As a result, a series of ambitious treaties were signed that provided licenses for gold mining, oil production, cotton and oilseed plantations, the textile industry, the electrification of Addis Ababa including the construction of a tramway, an arms factory, a monopoly on alcohol production, and the establishment of air transportation to and from Ethiopia. Internal disputes, the opacity of Ethiopian power structures, and finally the Italian invasion in 1935 put an end to these far-reaching ambitions.

For long decades, letters and agreements, calculations and receipts, law opinions and minutes, were kept and meticulously filed in a private family archive. Today, these documents allow us to explore an unknown and unwritten history, but also to connect with Ethiopian archives for joint further research.

From Heaps of Data to Anarchist Archive/Vom Datenhaufen zum anarchistischen Archiv

Hartmut Quehl, Felsberger Institut für Wissenschaft und Forschung

In this presentation, the archive of the Felsberg Institute for Education and Academic Research e.V. is presented. Founded in 2008, the archive offers documents and materials in the areas of peace and conflict research, educational research, migration research and a selection of theoretical and academic works. The uniqueness of the archive lies in the fact that its roots lie in a collection of

documents, audio and video materials, secondary literature, maps and gray literature, and unpublished manuscripts from and about Eritrea and the Horn of Africa.

The lecture describes the history of the archive, gives an overview of the individual archival holdings and material classifications and describes how a collective archive has developed from the regionally focused collection of material by individual researchers, which today is based on a broad network of interwoven areas of research interest, and reflects the academic biographies of its protagonists in its composition. Furthermore, the lecture gives an insight into the struggle for survival of a small, privately financed archive in the science and research industry of the neoliberal age. At the same time, it explains the advantages of an autonomous and independent administration of knowledge and experience, which largely eludes this industrial access and thus opens up possibilities for breaking new ground in free research.

+++ German Version +++

In diesem Beitrag wird das Archiv des Felsberger Instituts für Bildung und Wissenschaft e.V. vorgestellt. Gegründet in 2008, bietet das Archiv Dokumente und Materialien zu den Bereichen Friedens- und Konfliktforschung, Bildungsforschung, Migrationsforschung sowie eine Auswahl theoretisch-wissenschaftlicher Werke. Die Besonderheit des Archivs liegt darin, dass seine Wurzeln in einer Sammlung von Dokumenten, Audio- und Videomaterialien, Sekundärliteratur, Karten und grauer Literatur sowie unveröffentlichter Manuskripte aus, zu und über Eritrea und dem Horn von Afrika liegen.

Der Vortrag beschreibt den Werdegang des Archivs, gibt eine Übersicht über die einzelnen Bestände und Materialklassifizierungen und beschreibt, wie sich aus der regional fokussierten Materialsammlung einer Einzelperson ein kollektiv erarbeitetes Archiv entwickelt hat, das sich heute auf ein breit gefächertes Netz von miteinander verwobener Themenfelder stützt und in seiner Komposition die akademischen Biographien seiner Protagonisten widerspiegelt. Weiterhin gibt der Vortrag Einblick in den Überlebenskampf eines kleinen, privat finanzierten Privatarchivs in der Wissenschafts- und Forschungsindustrie des neoliberalen Zeitalters. Gleichzeitig erklärt er die Vorteile einer autonomen und unabhängigen Verwaltung von Wissen und Erfahrung, die sich diesem industriellen Zugriff weitgehend entzieht und dadurch Möglichkeiten des Beschreitens neuer Wege in der freien Forschung eröffnet.

»African-Cassettes«: Online-Kassettographie zur Bewahrung musikalischen Erbes in Afrika

Andreas Wetter, Wissenschaftlicher Arbeitskreis Horn von Afrika, Berlin

Neben der künstlerisch-musikalischen Bedeutung hat Populäre Musik auch eine gesellschaftliche Relevanz, reflektiert gesellschaftliche, politische und kulturelle Fragen und Debatten. Da die populäre Musik in afrikanischen Staaten zwischen ungefähr 1975 und 2015 vor allem auf Kassetten veröffentlicht wurde, liegt der überwiegende Teil des popkulturellen, musikalischen Erbes dieser Länder aus fast einem halben Jahrhundert ausschließlich in der Form von Musikkassetten vor. Dieses kulturelle Erbe ist in der Regel nicht dokumentiert und kaum erforscht. Da Kassetten aufgrund von Medienwechsel im Konsumverhalten im Begriff sind physisch zu verschwinden, droht Verlust des kulturellen Erbes eines halben Jahrhunderts. Es gibt jedoch in vielen Ländern Afrikas Enthusiasten, die sich der Bedeutung der Kassettenmusik und der Wert der Erhaltung dieses Erbes bewusst sind und meist in privater und individueller Initiative Kassetten aus den vergangenen Jahrzehnten sammeln. Ein Beispiel ist das Projekt "Tonjela" von Abdulsalam El Haj (Abd as-Salām al-Ḥaġġ) in

Khartum (<https://pan-african-music.com/pam-presente-tonjela/>), der ein Archive von 10.000 Kassetten sudanesischer Musik aufgebaut hat, oder Sammelaktivitäten außerhalb Afrikas (z.B. Brian Shimkowitz mit *Awesome Tapes from Africa*, u.a.).

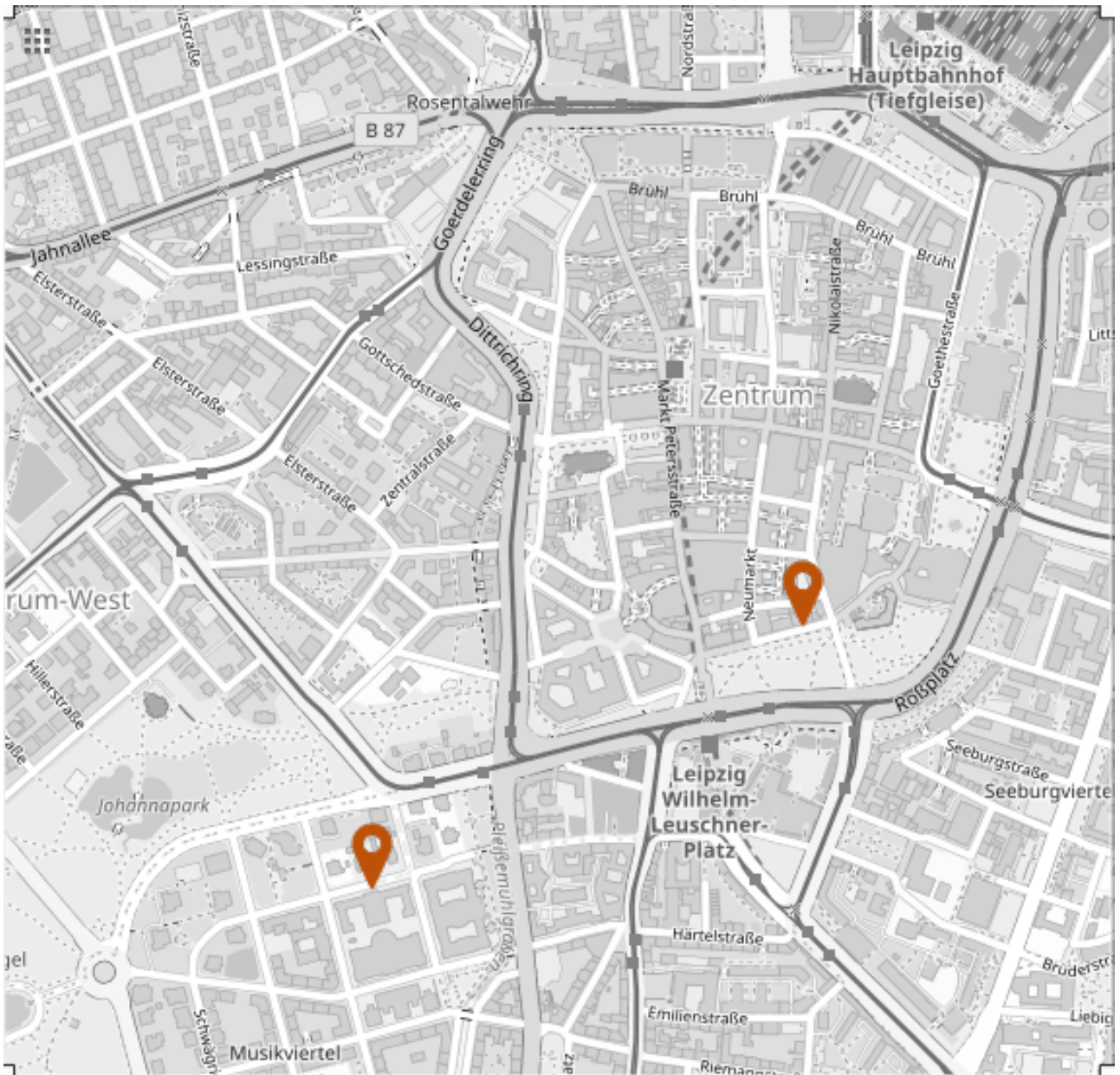
Das Projekt "African-Cassettes", das in diesem Vortrag vorgestellt wird, hat zum Ziel, diesem (drohenden) Verlust von Wissen über die Kassettenmusik zu begegnen, indem eine Kassettothographie erstellt wird, die einerseits selbst als eine Art Archiv beschrieben werden kann, und andererseits mit Hilfe bereits bestehender Archive bzw. Sammlungen entstehen soll. Das Projekt ist eine Online-Kassettothographie afrikanischer Popmusik, in der, in Analogie zu Diskographien, in einheitlicher Form Informationen zu einzelnen Kassettenalben gesammelt werden. Zu diesen Informationen zählen u.a. Titel, Interpreten, Songtitel, Veröffentlichungsjahr, Interpreten, Bands, Komponisten und Autoren, veröffentlichende Institution, Abbildung der Cover, Genre und Sprache(n). Die Informationen zu den Alben stammen aus bestehenden Sammlungen, d.h. Archive (AMA, private). Die Kassettothographie, die institutionell am Archiv für die Musik Afrikas an der Universität Mainz angebunden (<https://african-cassettes.uni-mainz.de>) ist, umfasst derzeit in der ersten Modellphase 200 Alben.

Principles and Patterns of Traditional »Archiving« of Heritage Objects: Examples from Private Homes of »Elders« to Church Collections in Təgray

Wolbert Smidt, Friedrich-Schiller-Universität Jena / Mekelle University

Modern museums and archives, as we know them from Addis Abäba and increasingly from several historical cities of Ethiopia such as Aksum, Mäqällä, Gondär and Harär, among others, are just one possible way to deal with historical collections and cultural heritage. The modernity with which they are associated tends to blur the fact that the different Ethiopian regions have developed their own complex traditions of keeping collections, archiving and preserving heritage objects. These supposedly "unmodern" ways of keeping collections, however, reflect highly complex and differentiated ideas about heritage, which differ in a remarkable way from what is known from the West. To characterise them as "underdeveloped", as it is often done, reflects rather the widespread ignorance of urban centres towards their own historical and cultural heritage and only partially the fact that these traditional collections are often endangered and under pressure - which is not due to "underdevelopment" but due to shifts of power from old rural centres of learning to modern urban centres.

Therefore, the slow decay of traditional collections is part of a process, within which a rich ancient heritage setting is actively "made underdeveloped", thus step by step losing their cultural potential for society. In this paper, different categories of collections from Təgray in northern Ethiopia are presented, such as collections of inscribed heritage objects of royal or ecclesiastical background kept in churches, inscriptions (ṣəḥuf əmni) and collections of genealogies in private homes or of manuscripts in church collections. In striking contrast to modern museums and archives, access is highly restricted by time organisation and hierarchies, i.e. establishing a gradual process of approaching to the meaning of the hidden heritage object – very different from the idea of unrestricted access to an abstract and imagined democratic public in modern collections, which manifests itself in a totally different organisation of space and in a static display of objects in contrast to the gradual, processual and dynamic process of approachment to an object or text in traditional setting.



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Restaurant Recommendations City Centre Thursday:

- Umai Ramenbar (japanese), Klostergasse 7-9
- Dhillons (Irish Pub), Reichsstraße 18
- Elliniki (greek), Reichsstraße 18
- Schiller (turkish), Schillerstraße 3

Restaurant Recommendations City Centre Friday:

- OUI - Simply Vegan, Münzgasse 18-20
- Stella (italian), Karl-Liebnecht-Straße 57
- Violino (italian), Mozartstraße 4
- Acapulco (mexican), Karl-Liebnecht-Straße 42
- Volkshaus (german), Karl-Liebnecht-Straße 30
- and many more in Münzgasse and Karl-Liebnecht-Straße