

church) enjoyed in the country. Historical landmarks for the status of specific S. appear to have been episodes recounted in the hagiographical literature showing how at crucial moments the supplications of the faithful were responded to and their expectations were met. One recalls such events as the campaign of Kaleb against Finḥas (↗Yūsuf Asʿar Yaʿʿar) in South Arabia, which was won thanks to the miraculous help of *abba* Pāntālewōn (the episode is reinterpreted in the Vita of Zāmikaʿel Arāgawi), or the campaign of *ase* ↗Bāʿādā Maryam against ↗Dobaʿa won thanks to Tāklā Haymanot through the supplication of *abunä* ↗Mārḥa Krəstos, Tāklā Haymanot's "representative" on earth (cp. also PerrZarY 58). The Ethiopian emperors' custom of taking *tabots* on campaign might have had a similar function. Among recent events, the Battle of ↗Adwa must be mentioned, which coincided with the feast of St. George, whose role in the outcome of the battle was never doubted (cp. ↗Gännätä Şəge Giyorgis).

On the other hand, Vitae and Miracles teach the faithful that disrespect to a patron S., or lack of loyalty to him and interruption of the "contract" may cause the S.'s rage and lead to harsh punishment (death and perdition of the soul). If a misdeed was forgiven, bodily death but salvation of the soul was still considered a favourable outcome. "Inactivity" of a S. in decisive situations would in the first place hint to moral deficiency of his servants, especially ecclesiastics, and their inability to fulfil their part of the "contract".

Canonization

It is commonly thought that canonization is a feature assumed by the EOTC in recent times, with the establishing of the Holy Synod (Aymro Wondmagegnehu – Joachim Motovu 1970:86). Formerly, canonization did not exist as a process consisting of checking the identity of a S. and his/her hagiography, conducted in accordance with specific criteria. Quite the opposite, as in other Eastern Christian traditions, veneration started as a consequence of a spontaneous decision of the faithful wishing to honour a pious miracle-maker; popular veneration was *de facto* the main (and apparently strict) criterion for a person to be considered a S. It seems that consecration of the first *tabot* in honour of a S., which could be done only by the metropolitan (↗Pappas), marked the formal acceptance of his/her sanctity and approval of the veneration. As the tradition has it today, there

is no S. for whom no *tabot* is dedicated (Fritsch 2001:67). Another kind of formal recognition of a S. might have been his/her acceptance into the *Sankeassar*, yet it is also commonly stated that the book encompasses only stories of S. "who are known", whereas there are many holy persons who (still) remain unknown. In any case, in the 20th cent. the EOTC canonized only a few personalities: the late Ethiopian Patriarchs (↗Basəlyos, ↗Tewoflos, ↗Tāklā Haymanot); *abunä* ↗Petros (killed by the Italians; a church in his name was built in ↗Fəčče, his birth place); the victims of "↗Graziani's massacre" who were proclaimed martyrs.

Src.: AKLILÄ BĒRHAN WÄLDÄ QIRQOS, መርሐ ልቦና (*Mārḥā labbuna*, 'The Guide of the Intellect'), Addis Abāba 1943 A.M. [1951 A.D.], 72–82; EMMI V, 81–87, no. 1601; Patriarchate of the ETHIOPIAN ORTHODOX TĀWAHĒDO CHURCH (ed.), የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን ለምንት ሥርዓተ ስምጻኮች፣ የወጥ፣ ግንኙነት, *The Ethiopian Orthodox Tewahedo Church Faith, Order of Worship and Ecumenical Relations*, Addis Abāba 1988 A.M. [1996 A.D.], 53–59 (Amh.) = 56–62 (Engl.); qāsis KÄFFYALĀW MĀRAHI, ክብር፣ ቅዱሳን (*Kabrā qaddusan*, 'Honour of the Saints'), Addis Abāba 1995 A. D. [2002/03 A.D.].

Lit.: AmhChurchD; AYMRO WONDmagegnehu – JOACHIM MOTOVU, *The Ethiopian Orthodox Church*, Addis Abāba 1970, 82–91; WILLIAM BUSHHELL – BAIDEMARIAM DESTA – KIM BUSHHELL, "From Hagiography to Ethnography via Psychophysiology: Towards an Understanding of Advanced Ethiopian Christian Ascetics", in: *PICES* 11, vol. 2, 41–60; CHRISTINE CHAILLOT, *The Ethiopian Orthodox Tewahedo Church Tradition*, Paris 2002, 132–39; EncSan; EMMANUEL FRITSCH, *The Liturgical Year of the Ethiopian Church*, Addis Abāba 2001 (Ethiopian Review of Cultures. Special Issue 9–10), 56ff., 63–72, 360f.; FRIEDRICH HEYER, *Die Kirche Äthiopiens. Eine Bestandsaufnahme*, Berlin – New York 1971 (Theologische Bibliothek Töpelmann 22), 98–101; STEVEN KAPLAN, "The Ethiopian Cult of the Saints", *Paideuma* 32, 1986, 1–13; KapMon; KinBibl; PAOLO MARRASSINI, *Gadla Yohannes Mesraqawi. Vita di Yohannes L'Orientale*, Firenze 1981 (Quaderni di Semitistica 10), xxxv–cix; ID., "A Note on Zāgʿe Kingship", in: HERRMANN JUNGRAITHMAYR – ANDREAS KRONENBERG – KARL HEINZ STRIEDTER (eds.), *Afrika Studien: Eike Haberland zum 65. Geburtstag*, 2 vols., Wiesbaden 1989 (= *Paideuma* 35–36), vol. 1, 185–88; ID., "The 'Egyptian Saints' of the Abyssinian Hagiography", *Aethiopica* 8, 2005, 112–29; TADDESSE TAMRAT, "Feudalism in Heaven and on Earth: Ideology and Political Structure in Medieval Ethiopia", in: *PICES* 7, 195–200.

Denis Nonsitsin

Saints, Muslim ↗Walī; ↗Holy men, Islamic

Šakačo

Šakačo language

The Š. language (self-name: *Šekki noono*, lit. 'Šekka language'; the name Moča is seen as de-

ogatory; not to be confused with ↗Šeko, a ↗Dizoid language) is spoken by the Š. people (also known as Šekačo or Šekičo) in the forested highlands of south-west Ethiopia (the Šekka zone of the Southern Nations, Nationalities and Peoples' Region). The two major towns in the Š.-speaking area are Maša and Geča (for location s. map for Šeko). According to the 1998 Census, there are ca. 54,900 mother tongue speakers of Š. (cf. Gordon 2005: 118).

As a South ↗Gonga language (Fleming in BendNonSLang), Š. is a member of the ↗Afro-Asiatic, North ↗Omototic language family. It is closely related to ↗Kāfa with which it exhibits a lexical similarity of 69.5 % (ibid.). Although these two groups share a common history and culture, there is a definite feeling of separate identity among the Š. people.

Š. has 21 consonant phonemes (cf. Leslau 1959; Fleming in BendNonSLang): plosives *p, b, t, d, k, g, ʔ*, ejectives *p, t, č, q*, affricates *č, ǰ*, fricatives *s, š, h*, nasals *m, n*, a trill *r* and approximants *w, y*. The sounds *f* (allophone of *p*), *w, r, š, y, ʔ, h* are never geminated; *p, l, ǰ* only occur intervocalically and geminated; *s, č*, when intervocalic, are geminated. Š. has a five-vowel system with contrastive short and long vowels: *i, e, a, o, u*. The area of tone and stress in Š. needs further research.

Most nouns end in *-o*, e.g. 'aš-o 'man'. The normal plural marker is *-noši*, e.g. 'aš-o-noši 'men'. A small number of nouns denoting female beings end in *-e*, e.g. 'mečč-e 'wife'. Most proper names and a few nouns end in *-i*, e.g. 'mūm-i 'cow'. In a discourse a noun can be made definite by adding a demonstrative and/or the suffix *-yo*, e.g. 'are 'aš-o-noši-yo 'those people'. The adjective marker is *-a*, e.g., 'oog-a 'kero 'a big house'. The direct object is marked by the suffix *-n*. The genitive marker is mostly *-i*, e.g. 'aš-i 'ker-o 'the man's house'.

The independent personal pronouns are: 1st pers. sg. 'ta, 2nd pers. sg. 'ne, 2nd pers. sg. polite 'itti, 3rd pers. sg. masc. 'aro, 3rd pers. sg. fem. 'are, 3rd pers. sg. polite 'boosi, 1st pers. pl. 'no, 2nd pers. pl. i'ttoši, 3rd pers. pl. 'boonoši.

Several verb classes are distinguished according to the changes that occur between the basic and the imperative stems. In the following examples, 1 has the imperative marker *-b-* (preceded by a connecting vowel), whereas in 2 and 3, the imperative is marked by the changed stem and the suffix set: 1. 'ter-i-ye 'he went', 'ter-i-b-e 'go!' (no change in stem). 2. 'deebb-i-ye 'he brought', 'deeb-e

'bring!' (final geminated consonant becomes single). 3. 'uss-i-ye 'he drank', 'uw-e 'drink!' (final consonant changes into a "softer sound"). The negation maker is *-aa*: 'te'r-aa-no-ne 'he did not go'. The continuative aspect is marked by *-bee*: 'ter-i-'bee-to-ne 'he is going'.

The suffix set for the perfective aspect is: 1st pers. sg. *-owe*, 2nd pers. sg. *-ine*, 2nd pers. sg. polite *-ite*, 3rd pers. sg. masc. *-e*, 3rd pers. sg. fem. *-ane*, 3rd pers. sg. polite *-oone*, 1st pers. pl. *-one*, 2nd pers. pl. *-ote*, 3rd pers. pl. *-eete*. For the imperfective aspect it is: 1st pers. sg. *-taane*, 2nd pers. sg. *-neene*, 2nd pers. sg. polite *-ittine*, 3rd pers. sg. masc. *-ne*, 3rd pers. sg. fem. *-ine*, 3rd pers. sg. polite *-none*, 1st pers. pl. *-noone*, 2nd pers. pl. *-ittošine*, 3rd pers. pl. *-nošine*. For the imperfective negative the language sometimes employs special short forms. Of particular interest here is that the expected imperfective suffix set is replaced by the perfective suffix set for these short forms: *di'h-aa-čč-eyo-nošine* 'they will not fall' (standard), *di'h-aa-čč-eete* 'they will not fall' (short form).

The basic word order of the language is Subject-Object-Verb: 'uro₁ 'baaro-n₂ 'šookki-y-e₃ 'The man₁ sowed₃ maize₂'.

The basic ten word list for Š. is: 'one' 'ikkeo, 'two' 'gutto, 'three' 'keēǰǰo, 'fire' 'qaaqqo, 'water' 'aačo, 'sun' 'aabe, 'moon' 'a'gano, 'blood' 'damo, 'tongue' 'hečawo and 'tooth' 'gašo'.

A Latin alphabet of the Š. language was established in 2007 and work on literacy and literature has started.

Src.: author's field research in the Šekka zone (2000–2002); RAYMOND G. GORDON (ed.), *Ethnologue: Languages of the World*, Dallas, TX 192005, 118.

Lit.: M. LIONEL BENDER, *Comparative Morphology of the Omotic Languages*, München 2000 (Lincom Studies in African Linguistics 19); ID., *Omotic Lexicon and Phonology*, Carbondale, IL 2003; HAROLD FLEMING, "Kefa (Gonga) Languages", in: *BendNonSLang* 351–76; WOLF LESLAU, *A Dictionary of Moča (Southwestern Ethiopia)*, Berkeley, CA – Los Angeles, CA 1959 (University of California Publications in Linguistics 18).

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Šakačo ethnography

The Š. (also Šekka) people, who speak an Omotic language, live in south-western Ethiopia, in the former Moča district, were until 2007 part of the new "Kāfiččo-Šākičo" Zone in the Southern Ethiopian regional state, but are now in the "Kāfa zone". While not mentioned as such in the 1994 Ethiopian census, the Š. were listed there under the name "Mocha" (CSA 1998:66). In 2007 the Š. numbered 77,678 people and the entire Kāfa zone