

Ṭefut: Mäṣḥafä ṭefut

GANNAGÉ (eds.), *Regards croisés sur le Moyen Âge arabe. Mélanges à la mémoire de Louis Pouzet s.j. (1928–2002)*, Paris 2005 (= *Mélanges de l'Université Saint-Joseph* 58), 609–26; DIANA SPENCER, “Trip to Wag and Northern Wallo”, *JES* 5, 1, 1967, 95–108, here 103.

Lit.: AfrZion 91f., 177f.; GIANFRANCO FIACCADORI, “Prototipi miniati dell'Ottateuco etiopico”, *Bollettino del Museo Bodoniano di Parma* 8, 1994 [1995], 69–102, here 72–80 and nn. 14–49 (92–98; Lit.).

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Təgray

T. (ጉግራይ; Amh. Təgre) is a historical region and a regional state of Ethiopia. The official name of the state is ብሔራዊ፣ ክልላዊ፣ ሙንግሥቲ፣ ጉግራይ (*Bəḥerawi Kallalawi Mängəsti Təgray*, “Təgray National Regional State”). It encompasses all the territories of Ṭəgrāñña-speakers (and a few minority groups closely linked with them) in Ethiopia; T. is separated from the northern Ṭəgrāñña territories by the River Ṭäräb, now serving as the state border to Ṭ Eritrea.

T.'s official language is Ṭəgrāñña. T. is situated between 12°–15° N and 36° 30'–40° 30' E and comprises 53,638 km² (according to the Tigrai Investment Guide); to the north, it borders to the state of Eritrea, to the west to northern Ṭ Sudan (Ṭ Kassala and Ṭ Qadarif provinces), to the south to the Amhara *kəlläl*, and to the east to Ṭ Afar *kəlläl*. T. has ca. 4.3 million inhabitants (CSA 2005). The greatest part of the population (ca. 80 %) are agriculturalists, contributing 46 % to the regional gross domestic product (2002/03). The highlands (11.5 % *däga* [Tgn. *dəgʷə'a*], 40.5 % *wäyna däga*) have the highest population density, specially in eastern T. and central T. The much less densely populated lowlands of T. (*qʷälla*) comprise 48 % of T.

The great majority of inhabitants are Orthodox Christians (95.5 % in 1994), with the exception of a small, but important Muslim subgroup (Ṭ Ğäbärti) and a few Catholics (mainly Ṭ Irob). Protestantism is only a very recent urban phenomenon. Despite a general impression of ethnic and cultural homogeneity, there are a few ethnic minorities at the borders of T., belonging to non-Ṭəgrāñña groups, such as the Ṭ Saho-speaking Ṭ Irob at the north-eastern border to Eritrea, the Ṭ Rayya Oromo in the south-east (mostly speaking Ṭəgrāñña today), the Ṭ Agäw-speaking Ṭ Ḥamta in Ṭ Abärgalle north of Ṭ Wag, a few Ṭ Kunama in the Ḥabäša-Kunama *wäräda* east of Ṭ Ḥumära, and scattered peripheral groups in the western lowlands, such as the Ḥare of the Ṭ Šällim Bet (related with the

Ṭ Gumuz) and “Ṭ Tuḵrir” in the Ḥumära area (EllLusAnt). Some of these groups have adopted Ṭəgrāñña as their first language.

T.'s administrative capital is Ṭ Mäqälä. Administratively, T. was divided into four, later six zones (*zoba*), which replaced the former *awrağğas* in 1991 (names with number of inhabitants of the four original zones in the year 2005 [CSA 2005] with their capitals): Western Zone (Mərabawi *zoba*, i.e. ‘western zone’, ca. 1 mio inhabitants; Ḥumära), Eastern Zone (Məbraqawi *zoba*, ca. 800.000 inhabitants; Ṭ Addigrat), Central Zone (Maḵäläy *zoba*, ca. 1.3 mio inhabitants; Ṭ Aksum), Southern Zone (Däbubawi *zoba*, ca. 1.2 mio inhabitants; Ṭ May Čäw); in a recent administrative reform some of these were split and first a North-Western Zone (Səmenawi Mərab *zoba*; Ḥnda Šəllase Šire) and later a South-Eastern Zone (Däbubawi Məbraq *zoba*; Mäqälä) were created.

T. went through numerous administrative changes in the course of its history. In 1991 T. was radically reshaped. During the reign of Ṭ Ḥaylä Šəllase I, and also the following *Därg* period (Ṭ Provisional Military Administrative Council), T. did not yet encompass Ṭ Wälqayt (until 1991 having been part of Ṭ Bägemdər), while Ṭ Əndärta in eastern T. extended over large Ṭ Afar areas including the Ṭ salt plains, which were given to Ṭ Afar *kəlläl*. Still in the 1930s the regions south of Əndärta, i.e. Ṭ Wägğärat and Ṭ Angot, formed the separate governorate called “Southern T.” (ZerEth 396). Modern T. is the result of a merger of diverse historical northern provinces (with Ṭəgrāñña- and Agäw-speakers), which were often independent from each other.

Ancient provinces of Təgray

Today's unity of Ṭəgrāñña territories south of the Märab river is a rather modern phenomenon. Most northern provinces were ruled by their own governors, often descending from local dynasties (s. below) and preserving a high degree of autonomy within the empire, e.g., in legal and judicial issues, taxation etc. Only rarely these territories were unified under one ruler.

The core of today's T. was the most important northern province and bore the name “T.” (henceforth called “T. proper”). Usually it controlled adjacent territories, which might be the reason why the term T. began to be used for the entire north. T. proper basically encompassed only Ṭ Adwa, Aksum (Tgn. *Aḵsum*, *Aḵʷsəm*,

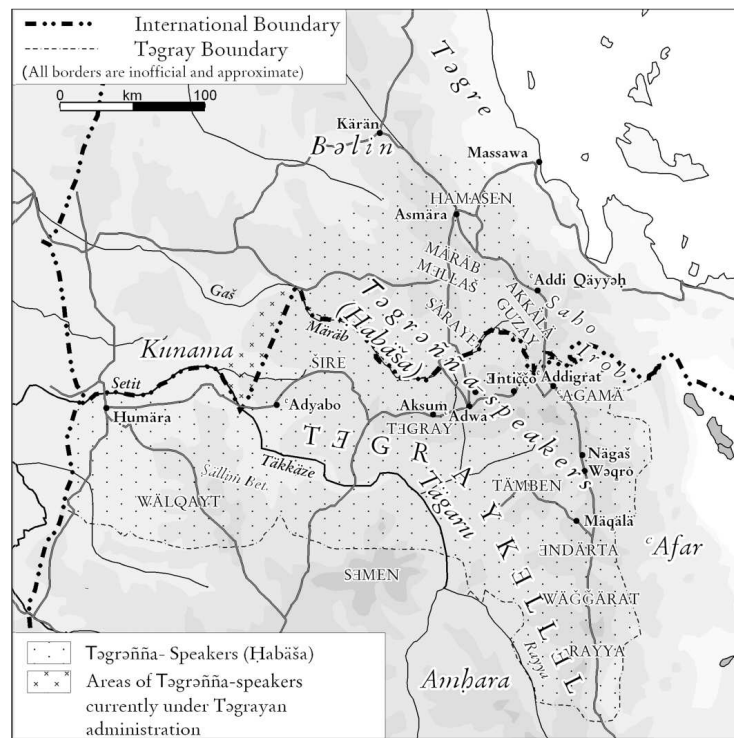
Gəʕaz also Akʷsəm) and ṚYəḥa (Tgn. Yāḥa), and regularly extended over ṚḤawzen (with Amba Ənda Şəyon) and ṚƏntiçço. It included sometimes wider areas, such as ṚŞire and ṚTämben, which, however, kept their own separate identities and often their local governors.

Ḥawzen was an important province seemingly already in Aksumite times (with important early rock-hewn churches, s. e.g., Plant 1985:175f.); according to the *Gädlä Märqorewos*, in the 13th cent. Ḥawzen encompassed wide areas from today's Ḥawzen to the ʕAfar salt plains in the east. Consequently, over the centuries the realm of T. regularly extended over all these territories (s. ill.: 17th cent. map). T.ämben was included into T. already in the 17th cent.

(LudHist I, iii, §28), and at times also well before. An ancient permanent boundary of T. proper to the south is the ṚTäkkäze, in ancient sources equalled with the ṚNile River (HuntGeogr 42). Therefore T. proper together with its dependencies was occasionally also called Täkkäze Məlläş ('beyond the Täkkäze').

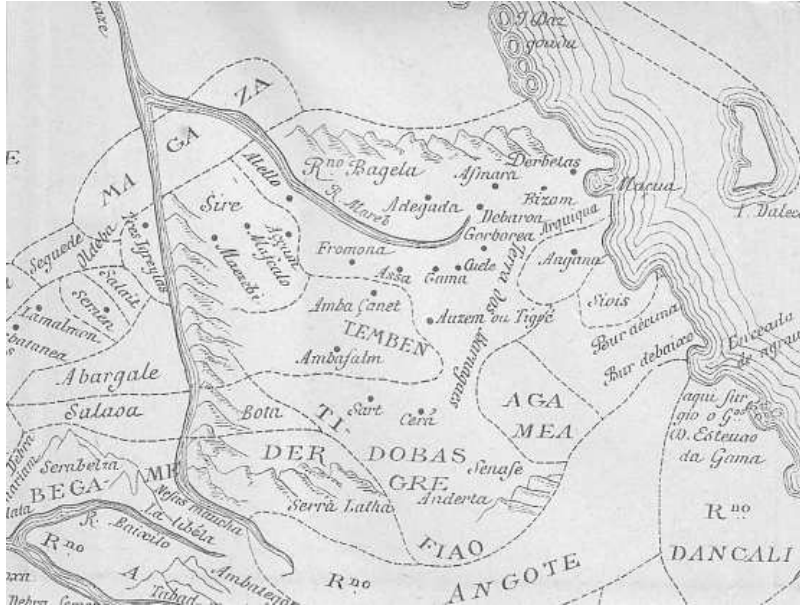
Over a long period, the capital of T. proper was Ḥawzen in the (sub-)province Ḥaramat. Already in the 17th cent. this town served as a seat of governors (PerrZarY, annex: Ḥawzen was then also "called Təgre"). In the 19th cent. it again served as the capital, e.g., of ṚWəbe Ḥaylä Maryam and *nəguś* ṚNəguşe. ʕAdwa assumed the role of a capital in the 18th cent. under ʕAmdä Haymanot, and again later (starting from the 1880s in competition with the new capital Mäqälä).

T. proper was of strategic importance, both symbolically, as it included the sacred town of Aksum, and economically, due to important trade routes from the east (i.e. ʕAgämä and Əndärtä) and the north. It included fertile plains (e.g., to the west of Aksum), and strategically important mountains. "The one who controlled Amba Ənda Şəyon controlled T." (Markham 1869:263; s. Tsegay Berhe in PICES 14, 554). Still in the 20th cent. T. proper was a province of its own in the



framework of a wider homonymous province, also called T. (ZerÉth 393). Even if well before the 20th cent. occasionally the term "T." already extended over areas outside T. proper, local parlance preserved the old provincial names, and the term "T." is still used by rural people of T. as referring only to ʕAdwa *awraggä*, while other regions of modern T. are still considered to be "outside T." by elders and rural people (Smidt in WenDAE II).

Several names of the other northern provinces in today's T. are very ancient (for example, the ṚʕAgämä were already mentioned in the *Monumentum Adulitanum*), and persisted from their first mention in ancient Ṛinscriptions or medieval documents until modernity, while others only existed temporarily, shaped for the needs of newly appointed governors. Historical provinces are Şire, ṚAdyabo, ṚḤaramat (with Ḥawzen), ṚGärʕalta, T.ämben (or Wärʕi *məlläş*, its border river Wärʕi separating it from T. proper), ʕAgämä (including the Irob mountains), ṚŞəraʕ (in the 20th cent. replaced by the ṚKələttä Awləʕalo *awraggä*), ṚWämbärtä (with Aşbi and Dära), Əndärtä (historically including the Arho saltplains of the ʕAfar lowlands, with the *bäʕalgäda*, ṚBalgäda, the controller



Extract from a map of Ethiopia after d'Almeida and others, 1662 (redrawn ca. 1680), showing the northern provinces: Təgray ("Tigre") with the Ādwa region, Hawzen and Ēndārta in that time was unified with the realm of the *bəhər nəgəs* ("Terra dos Barnagaes"), but Āgamä ("Agamea"), Təmben, Bur, Şire being separate provinces (note: Aççum = Aksum, Ānderta = Ēndārta, Arquiqua = Hərgigo, Assa = Assam, i.e. later Ādwa, Auzem = Hawzen, Bagela = Baqla, Cerä = Şara², i.e. Agula², Daleca = Dahlak, Dobas = Doba^a, Guele = G^wal^a, i.e. later Āddigrat, Lamalmon = Limulima, Maçua = Massawa, Magaza = Mäzäga, Oldeba = Waldəbba, Salaoa = Säläwa, Sart = Sahart, Seguede = Şägäde); from PerrZarY, annex

of the salt trade), ↗Səhart, ↗Säläwa, Wägğärat, ↗Rayya Āzäbo (submitted only in the 19th cent. by *ase* ↗Yohännəs IV), and in the west ↗Şällämt and Wälqayt (originally encompassing only the western T. highlands), and finally the ↗Mäzäga lowlands, a former Muslim sultanate in the west successively included into the sphere of influence of Wälqayt. Some smaller territories were at times independent from the rulers of these greater provinces; the exact boundaries could change quickly following the political (and military) fortunes of their rulers (for several provinces of the north which existed then separately see the tax registers of *ase* ↗Tewodros II; Girma-Selassie Asfaw – Richard Pankhurst 1978).

The spiritual core of T. was and is Aksum. Even if being formally under the rulership of the central province (T. proper), the town enjoyed a special status, as a free city with its own self-government. Its administrators were the ↗*nəburä əd*, a governor appointed by the Ethiopian ruler, and the *qarigeta*, the mayor elected by the male members of the seven "Aksumite clans" of Aksum, Mäläkyä Aksum, Bägi^o, Fərhəba, Kuduk^{wi}, Wäldmaybiḥ,

Akoro und Nəfas. These encompassed the entire whole indigenous city population, who was not to pay any taxes (for new research on the self-government of Aksum s. Muluwork Kidanemariam 2010; Smidt in WenDAE II). The *nəburä əd* represented the sphere of the Ethiopian state and often descended from local leading families; if he was a layman, he appointed an *afä nəburä əd* ("speaker of the n.") for the administration of church issues. Aksum as the guardian of the Tables of the Law (*şəlatä muse*, also identified as *tabotä şəyon*; ↗Ark of Covenant) was regarded as "a church". On this ground its priests did not allow

ase Yohännəs IV to permanently establish his royal *kätäma* there (s. the plan in DAE I), who therefore had to found another capital. The city population managed to defend their traditional self-government – with the *qarigeta* being independent from the *nəburä əd* – even throughout the 20th cent. politics of centralization by *ase* Ḥaylä Şöllase I.

First mention of Təgray in ancient sources

The oldest inscriptions and texts referring to the population of the Aksumite kingdom and its neighbours do not know the term T. yet; they show an ethnic diversity, which has partially disappeared today. A variant of the term T. first appears in a 10th-cent. gloss to ↗Cosmas Indicopleustes, i.e. after the Aksumite period; according to this source important groups of the region were the "Tigrətai" and the "Agazē" (i.e. ↗Ag^cazi), the latter being the Aksumites (Hunt-Geogr 43; Wolska-Conus 1968; cp. also the Təgrāñña writer Fesseḥa Giyorgis 1987:173f., who extends the term *bəherä* Ag^cazi, i.e. Aksum, over all of Ethiopia; BerTarik uses the term *mədrä* Ag^oazit [sic] for the Eritrean highlands).

The toponym T. is probably originally ethnic; the “Tigrētai” then meant “the tribes near ḤAdulis” (HuntGeogr 43, 45). They correspond to the ḤTəgre groups living in the same area today; however, a historical identity between today’s sub-groups and the 10th cent. groups cannot be supposed, as this could not explain the existence of the toponym “T.” for the Aksum–^cAdwa area. It should be concluded that T. groups lived along the main route between Aksum and the coast, and later separated, both ethnically and linguistically. There is no indication that the term T. could be explained through Gə^cəz *gārārā (‘subdue’), with the meaning ‘the submitted’ (in supposed contrast to the “free” Ag^caziyan linked with the rulers of Aksum), as this could not explain why the most important province took the name T. The term might even not be Ethiosemitic and predate the Sabaeen presence in Ethiopia. It is not excluded that the term *tkʷr.w* (“Tekaru”; SerHist 25) from a list of southern peoples and countries allegedly subdued by Pharaonic Egypt in the 15th cent. B.C. may already be linked with the term T.; in this case it should mean a region within or in the vicinity of ḤPunt.

Population history

T. was densely populated since ancient times; research in Lake sediments of ḤḤašəngā show that ecological change started with first dense settlements ca. 4,000 years ago. Today’s T. region is the result of a complex process of internal migrations, cultural assimilation and also expansion (in western T.), as well as of unification, separation, and re-unification of diverse Təgrəñña subgroups and provinces; starting from an early age T. was marked by the dynamics of interaction between Cushitic-speaking groups (probably the most ancient population of T.) and Semitic-speakers, whose language and political culture marked T. deeply. Placenames are usually of Cushitic and Semitic origin; several of the latter can be linked with toponyms in southern Arabia. Pre-Aksumite inscriptions show that T. was marked by a Sabaic-influenced kingdom (ḤD^cMT), which had merged with a local culture. In later Aksumite times migration again linked both sides of the Red Sea, with Aksumite settlements also on the Arabian side. Toponyms indicate that the T. highlands had an important (Pre-)Agāw population in ancient times (the house-style specific for Agāw regions reaching up to Aksum, in a region with Agāw toponyms);

north of it there was a ḤBeḡa migration after the fall of Aksum, and later several migrations of Agāw groups (ḤAdkāmā Mälga[?]; ḤBilin).

Overpopulated T. was a source for migrations over centuries, e.g., to the south, numerous southern groups claiming origin from T. The history of migration (ḤPopulation history) also links much of the Eritrean highland population with T. Oral tradition maintains that the Təgrəñña groups of ḤḤamasen and ḤAkkälä Guzay descend from a 13th-cent. leader, called “*nəguś*” Meroni in the tradition, who had led his followers from T. to the Eritrean highlands (assimilating the older population of partially Beḡa background). There are numerous other examples of groups who migrated from T. at different times. For example, according to oral traditions collected and published by Conti Rossini (1942:162, 189, nn. 12–13), Wəqro is said to be the ancient place of origin of several Təgrəñña groups who had migrated to Eritrea (Kälkälti, Wəqārti and Šəllälə). The important ḤḤəggälä sub-group is found both in T. and Akkälä Guzay. One of the last important migrations from T. took place in the 19th cent., when *aše* Yoḥannəs IV placed Təgrayan lords as governors over the ḤMäräb Məlläš (i.e. mainly the Eritrean highlands), such as *ras* ḤAlula ḤḤəngəda from Tämbeñ. Many Tämbeñay settled especially in the Asmära area, mixing with the local inhabitants. The foundation of the Italian Colonia Eritrea attracted further migrants from T., including Muslim ḤḤäbärti merchants.

The population of T. has preserved ancient self-designations, usually linked with the names of their historical provinces (at least some of which might originally have been ethnonyms); etymologically some can be linked to the Ethio-Sabaean past (e.g., ḤḤəra[?]), but most are of unclear etymology. Inhabitants of T. call themselves Təgaru (Tgn. sg. Təgraway; Amh. pl. Təgrawiyan [neolog. from Gə^cəz], Təgre). Examples for other ancient province names and self-designations are: ḤAgamä (nisba: ḤAgamä), Rayya (Rayya), ḤḤəra[?] (*Säb^aa ḤḤəra[?]*; in the Aḣbi area ḤḤəra[?]ti for a sub-group), Tämbeñ (Tämbeñay) etc. In oral tradition, the terms Ag[?]aziyan and Sabawiyan for the inhabitants of T. proper and ḤAgamä are still in use. Other ancient ethnonyms are still preserved in names of villages or small districts (e.g., the 8th/9th cent. Gämbela [HuntGeogr 43], now a village south of Mäqälä; the “kingdom” Agabo, known from the stelae of Maryam ḤAnza, in village names in eastern T. [Kropp 2009]).

Cultural heritage

The cultural heritage of T. is particularly rich. T. hosts the UNESCO world heritage site of the Aksum stelae park (↗Stelae), numerous medieval ↗rock-hewn churches, with a special concentration in eastern T. (Teweldemedhin Josief 1970; Plant 1985; Lepage – Mercier 2005) and other church buildings dating from the ancient Aksumite period (such as Däbrä Damo monastery), often richly painted (↗Painting). Archaeological research has been able to document a great density of cultural remains from the stone age until medieval times (Godet 1977).

T. as the core of the Aksumite Empire bears the oldest witnesses of Christianisation of the region. The monastery ↗Ənda Abba Sälama, an important, but remote pilgrimage site in the mountains of Tämben, is said to host the grave of Frumentius (↗Sälama Käsate Bərhan; CRStor 258); monasteries and churches attributed to the ↗Nine Saints are found all over T. The sometimes rich ↗manuscript collections of churches and monasteries are under threat due to economic decline of the Church (following the 20th cent. land reforms; ↗land tenure); they preserve some of the oldest surviving manuscripts of Ethiopia (such as in the monastery ↗Ənda Abba Gäräma near ʿAdwa).

Most important for the reconstruction of the history of regional interrelations, political and genealogical alliances and dependencies, governors, and ancient administrative structures are land charters, documenting *gʷalti* and *rəsti* rights (↗Gʷalt; ↗Rəst; cp. CrumLand; HuntLand). The most prominent text preserving legal documents – some allegedly Aksumite – is the *Liber Axumae* (↗Aksum: Mäṣḥafä Aksum), which documents traditions on Aksum and Aksum Şəyon, land rights, and duties towards the church. Written documents are amended by a rich, and often very strictly transmitted oral tradition on ↗genealogies and land rights, poetry, songs and legends which form a rich intangible heritage of T.

In the course of history, many sanctuaries in T. were affected by war, especially in the 16th cent., when the armies of *imām* ↗Aḥmad b. İbrāhīm al-Ġāzī occupied most of T., destroying churches and monasteries (however, the Aksumite Däbrä Damo, which offered refuge to *aşe* ↗Ləbnä Dəngəl, stayed unharmed). A great part of the ancient manuscript heritage got lost in that period (↗Futuḥ al-Ḥabaša; BassHist).

As the home to the oldest Muslim population of Ethiopia, T. also possesses Muslim sites (es-

pecially the pilgrimage site of ↗Nägaš; architectural remains in Wägər Ḥariba, and possibly in Maryam ↗Nazret) and inscriptions. In addition, during the 16th cent a group of Portuguese soldiers together with ↗Jesuit missionaries founded the settlement of ↗Fəremona, which included a Catholic church (cp. the Portuguese descriptions of T., Beccari 1912; Barradas 1996). After Catholicism was re-established among a minority by de ↗Jacobis (OMahPh) in the 19th cent., some new churches were built.

Rulers of Təgray

A “Təgrayan dynasty” in the proper sense never came into existence, the competing dynasties of the respective T. provinces being too strong. At times, local provincial rulers managed to establish their rule over most Təgrāñña provinces.

Temporarily, the northern provinces were unified under one to two rulers, since at least the 14th cent. mainly the ↗*təgre mäkʷännan*, usually seated in the Ḥawzen or ʿAdwa area (i.e., T. proper), and, further north, the ↗*bahər nägaš*, who controlled the trade routes to the ↗Red Sea. Only rarely all territories were unified in one hand; examples being *däggazmač* ↗Kəflä Waḥəd in the late 16th cent., the 17th cent. ruler *däggazmač* ↗Həbsəllus (appointed over the huge territory “↗Bambolo məllaš” extending from Gondär over T. into today’s Eritrea), his son *däggazmač* ↗Gäbrä Krəstos of Ḥamasen, in the 18th cent. *däggazmač* ↗Amdä Haymanot, succeeded by the much more powerful *ras* ↗Mikaʿel Şəḥul, and, finally, in the 19th cent. *aşe* Yoḥannəs IV and his family members.

The 18th cent. “maiordomus” of Ethiopia Mikaʿel Şəḥul formed a greater T., which after him virtually became a separate kingdom. He was succeeded by *raʿsi* ↗Wäldä Şəllase of Əndarta, who ruled T. independently in the ↗*Zämänä mäsaḥənt*; and he in turn by *däggiyat* ↗Säbagadis of the *šum ʿagamä* dynasty, whose successor was his son-in-law ↗Wəbe of the Amharic-speaking ↗Səmen (Adhana Haile Adhana 1998:44). Rulers of Təgrayan provinces were almost always of Təgrayan origin; in this sense, Wəbe’s rule was a new phenomenon and is often perceived in oral tradition as a period of “oppression by an outsider”. However, even the rule by Təgrayan princes were often perceived as such by locals, if they did not descend from their own local dynasties; this regularly motivated popular support to numerous competing princes (e.g., ↗Kaša Golğa against Kaša Mərça, the later Yoḥannəs IV).

There was no strong concept of a “pan-Təgrayan” ethnicity, local identities often being stronger. Some areas never or only rarely submitted to the rule of a Təgrayan overlord, but stayed under their own autonomous rulers (such as Ҳамасен for most of the time, Wälqayt, Wägğarat, Rayya, Zəbul etc.); this was in a way solved by *aše* Yoһannəs IV, who due to his descent from all important Təgrayan dynasties could rally support from most Təgrayan regions (BTafY; ZewYohan). After his accession to the imperial throne, T. was governed by his uncle /Ar'aya Šəllase Dəmsu, who died shortly after Yoһannəs. Ar'aya's successor *ra'si* Mängäša Yoһannəs, the Emperor's son, was only to some degree able to keep T. under his control. *Aše* /Mənilək II used the situation to partition again T. along older borders between several governors, who went into war against each other immediately after his death (e.g., /Gäbrä Šəllase Barya Gabər of Aksum and /Səbhat Arägawi of the 'Agamä dynasty).

Later, T. was given as a fief to other descendants of Yoһannəs. Thus the first “Təgrayan” dynasty was created, which, however, depended on support of the Šəwan-dominated state. In a brief attempt to exploit Təgrayan discontent with Šəwan rule for his own power interests, /Ҳaylä Šəllase Gugsä from that dynasty allied with the Italians in the war of 1935–36 to become ruler of a more autonomous T. This, however, proved to be a political miscalculation. Instead of becoming an autonomous principedom, T. was included into Eritrea within /Africa Orientale Italiana. Only when the fortune of the Italian occupants changed in World War II, they placed *nəguś* /Šəyyum Mängäša as their governor over T. After the Emperor's return from exile, he was confirmed as a governor (with the title /*lə'ul ras*), but mainly nominally. His son, *lə'ul ras* Mängäša Šəyyum, succeeded him in 1960 and was deposed in the /Revolution of 1974. After that he was involved in the formation of the armed Ethiopian Democratic Union in the western lowlands, together with General /Iyasu Mängäša (s. EAE vol. 5).

This “Təgrayan dynasty” strongly relied on Christian symbolism and deducted their legitimacy from their control of Aksum, which hosts the church /Aksum Şəyon with the Ark of the Covenant. “Defined by its predominant Christian character, T. formed not only a durable component of the Ethiopian nation but was also part of backbone of the Ethiopian state” (Adhana Haile Adhana 1998:43). The rulership over T.

(and Ethiopia) was occasionally identified with the rulership over Aksum Şəyon by powerful rulers with connection to T. Consequently, even the term Şəyon (/Zion) could be used in exchange with T. in specific contexts. Yoһannəs IV called himself *nəguśä şəyon* (e.g., on a silver *nəgarit* of his godson *ras* /Mika'el Ali, of Wällo, kept in Aksum Şəyon, s. Smidt in WenDAE II). Creating a sort of spiritual succession, Mika'el Ali called himself *nəguśä şəyon* after his coronation as *nəguś* of T. in 1914 (he translating it into Arabic as ‘king of T.’; Smidt 2007/08:436f.; cp. also GebMollyas).

Also the history of /titles and ranks in T. shows interesting features and reflects the complex local systems of government. T. knows a wide variety of ancient state and cultural titles and designations of ranks and offices. Their meaning often differed from the meaning these or similar titles have acquired in territories further south (/Amhara). Some are remnants of an ancient administrative system (many of these old titles have vanished today, e.g., the /*hasgwa* and /*aqqabe şənsən* of 'Endarta), others are expressions of local cultural and socio-political structures (e.g., *abbo gaz* [/Gaz]; *hanta* etc.).

Modern Təgray

Modern T. as a united province has its origin in the unification of its (sub-)provinces by *aše* Yoһannəs IV and his successors. This did not, however, change the ancient claims for autonomy by local leaders and by several quite egalitarian, non-feudalist peasant communities (Abdulkader Saleh et al. 2008). After its hayday under Yoһannəs, T. was heavily challenged, and was gradually reduced in importance within Ethiopia, and outside influence within T. increased. T. oral traditions preserve numerous poems and legends which report on T. resistance against non-T. lords (to name only few examples, s. Conti Rossini 1906, 1942; for an 1898 *awağ* of *ra'si* Mängäša Yoһannəs calling for armed resistance against Mənilək II, s. Mekonnen Birhane 1998/99:67f., with further texts on T. resistance; cp. also a war-song of 1906, Smidt 2007).

Much of T. was briefly occupied by the Italians in the foremath of the 1896 Battle of 'Adwa (/Italian War, 1895–96). Again, T. was one of the major battle grounds during the /Italian War 1935–36, with an initial success by the Ethiopians in the First Battle of Təmben in January 1936, and their dramatic defeat in the Second

Battle a month later; after the Battle of May Čaw in southern T. (followed by attacks of Rayya against *aše* Ḥaylä Šəllase's army), the Ethiopian government collapsed.

During Italian occupation, T. was included into Eritrea (Ḥ Eritrea: Administrative division), and then after 1941 reunified with restored Ethiopia (s. British Military Administration of Ethiopia, EAE vol. 5). Ḥaylä Šəllase's harsh measures to establish control by the central government, however, quickly led to local resistance. Significantly, the Ḥ *Wäyyanä* rebellion started in the province of Wägğarat, which was especially marked by egalitarian structures. After the rebels had captured the capital Mäqälä, heavy bombing by the British in 1943 ended the uprising. This was followed by a further process of marginalization of T., which was also heavily affected by the 1970s and 1980s Ḥ famines (often caused by Ḥ resettlement measures).

Measures of centralisation, aggressive marginalisation, economic decline and political suppression led to the creation of local armed resistance movements in the 1970s, especially the Ḥ Tigray People's Liberation Front (TPLF). During the following liberation struggle mainly three options for the political future of T. were discussed among the insurgents: the creation of an ethnic-based independent "Greater T.", incorporating the Eritrean highlands "lost in 1889" (i.e. the "T. Təgrəññi" concept already shortly propagated by the Eritrean politician Ḥ Wäldä Ab Wäldä Maryam in the 1940s), or the full inclusion of T. into Ethiopia, with T. as the spearhead of liberation of all Ethiopians from oppression; a third option aimed first at "the liberation of T. as such", leaving the question of T.'s role within Ethiopia "to the historical process" (Adhana Haile Adhana 1998: 48). Starting from 1989 T. was under full control by the TPLF, with rock-hewn headquarters in ʿAddi Gäzaʿti nearby Ḥ Mälfa. Social, economic and political reforms, including a major land reform (Smidt 2008), were already started in that period and consolidated when the TPLF took over the government officially in 1991.

T. was strongly affected by the Eritrean-Ethiopian war of 1998–2000 (partially caused by unsolved contradictions between local rights and international legal obligations, cp. Smidt in Abdulkader Saleh et al. 1998: 293–321; for cartography cp. Ciampi in PICES 14), but has witnessed an economic revival since then. The process of historization of T.'s role in the radi-

cal change of government in Ethiopia in 1991 has just started. There are already serious studies on the origins of the liberation struggle (Gebru Tareke 1991). The internal structures of the early TPLF and the history of its leading figures are still under much discussion, but subject of first studies and accounts (e.g., Solomon Inquai 2007; Haylay Hadgu 2009, and cp. its counter-work Asgädä Gäbrä Šəllase Wäldä Mikaʿel 2009).

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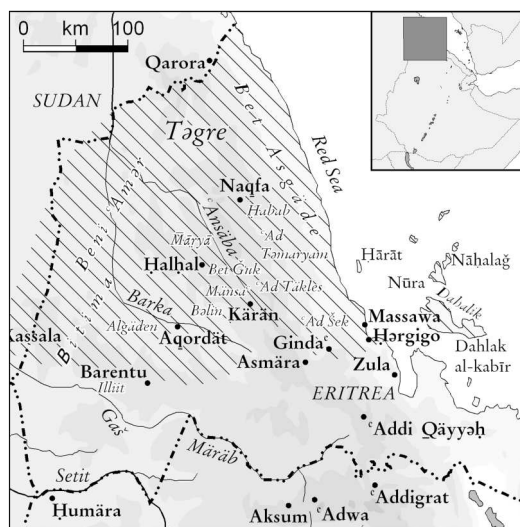
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Wolbert Smidt

Təgre

Təgre language

T. is a northern ሳEthio-Semitic language spoken in ሳEritrea (provinces Northern Red Sea, ሳAnsāba, Gaš-Barka, and Dahlak Archipelago) by ca. 800,000 people (1997 Census, s. Gordon 2005:112); there are also some T.-speakers in



Sudan. Saleh Mahmud (2005:70) establishes three major dialect groups, consisting of the following dialects: 1) Sāḡəl [or Ḥabāb], Barkā [or Beni ሳAmər], Māryā ሳallām; 2) Mansaᶜ, Bet ḡuk, Māryā Qayāḡ; 3) Samhar (cf. also Morin 1996). A variety spoken on the Dahlak Kebir island of the Dahlak Archipelago, traditionally considered to be a further T. dialect, is claimed by Simeone-Senelle (2006) to be a separate language (cf. also Saleh Mahmud 2005:73, n. 3; ሳDahlak islands: Haka na Dahālik). The present survey is based on the Mansaᶜ dialect, described by Raz (1983 etc.).

The language is used in everyday communication as well as in mass media and as a medium of education in primary school (Ethiopic ሳscript is employed). Collections of oral literature in T. have been written down and published by Rodén (1913) and Littmann (1910; 1911; 1949). Bible translation into T. was initiated at the end of the 19th cent. by the Swedish Mission in Eritrea; the entire New Testament in T. appeared in 1902. The first original novel in T. was published recently (Maḡammad-ᶜAli Ibrāḡim 2007).

Consonantal inventory (consonants in brackets are rarely used): labials (*p*), *b*, (*ḡ*), *f*, *m*, *w*; alveolars *t*, *d*, *ṭ*, *s*, *z*, *ṣ*, *n*, *r*, *l*; palatals *š*, *ž*, *č*, *ḡ*, *č*, *y*; velars *k*, *g*, *q*, (*ḡ*); pharyngeals *ḡ*, ᶜ; glottals *h*, ᶜ. Vowels are: *i*, *u*, *e*, *ə*, *o*, *a*, *ā*. *ə* is defined by Raz (1983:6) as a mid-central vowel. Vowel length is phonemic only for the vowel *a* (however, in the majority of contexts the opposition between the short and long *a* is both quantitative and qualitative: [ä] vs. [ā]). In word-final position, the opposition between *a* and *ā* is neutralized.