HISTORY

STUDENT TEXTBOOK

GRADE 9

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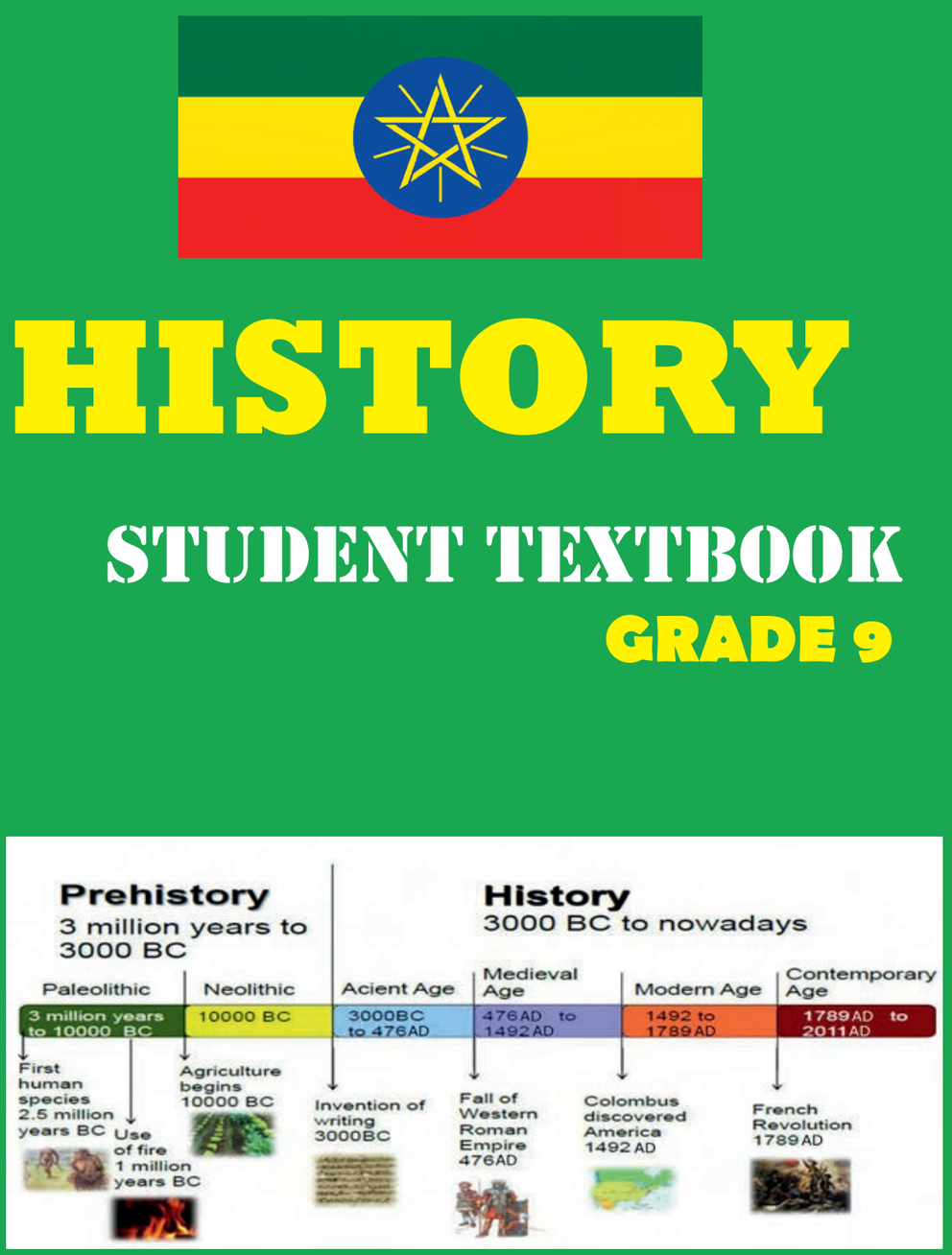

FEDERAL DEMOCRATIC REPUBLIC OF ETHIOPIA
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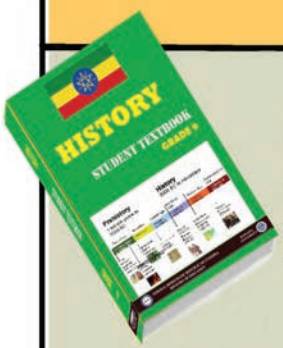

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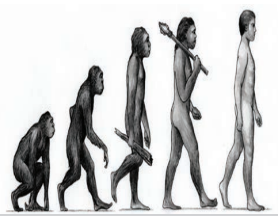
Unit 1







THE DISCIPLINE OF HISTORY AND HUMAN EVOLUTION

Unit Introduction

This unit intends to familiarize you with the elementary methodology of history which helps you to learn the subsequent units more successfully. Accordingly, the lessons in this unit cover meaning of pre-history and history, the discipline of history, evolution human beings, theories on the origin of human beings, Africa and human evolution, Stone Age and the emergence of states. In order to facilitate your learning and to make it interesting to you, major points and arguments are illustrated with examples and images. The unit closes with a summary of the main points of each lesson, followed by review questions that enable you to measure your achievements all through the unit.

Unit learning outcomes

At the end of this unit, learners will be able to:

- discuss the main objectives of studying history.
- evaluate the place of Africa and Ethiopia in human evolution.
- summarise the theories on the origin of state and its major features.

Key Terms

- Prehistory
- History
- Chronology
- Human Evolution
- State

1.1 Meaning of Prehistory and History

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- define the discipline of History.
- explain the difference between prehistory and history

Brainstorming

- Discuss in group prehistory and history.

The term history, derived from the Greek word Istoria, means "inquiry" or "an account of one's inquiries." History is the study of humans in the past. It tells what they did and what happened to them. Historians are people who study and write about the human past. They tell us that history began about 5,500 years ago when people first began to write. However, the study of human past begins in prehistory. Prehistory is the study of the distant past. Prehistory was the time before people developed the art of writing. Archaeologists and Anthropologists have worked to find clues about early human life.

Only a small part is studied of these events and deeds of the past. This small part, which is studied, is also called history. Unlike prehistory, however, the subject of history mainly deals with the past, beginning from when writing and recording started.

History is about human interaction, the growth of civilizations, the invention of new technology, man's relationship with the environment etc. One of the significant concerns of history is the study of humans' interaction with the natural environment in the past. However, the other disciplines do it in the present. Man interacts with the natural environment to produce his primary needs, such as food, shelter, and cloth. In the production process, human beings improved the production tools and the quality and quantity of the produce.

Acitvitiy 1.1

1. How do you differentiate prehistory from history?
2. Explain the term 'Istoria'.
3. Referring to different history books or exploring the internet, write a half-page essay describing the relationship between man and the natural environment and present it to your class.

History as a body of knowledge is an account of the past based on historical facts and evidence. Historical fact refers to information or statement about the past that is known or proven to be true. History is all about providing an interpretation of what happened, why it happened, and how it happened based on sources. Therefore, history is both the facts of the past and inquiry made into the past facts. Thus, history is not an opinion or novel writing.

Identifying historical facts from opinion requires critical thinking. Distinguishing between fact and opinion is one of the most important skills you can learn from studying history. A fact is a statement that can be proved with supporting information. On the other hand, an opinion is what a writer believes based on his or her viewpoint. History writers can keep their opinions with facts, but an opinion is something that cannot be proved.

Acitvitiy 1.2

1. How can you distinguish facts from opinion? Explain it by giving an example.

1.2 The Discipline of History

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the importance of learning history.
- identify different sources of history.
- examine pieces of historical sources closely.
- appreciate the role of history in understanding societal development.
- discuss the level of accuracy of data obtained from other sources.

Brainstorming

- How can we study history?

As a body of knowledge, History is a branch of social science that deals with what human beings did in the past. It studies changes in the development of past societies' political, economic, social, and cultural life.

1.2.1 The Importance of History

History helps us know about the past, understand the present, and foresee future developments. It also allows us to understand national and international issues, including democratic principles and nationalism. History can also help us develop the necessary skill for collecting and analysing information to reach conclusions. So, it helps us live our lives as conscious citizens actively participating in shaping our future.

History teaches us critical skills. Studying History helps students to develop essential research skills. History helps us understand the present better and provides a sense of identity.

1.2.2 Historiography and Historical Interpretations

A. Historiography

Historiography studies how knowledge of the past is attained and transmitted. The world's oldest written History comes from China. Archaeologists have discovered records of Chinese History written before 1000 BC. Ancient Greek historians, notably Herodotus and Thucydides, introduced the organized study and narration of the past. The term's first use is attributed to Herodotus (c. 484-425 BC), who is often the "father of history. " Thucydides wrote critically and accurately.

History emerged as an academic discipline in the second half of the 19th century, first in Europe and then other parts of the world. Leopold Von Ranke (1795-1886), the German historian, established History as an independent discipline. Ranke is considered the "father of modern historiography" for his effort to the scientific study of the past.

Ethiopia had an indigenous tradition of history writing. It made some changes from the chronicle tradition in the early 20th century. History emerged as an academic discipline in the 1960s. This decade is vital in the growth of Ethiopian historiography.

B. Historical Interpretation

What happened in the past is endless. Thus, historians select topics or problems they desire to study. History is a systematic and objective study of the past as a field of

discipline. It is a systematic study because historical study follows established rules, procedures, and standards. Historians use specific basic methods in writing History. The study of History also refers to the objective pursuit of truth. In principle, historians are expected to avoid bias though it is difficult in practice. Historical interpretation is the process by which we describe, analyse, evaluate, and create an explanation of past events. We base our interpretation on primary or secondary, or both sources.

1.2.3 Sources of History

History is the study of the past supported by evidence arising from sources. Where there are no sources, there is no history. Sources are, therefore, key to the study and writing of History. Most commonly, historians divide sources into two broad groups. These are primary and secondary.

Primary sources are those that are contemporary with the events under study. They are original materials that have direct relations to the events they describe. Examples of primary sources are Monuments, tools, ornaments, artifacts (coins, fossils, inscriptions, weapons, utensils, and ruins of buildings), written materials (manuscripts or handwritten materials, chronicles, diaries, letters, minutes, codes of laws, court records and administrative files, travel documents), photographs, maps, video and audiovisual materials.



a) b)

Figure 1.1 a) Silver Coins of Enudybis, b) Archives

Secondary sources are sources that contain information that is derived from primary sources. In addition, they provide us with second-hand or indirect information. Examples of secondary sources are articles, books, textbooks, biographies, oral traditions and published stories or movies about historical events.Oral traditions are historical sources transmitted by word of mouth from one generation to the next. History can only be written based on data collected from the abovementioned sources. However, whatever the source of information, it should be subjected to critical evaluation

before being used as evidence. Primary sources have to be verified for originality and authenticity to avoid forgery. Secondary sources have to be examined for the reliability of their reconstructions. Oral data should be cross-checked with other sources such as written documents to determine its truth; because it may lose its authenticity due to distortion through time.

Acitvitiy 1.3



1. Explain why we bother about the past while living in the present and anticipate what is yet to come.
2. In a group, search the importance of learning history from the internet and present it to the class.
3. Answer the following question based on the below case study.

A case study on car accident

Assume yourself as a judge entitled to administer a traffic accident in which a teenager was a victim and died 13 months ago. You were provided with information about it from the following sources. The first is the driver of the car and a passenger who was in the vehicle during the car accident. The second is parents of whom a victim had talked to them just before death and a police report with possible details.

A. Which ones do you believe are primary, and which is secondary sources?

1.2.4 Dating in History

In recording the past, historians try to determine the exact time when events occurred. That is what we call it dating. Dating is figures or numerical statements that express the time of historical events or processes. The duration in time could be short or long. Therefore, historians describe the period of events by using certain subdivisions or units of time. Hence, the figurative expression expresses the exact dates on which events occurred.

For example:

- the battle of Adwa took place on March 1, 1896
- Ethiopian Renaissance Dam was initiated on April 2, 2011.

Dating in history is expressed in numerical statements such as a decade, century, and millennium. A decade refers to a period of ten years. A century is one hundred years, whereas a millennium refers to a thousand years.

For example:

- The years from 1900 to 1909 are the first decade of the twentieth century.
- The years from 1900 to 1999 are the twentieth century.
- The years from 1000 to 1999 are the second millennium.

The primary purpose of dating in history is to organise past events according to their sequence of occurrence by using calendars. This is what we call chronology. The two widely used calendars worldwide are the Gregorian and Islamic. According to the Gregorian calendar, time is counted forward and backwards from the time of the birth of Jesus Christ. The time before the birth of Christ is referred to as BC (Before Christ), whereas the time after the birth of Jesus Christ is expressed in AD (anno Domini), a Latin term meaning "The Year of the Lord".

Ethiopia uses its calendar and periodization. The Ethiopian Calendar is seven to eight years behind the Gregorian calendar. The Islamic Calendar follows the event called the Hijra to count time forwards and backwards. The Hijra was the flight of the prophet Mohammed and his early followers from the town of Mecca to Medina in 622 AD. Hence, BH stands for the years before the Hijra, and AH refers to the years after the Hijra.

Acitvitiy 1.4

1. Discuss in pairs and explain the difference between decade, century and millennium.
2. Referring to a primary or secondary sources, write a paragraph about the arrival of Christianity and Islam in Ethiopia and present it to your class.

Historians sometimes use a timeline. A timeline is a graphic representation of events in chronological order or periods of history. It is a horizontal or a vertical lineup of historical events. Historical timeline enables quick visualization and forms a clear idea of the passage of time about events.

In addition, the timeline shows you when and where events happened during the discussion period. See the timeline below.

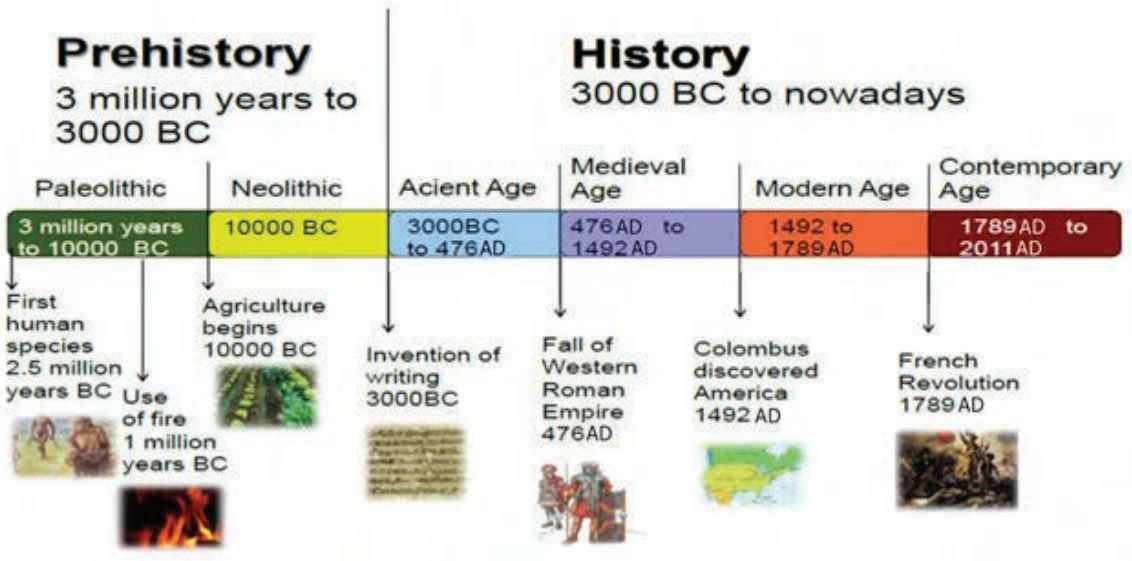


Figure 1.2 Historical timeline

Because of the length of time, historians organise the human past into separate periods after identifying significant developments and giving a label to each period. This is what we call periodisation in history. Accordingly, history is conventionally divided into ancient, medieval and modern history.

Acitvitiy 1.5

1. Working in pairs or small groups, read the following events. Then put them in chronological order and show it on a historical timeline.
   A. Cities built on Indus valley
   B. Democracy evolved
   C. Pyramid Age begins
   D. Rise of Chinese Civilization
   E. Romans set up a Republic
   F. Sumerians developed cuneiform
2. Explain why the Ethiopian calendar lags 7 or 8 years behind the Gregorian calendar.

1.3 The Evolution of Human Beings

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- appraise the major theories of human evolution.
- draw a chart showing major stages of human evolution.
- debate on the theories of the origin of mankind.

Brainstorming

- What do you know about human evolution?

According to evolutionist theory, all human beings now living in the world belong to the species Homo sapiens, which descended from a common ancestor or a genus known as Homo. That is why it is said that humans belong to the Hominid family. Although hominids family no longer exists, we know that their representatives lived in the past. We know this from the discovery of many fossils that represent them. All hominids are characterised by what is known as bipedalism, i.e., walking on two feet with an upright position.

The earliest hominid to be found in Ethiopia was discovered at Aramis in the Middle Awash of the Afar Regional State. It is described by a team of Paleontologists led by Tim White, and it is dated to around 4.4 million years ago. This species was followed by another fossil called Australopithecus afarensis. Finally, in 1974, Donald Johanson found the oldest complete human skeleton in Ethiopia. He named his find 'Lucy' after a Beatles' song.

The three different species that belong to the genus Homo are:

- *Homo habilis,*
- *Homo erectus and*
- *Homo sapiens.*

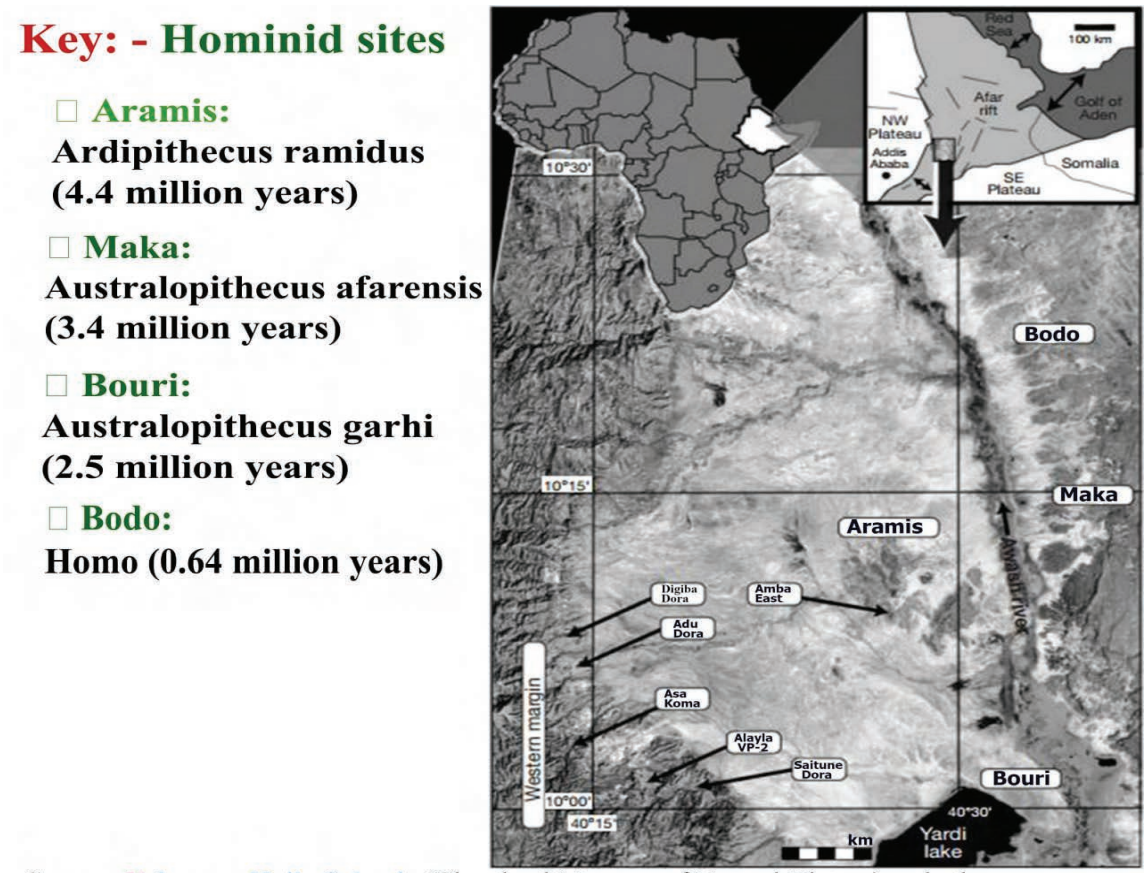
Homo habilis is a handy human being and is considered the oldest human being. Fossils of *Homo habilis* were found in the Omo valley in Ethiopia. The second stage in early human development occurred with the appearance of *Homo erectus* ("upright human being"), a species that emerged around 2 million years ago. *Homo erectus* made use of larger and more varied tools. These hominids were the first to leave Africa and move into Europe and Asia. They could do so because they learned to use fire to keep warm in colder areas. Fossils of this species were found in the Omo Basin, Melka-Kunture, Konso–Gardula, and Middle Awash in Ethiopia.

Homo sapiens were wise human beings and very similar to modern human beings. Fossils of this species were found in the Awash and Omo valleys and the areas near Dire Dawa. Therefore, Ethiopia is proved to be the land where these species were discovered.

Modern Human beings (*Homo sapiens sapiens*) appeared around 100,000 years ago. They are different in many ways from their ancestors. They have large brains, are bipedal and walk upright. They think and execute complicated ideas. They use language, develop culture, invent tools and use them effectively. They transmit knowledge from generation to generation.

It is noteworthy that the region of Ethiopia and the Horn has sites illustrating all the three sub-species of the Homo family that appeared in succession: *Homo habilis, Homo erectus* and *Homo sapiens*. These successive stages marked the progressive refinement in making tools and the mastery of the technology of making a fire that *Homo erectus* accomplished.

Time and again, the hominids that have been found so far were found in Ethiopia. Thus, these areas have continued to attract archaeologists.



Source: Yohannes Haile-Selassie (Cleveland Museum of Natural History) and others; Geology and Paleontology of the Late Miocene Middle Awash Valley, Afar Rift, Ethiopia; *[Obtained from ResearchGate]*

Map 1.1 Hominids' sites in Ethiopia Afar region

1.3.1 Theories of Human Evolution

There are two major opposing theories on the origin of human beings. These are the creationist and the evolutionist (scientific) theories. The creationist view advocates the notion that man, including all living things, was created by GOD or a supernatural being.

The scientific theory explains that all living things, including humans, result from a gradual succession process and variation from earlier forms. This slow and natural process is called evolution. Thus this theory is called evolutionist. This theory was formulated by the English scientist Charles Darwin (1809-1882). Eventually, it was widely accepted by the scientific communities.

Currently, though this theory dominates thinking about human origins in the scientific world, a large number of people across the globe believe in the creationist view.

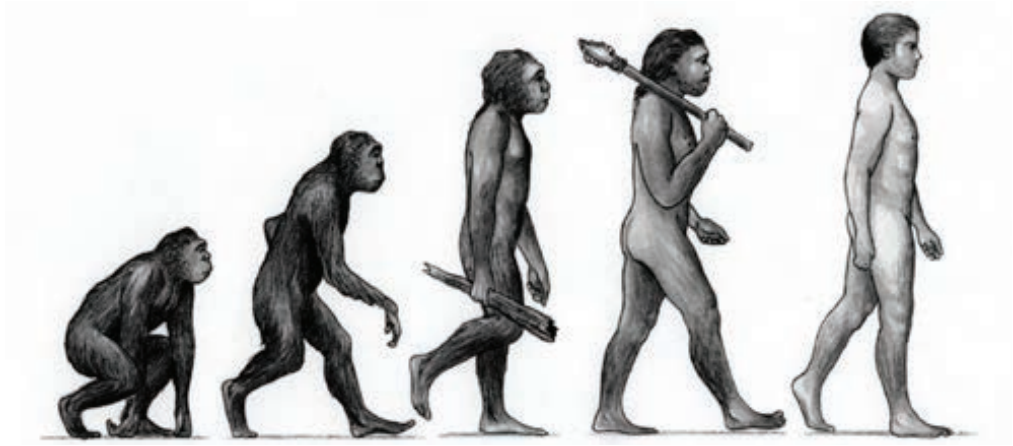


Figure 1.3 The Evolution of Human Beings

Acitvitiy 1.6

1. What are the three sub-species of the Homo family that appeared in succession in the Horn of Africa?
2. Explain the differences between the creationist and evolutionist theories of Human Evolution.
3. Draw a map of Ethiopia and show the major archaeological sites.

1.3.2 Africa and Human Evolution

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- draw a chart showing major stages of human evolution.
- show the different archaeological sites of Africa, including Ethiopia, using a map.

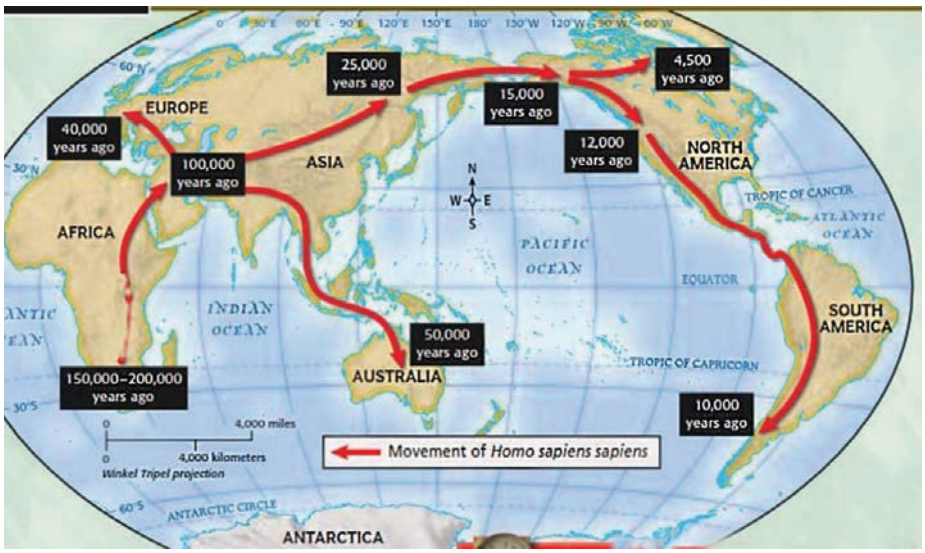
The oldest Australopithecines, discovered in northern Chad in 2001, is Sahelian chadensis. It is estimated to be between 7 and 6 million years old. Fossils of Australopithecus ramidus, aged 4.4 million years, were discovered in the Afar region in Ethiopia in 1994. The fossil remains of Australopithecus afarensis, also known as Lucy (Dinkinesh), was found at Hadar in the Afar region in 1974. It is estimated to be 3.18

million years old. They were first described by an American scientist Donald Johanson and his colleagues. Lucy's fossils are the most complete so far found. Australopithecus afarensis was bipedal and appeared to have been the ancestor of human beings from among the Australopithecines.



Figure 1.4 Picture of Lucy (Dinkinesh), (adopted from World history)

Remains of Australopithecus africanus, aged 2.5 million years, were discovered in 1924 at Taung, South Africa. The East African Rift Valley seems to have been the home of human evolution due to its rich archaeological evidence. For instance, Fossils of Homo habilis were found at Olduvai Gorge in Tanzania and Lake Turkana in Kenya.



Map 1.2 Emergency of humans in East Africa and migration to other parts of the world,(Source: Glencoe-World-History)

Acitvitiy 1.7

1. Explore the internet or refer to historical sources and write a half-page report explaining why East Africa is important for studying human origin.
2. Draw a map of Africa and show the major archaeological sites.

1.4 The Stone Age

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- analyse stages of the Stone Age.
- discuss the achievements during the Stone Age.

Brainstorming

- What is the Stone Age?

One of the basic distinguishing features of the human species is the ability to make tools. The earliest tools were made of stone. In the transition from hunting and gathering to the period of Civilization , human beings passed through several stages of development.

These stages include the time when tools were made of stone. This period took a long time. The Stone Age is divided into three periods: the Paleolithic Age, the Mesolithic Age, and the Neolithic Age.

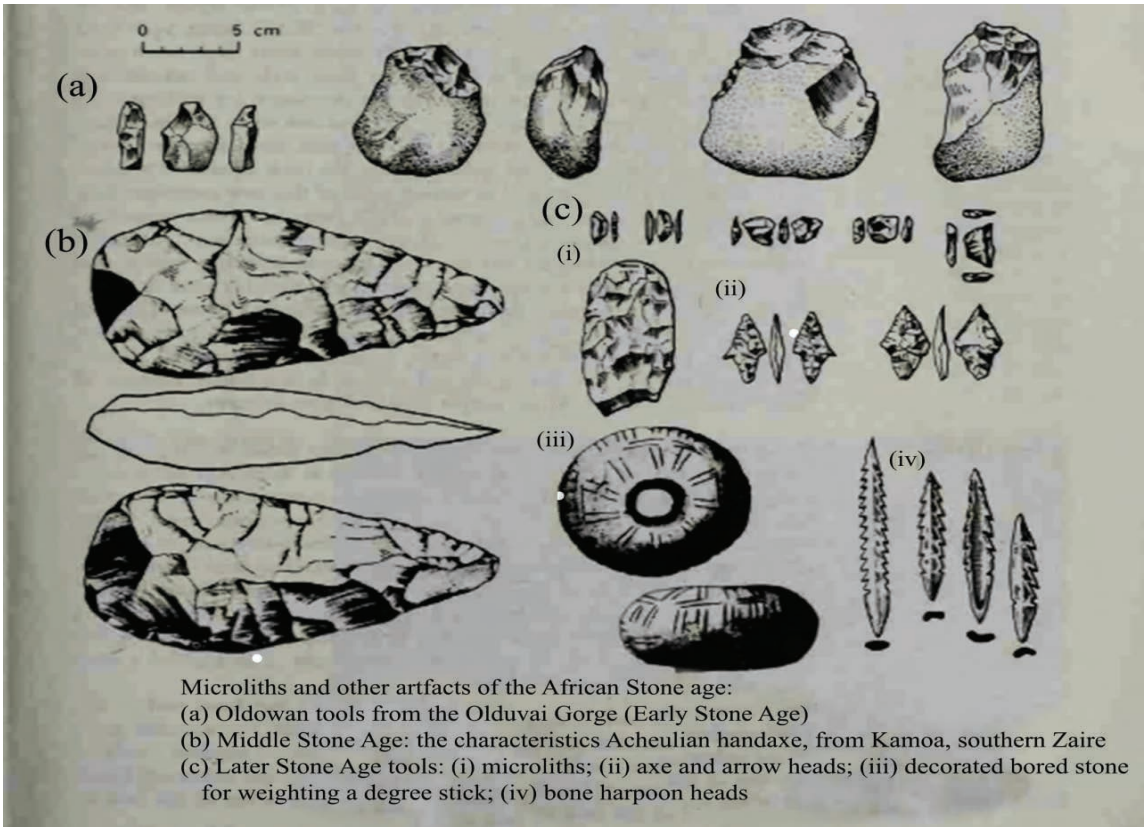


Figure 1.5 Stone tools, (adopted from Kevin Shillingiton 1995:7)

Paleolithic is Greek for "old stone," The Paleolithic Age is also called the Old Stone Age. The Paleolithic Age was the longest of the stone ages that lasted until about 11,000 years ago (around 9,000 BC). During this period, early human beings made the first crude stone tools known as hand-axes lived in caves and discovered fire. They also began to use language.

The Mesolithic age (Middle Stone Age) was a transitional period between the Paleolithic and Neolithic Ages. It lasted from 9000 BC to 8000 BC years ago. Stone tools were slightly improved and more adaptable to different uses during this age.

Acitvitiy 1.8

1. How did the making of simple tools change human life?

The Neolithic Age (New Stone Age) started around 8,000 BC and lasted until about 4,000 BC. A great revolution took place during this age. The Neolithic Age has brought about the so-called Neolithic Revolution or Agricultural revolution. The real change in the Neolithic Revolution was the shift from the hunting of animals and gathering food to keeping animals and growing crops regularly, which we call systematic agriculture.

The Neolithic agricultural revolution had far-reaching consequences. The prerequisites for Civilization were laid during this age. Agriculture was introduced and transformed the lives of Neolithic people. As a result, human beings began to produce food. This was followed by a sedentary way of life and a complex social organisation. Stone houses were built. Religious places and granaries were constructed. New and better tools like the hoe, the yoke, and the wheel appeared, and the use of animals in farming helped human beings produce more food. The change had such dramatic effects that historians call it the Neolithic Agricultural revolution. In short, the Neolithic Revolution made human beings food producers and community dwellers.

The Neolithic revolution occurred at different times in various places. The earliest evidence of the Neolithic comes from the Middle East some 11,000 years ago. The major archaeological sites are found in Palestine, Mesopotamia, the Nile valley in Egypt, Tropical Africa, the Yangtze Kiang valley in China, the Indus valley in India, and parts of the Americas.

It is believed that the Neolithic age took place in parts of Ethiopia about 7000 years ago. Then, agriculture began and among the domesticated plants were teff, dagussa, nug and enset.

People also started making and using pottery. There are several archaeological sites in Ethiopia that are representative of the Neolithic age. These archaeological sites are found in Aksum, Lalibela, and near Chercher in Hararghe and Metehara.

Acitvitiy 1.9

1. Briefly describe the Paleolithic, Mesolithic and Neolithic stone Ages.
2. Draw a map and show the major archaeological sites of the Neolithic Age in Ethiopia.
3. Explain the major changes that resulted from the development of systematic agriculture.

1.5 The Emergence of States

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- identify features of the state.
- explain possible factors for the emergence of states.
- identify the major theories on the origin of the state.

Brainstorming

- Could you guess how early states emerged?

As discussed above, the Neolithic age led to sedentary ways of life among human communities. Through time, these communities would become enormous. However, human societies did exist in some simple forms of organisation before the emergence of complex societies, i.e. state. So, a state may be defined as a politically organised body of people occupying a defined territory with an organised legitimate government and free from all forms of external control to exercise its sovereignty within its area of rule.

It must be noted that a state differs from a kingdom and an empire. For a state to exist, it must have the following features: population, territory, government, sovereignty and recognition.

Regarding the emergence of states, scholars put forward different theories. One of these theories is related to religion. As religion developed, priests appeared in early societies. They began to play central roles in administrative spheres of society. Such early states were known as theocratic states. They were ruled by priests. Others say that agriculture was the major reason for the emergence of the state. As early society was divided economically into higher and lower classes, those who produced surplus became elites. Elites are rich people who had attained higher status in society due to their wealth. As a result, they would have control over others, thus leading to the emergence of the state.

Others insist that control over trade and trade routes were the principal reason for the emergence of the state. As a result, village chiefs who controlled the trade gradually replaced priests with the emergence of markets. In addition, these chiefs had the power of collecting tributes and keeping the security of villages and the needs around them. This development marked the appearance of states. War or conflict might also have occurred when small villages combined to establish states under powerful local chiefs by force.

Acitvitiy 1.10



1. List the differences between state and society.
2. In group, write and explain the major theories of the origin of the state.

Unit Summary

Prehistory refers to the long period before people invented the system of writing. History refers to all the things that happened in the human past after the beginning of the art of writing. History helps us know about the past, understand the present, and foresee future developments.

Historiography is studying how knowledge of the past is attained and transmitted. The past signifies events that have taken place and the facts of the past, which are kept in writing. Sources are critical to the study and writing of history. Most commonly, historians divide sources into two broad groups. These are primary and secondary sources.

There are two major opposing theories on the origin of human beings. These are the creationist and the evolutionist theories.

One of the basic distinguishing features of the human species is the ability to make tools. The earliest tools were made of stone. Before the technology of devices, human beings got their food by hunting wild animals and gathering wild fruits.

Human beings pass through several stages of development. These stages include the time when tools were made of stone. The Stone Age is further divided into three periods. These are the Paleolithic Age, the Mesolithic Age and the Neolithic Age.

Unit Review Questions

Part I: Write true if the statement is correct and write false if the statement is incorrect.

1. Prehistory refers to the long period before people invented the system of writing.
2. History is about everything that will happen in the human future.
3. Primary sources include original materials like manuscripts and artifacts.
4. Oral traditions are historical sources transmitted by written materials.
5. The scientific theory of human evolution argues that human being created by God.

Part II: Choose the correct answer from the given alternatives.

1. The invention of_____ is considered to be the period when human prehistory ends.
   A. Stone tools
   B. Art of writing
   C. Bronze wheels
   D. Iron Plough
2. During which period did human beings domesticate plants and animals?
   A. Mesolithic stone age
   B. Middle stone age
   C. Neolithic stone age
   D. Palaeolithic stone age
3. In human evolution, which species appeared first?
   A. *Homo sapiens*
   B. *Homo erectus*
   C. *Homo habilis*
   D. Modern human
4. All of the following included under Primary sources of artifacts, except
   A. chronicles
   B. inscriptions
   C. utensils
   D. ruins of buildings
5. Which one is not a characteristic of modern human beings?
   A. bi-pedal
   B. large brain
   C. large jaws
   D. use language

6. Which one of the following is a specific feature of state?

   A. Population

   B. Government

   C. Definite territory

   D. All of the above

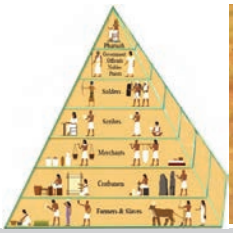
Part III: Give brief answers to the following.

1. Write the main objectives of studying history.
2. Explain the place of Africa and Ethiopia in human evolution shortly.
3. Discuss the major theories of the origin of the state.

Part IV: Further Activities

1. Skim the unit and list the main key terms and concepts you have learnt. Write your answers in your exercise book.
2. Explain the difference between facts and opinions. Give examples.

Unit 2







ANCIENT WORLD CIVILIZATIONS UP TO C. 500AD

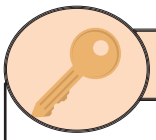
Unit Introduction

This unit focuses on some of the most important Civilization s of the ancient world that developed in Africa, Asia, America and Europe. It consists of five lessons. In lesson one, you will study two old civilizations of Africa, Egypt and Nubia and their economic, social and political features and enduring achievements. In lesson two, you will examine the Civilization of Mesopotamia, India and China in Asia. In lesson three, you will examine the Civilization of Inca, Maya and Aztecs in America. In the last lessons, you will learn about the civilizations of Greece and Rome and their achievements. The students will also learn about the rise and spread of Christianity. Major points and arguments are illustrated with examples and images to facilitate your learning and make it attractive to you. The unit closes with a summary of the main points of each lesson, followed by review questions that enable you to measure your achievements of the objectives of the unit.

Unit learning outcomes

At the end of this unit, learners will be able to:

- explain the major ancient world Civilization with their major achievements.
- compare and contrast the ancient Civilization of Africa with the ancient world Civilization of Asia.
- discuss how the ideas of Civilization s were disseminated all over the world. examine how ancient Civilization s shaped the life of humankind.
- write about the rise and spread of Christianity into different parts of the world.



Key Terms

- Pyramid
- Cuneiform
- Buddhism
- Confucianism
- Democracy
- Republic
- Monotheism

2.1 Ancient Civilization s of Africa

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- outline the major achievements of ancient African Civilization .
- analyse major achievements of ancient African Civilization s.
- evaluate the impact of the ancient African Civilization s on modern society.
- appreciate the ways in which ancient African Civilizations shaped the life of mankind.
- appreciate the importance of the ancient African Civilizations to modern society, as this will develop the learner's spirit of working hard.

Brainstorming

- What do you know about ancient African Civilization ?

2.1.1 Ancient Egypt

The Civilization of Ancient Egypt began at about 3000 BC. It flourished in the Nile Valley. According to tradition, Upper and Lower Egypt were unified by Menes around 3200 BC. Agriculture was the basis of the Egyptian economy. The silt from the Nile replenished the fertility of the soil and allowed the production of large amounts of crops. The Egyptian peasantry produced wheat and barley. Livestock also formed an integral part of the economy. Trade was another important economic activity in the empire.

The Egyptian empire was a large state ruled by an absolute king called a pharaoh. The king ruled Egypt through officials named Viziers. The Viziers acted as mayors, tax collectors and judges. The pharaohs were regarded as kings and gods. He was believed to be an incarnated god and would indeed be a god after death, watching over Egypt's welfare. The Egyptians were polytheists. They worshipped many gods. Ancient Egyptians believe in life after death. The process of preserving the body is called mummification. Mummification later developed into skilled art. As a result, ancient Egyptians also advanced in medicine.

Egyptian society was structured hierarchically.

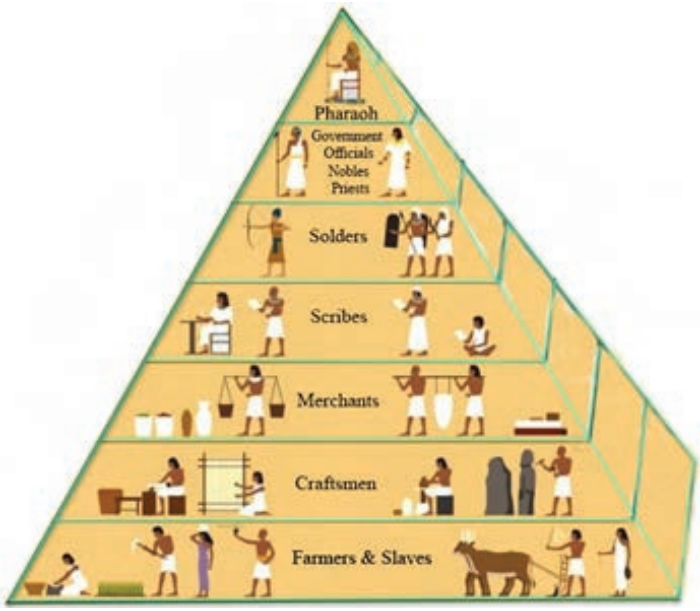
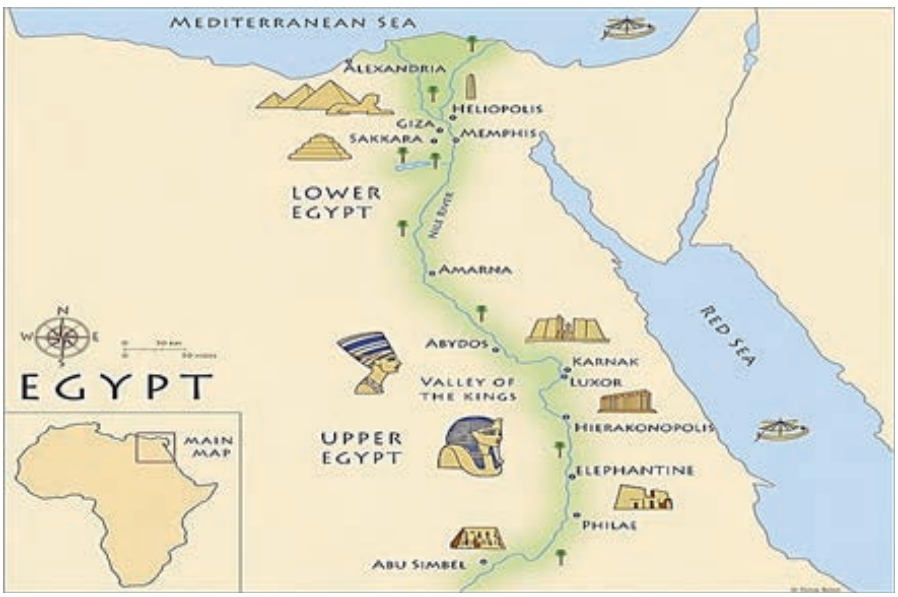


Figure 2.1 Ancient Egyptian Social Hierarchy

Peasants undertook irrigational activities. They also constructed palaces, massive temples and tombs for the Pharaohs. These tombs are known as pyramids.

Ancient Egyptians developed the art of writing known as hieroglyphics around 3000 BC. It was a combination of pictograms, ideograms, phonograms and determinatives. Next, Egyptians introduced papyrus which was a paper-like substance.



Map 2.1 Map of ancient Egypt, showing the major cities and archaeological sites, (source: worldhistory.org)

Acitvitiy 2.1

1. In groups, discuss the contribution of the ancient Egyptian Civilization.

2.1.2 Nubia

Kush was a kingdom along the Nile River in what is now northeastern Sudan. It existed as early as 2000 BC and lasted until about 350 AD. Agriculture was an important basis for social differentiation and stratification. The Nubians cultivated cereals, vegetables and dates fruit. In addition, pastoralism formed another important base of the subsistence economy. Finally, trade was another important source of wealth and power for Nubian states. At different times, Egypt conquered and ruled lower Nubia.

Absolute kings and queens ruled the Nubian states. Nubian kings and queens were considered like the Egyptian pharaohs as divine rulers. Nubia was also known for its metal technology. Meroe was an important center of metal products such as gold, copper, silver, and iron. This indicates that Meroe had a flourishing iron industry. The Kushites conquered Egypt about the eighth century BC. Then, at about 350 AD, the Aksumite king, Ezana, invaded and destroyed Meroe.

Acitvitiy 2.2

1. Sketch a map of Africa and locate major centers of ancient Egyptian and Nubian civilization.
2. Describe the impacts of the ancient African Civilization s on modern society.

2.2 Civilization s in Asia

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- outline the major achievements of ancient Asian Civilization.
- analyse major achievements of ancient Asian Civilizations.
- evaluate the impact of the ancient Asian Civilizations on modern society.
- appreciate how ancient Asian Civilizations shaped the life of mankind.

- appreciate the importance of the ancient Asian Civilization s to modern society, as this will develop the learner's spirit of working hard.

Brainstorming

- What do you know about ancient Asia Civilization ?

2.2.1 Mesopotamia

Mesopotamia included the area now eastern Syria, Southern Turkey and Most Parts of Iraq. The earliest of the great river valley civilizations was the civilization of Sumerian found between the rivers Tigris and Euphrates. The Sumerians began to build the first cities in the world. Sumerians used mud bricks dried in the sun in their buildings. Large temples of this kind were called Ziggurats (stepped towers).

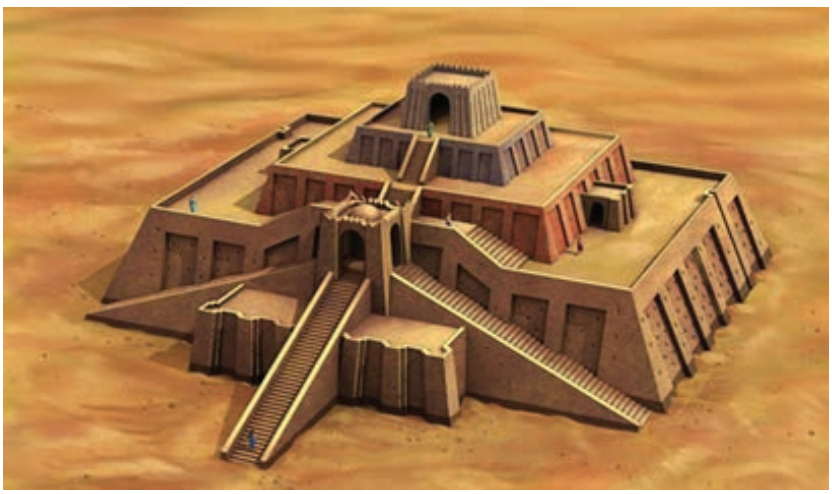


Figure 2.2 The Ziggurat of Ur, (source: ResearchGate.net)

The soil of southern Mesopotamia was very fertile, and with flood control and irrigation, large crops were possible. The Sumerian kings had divine authority. A king ruled as representative of his city's major god. The Sumerians were Polytheists. The plough and the potter wheel first appeared in Mesopotamia. The Sumerians may have been the first to use bronze. The Sumerians developed a writing system around 3200 BC. Their writing system was known as cuneiform. Cuneiform was not an alphabet system. Instead, it was a highly complex system of ideographs. They also developed mathematics, astronomy, medicine and metal works.

2.2.2 Persia

Persia was a land that included parts of the area now called Iran and Afghanistan. The Persians called the region the "Land of Aryans", from which the name Iran is coined. The

Persians called their language Aryan. They established a dynasty known as the Persian Empire, the largest empire in the ancient world.

The first Persian Empire, founded by Cyrus the Great around 550 BC, became one of the largest empires in history, stretching from Europe's Balkan Peninsula in the West to India's Indus Valley in the East. It also included parts of North Africa. They made an important contribution to government, law and religion. They built many new roads and developed the world's first postal service. Their religion was known as Zoroastrianism, founded by a prophet called Zoroaster.

Acitvitiy 2.3

1. In small groups, discuss the contribution of the ancient Mesopotamian Civilization .

2.2.3 India

The first Indian Civilization began in the Indus Valley in Pakistan and Western India at about 2500 BC and reached its apex at about 1500 BC. The people had their counting, measuring, weighing, and writing systems. They dug ditches and canals around the cities to irrigate their farms. The people traded with one another and also with other civilizations like Mesopotamia.

The Indus artisans used copper and bronze to make tools, mirrors, pots, and pans and crafted gold ornaments. The ancient Indian society was hierarchically divided into different social hierarchy according to their work and birth; it goes back some 3,000 years.

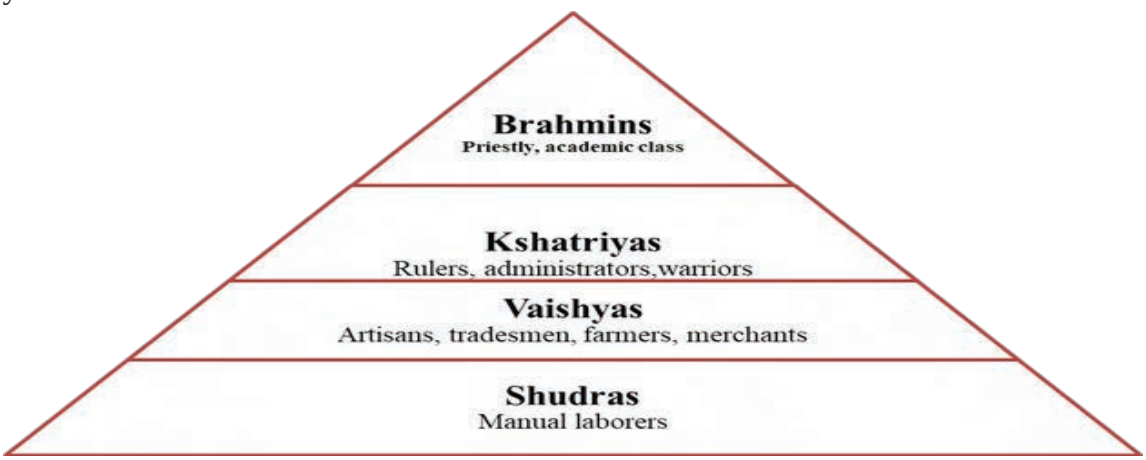


Figure 2.3 Social hierarchy of ancient India

Hindu religion was developed from the beliefs of the early Indo-Aryans. Buddhism emerged from Hinduism as a reform movement. It spread outside of India to South East Asia, China and Japan.

2.2.4 China

The Civilization of ancient China first developed in the Yellow River Region of Northern China in the third millennia BC. Chinese Civilization expanded over time to present-day China's central and southern parts. Ancient Chinese Civilization reached its height about 3000 BC. in the Valley of Hwang Ho. The first dynasty in China was called the Shang dynasty (c. 1700-1122 BC). Its achievements included the creation of bronze vessels, war chariots, and a writing system. At about 1122 BC., the Chon dynasty overthrew the Shang dynasty and established its own rule over China until 256 BC. As a result, Chinese literary classics developed, and Chinese philosophy emerged.

Confucius (551-479 BC) was the most influential and respected philosopher in Chinese history, and his teaching was Confucianism. Confucianism teaches the importance of a well-ordered society in which parents rule their children; men lead women and the educated judge ordinary people. The ancient Chinese constructed the Great Wall of China to keep out invaders from central Asia. It extends about 7,400 Kilometers across southern China.



Figure 2.4 The Great Wall of China, (source: arrajol.com)

The Chinese developed their system of writing called logographic, which meant the use of pictorial symbols to represent words of the Chinese language.

Acitvitiy 2.4

1. Explore the internet or other available sources that relate to Asian civilizations. Then, write a short report about their contributions to human society.
2. Why did the Chinese construct the Great Wall? Is there a tradition of constructing walls among your society? Discuss in a group.

2.3 Ancient Civilization of Latin America

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- outline the major achievements of Latin American Civilization s.
- analyse major achievements of Latin American Civilization s.
- evaluate the impact of the Latin American Civilization s on modern society.
- appreciate how Latin American Civilization s shaped the life of mankind.
- appreciate the importance of the Latin American Civilization s to contemporary society.

2.3.1 Maya

Brainstorming

- What do you know about ancient Maya Civilization ?

The Maya were Native American people who developed a magnificent civilization in the western hemisphere before the coming of the Europeans. This civilization was at its peak from about 250-900 AD. The Maya produced remarkable architecture, painting, pottery, and sculpture. They made outstanding achievements in astronomy mathematics and developed an accurate yearly calendar. They developed an advanced form of writing. The Maya worshipped many gods and goddesses.

The Maya built tall pyramids of limestone with small temples on top. The Spanish had captured the southern part of the area in the 16th Century. Spanish domination of the entire

Maya region was completed in the late 17th Century.

2.3.2 Inca

The Inca were a South American native people. They ruled one of the largest and richest empires in the Americas. The Inca Empire began to expand at about 1438. It included present-day Colombia, Ecuador, Peru, Bolivia, Chile and Argentina. Its capital was Cusco, in southern Peru.

The Inca were skilled in engineering and crafts. For example, they built a network of roads. Inca craftworkers made fine artifacts from gold, silver and other materials. The Inca also wove fine cotton and woollen cloth. Spanish forces conquered the Inca Empire after 1532.

2.3.3 Aztecs

The Aztecs were another Native American people who ruled a powerful empire in Mexico during the 15th and 16th centuries. The center of the Aztec Civilization was the valley of Mexico. The Aztecs empire included many cities and towns. The largest city was the capital Tenochtitlan, which stood on the site of present-day Mexico-City.

Agriculture formed the basis of the Aztec economy. The Aztecs worshipped hundreds of gods and goddesses. They used a form of writing called pictographic writing. Unfortunately, their empire was destroyed by the Spaniards in 1521.

Acitvitiy 2.5

1. What are the major achievements of ancient American Civilization s?
2. What arts did the Aztecs practice?
3. When did the Spanish destroy Mayan culture?

2.4 Civilization s in Europe

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- outline the major achievements of ancient European Civilization .
- analyse major achievements of European Civilizations.
- evaluate the impact of the ancient European Civilizations on modern society.
- appreciate how ancient European Civilizations shaped the life of humankind.

Brainstorming

- What comes to your mind when you hear or read the word Greek?

2.4.1 Ancient Greek Civilization

Ancient Greece, which emerged about 2500 years ago, was the birthplace of western Civilization . Greeks' culture developed chiefly in small city-states called Polis. A city-state consists of a city or town and the surrounding villages and farmland. The best-known city-states were Athens and Sparta. The city-states never became united into a nation. However, they all had a common language, religion and culture. The Greeks called themselves Hellens and their land Hellas.

Greek cultural achievements were outstanding in the classical period and were the ancient legacy to Europe and the world. Some of the accomplishments were:

- Architecture. The temple of Athena in Athens (the Parthenon) is the finest example.
- Literature and Drama. The Greeks invented drama (theatre).
- Sculptures. The Greeks made statues of gods and heroes in marble and bronze.
- History writing. The two great Greek historians were Herodotus and Thucydides. Herodotus wrote about countries and Civilization s outside Greece but is also our best source for the Persian Wars. Thucydides wrote a good account of the Peloponnesian War, without bias though he was Athenian.
- Medicine. Hippocrates began the tradition of modern medicine in Europe. He identified symptoms, classified diseases and suggested sensible remedies (for example, fresh air and a good diet).
- “Democracy”, “Psychology”, “Olympic”, and “Marathon” all have Greek origin.
- Philosophy. The two greatest philosophers of ancient Greece, who taught in Athens, were Plato and later Aristotle. The modern philosopher Bertrand Russell stated, “Plato and Aristotle were the most influential of all philosophers, ancient, medieval or modern.”

Acitvitiy 2.6

1. Explain how the ancient Greece Civilization s shaped the life of man kind.
2. Write the Greek city state that has the most historic contribution to the present world. List down the contributions.

2.4.2 Ancient Roman Civilization

Brainstorming

- What have you learned about ancient Rome in your lower grades?

The Roman Civilization was started in present-day Italy around 753 BC on the hills above the River Tiber. Ancient Rome had a significant influence on the development of western Civilization. Roman law had become the foundation for the legal systems of most countries in Western Europe and Latin America. Roman roads, bridges, and aqueducts served as a model for engineering. Ancient Romans built public baths and amphitheatres (outdoor arenas). The most famous theatre in the city of Rome was the Coliseum.



Figure 2.5 The Coliseum (oval Amphitheatre in the center of the city of Rome), (source: Euro-royal.com)

A series of kings ruled ancient Rome at the beginning. The Roman Republic was established in 509 BC after the Roman nobles overthrew the king. Two elected officials called Consuls headed the government of the republic. A Consul served for only a year. The Senate was the most powerful government body of the Roman Republic, and senators served for life. The Roman Republic lasted nearly 500 years, until 27 BC. The Roman Empire was established after the republic was destroyed by the twenty years of civil war. The empire lasted until Rome fell in 476 AD.

Acitvitiy 2.7

1. How did the Romans law ensure that leaders would not place themselves above the law? Read secondary sources and write a half page report.

Rome expanded beyond Italy in aggressive wars. The bloodiest wars of Rome were the repetitive Punic wars (264-146) fought against Carthage. Rome then extended its empire, step by step, all around the Mediterranean Sea and beyond (Gaul, which is modern France, Britain, Belgium and the Netherlands).

The main difference between the Roman Republic and the Roman Empire was that the former was a democratic society, and the latter was run only by one man. Also, the Roman Republic was in an almost constant state of war, whereas the Roman Empire's first 200 years were relatively peaceful.

Rome left behind an important legacy, which it passed on to the world in its culture and institutions. Some of the most important ones include the following:

- The Latin Language. Latin developed into the “Latin languages” of Europe and Latin America.
- Latin literature, authors like Cicero, Caesar (he wrote the history of his wars) and the poets Vergil, Horace and others.
- Roman law was revived in the European Middle Ages.
- The Julian calendar, introduced by Julius Caesar is the base for the current Gregorian calendar.

Acitvitiy 2.8

1. Identify the difference between the Roman Republic and the Roman Empire.
2. Explain the contributions of ancient Roman Civilization.

2.5 The Rise and Spread of Christianity

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the origin of Christianity.
- explain spread of Christianity into different parts of the world.

Brainstorming

- What do you know about the origin of Christianity?

Christianity began in Palestine in the first century AD. It was a religion based on the teaching of Jesus Christ. Jesus was born in Bethlehem, in the Judea part of Palestine, under the Roman Empire. The Roman governments considered the Christians as a threat against the unity of the Empire and persecuted them. The Roman government began persecuting Christians during the reign of Nero (AD 54–68).

In 312, Emperor Constantine became a Christian and made Christianity the favoured religion of the Roman Empire. So naturally, this made Christianity spread even faster. In the fourth century AD, Emperor Constantine ordered religious toleration in the Edict of Milan in 313 AD. Thus, Christians gained freedom from persecution. Then, under Theodosius the Great, who ruled from 378 to 395, the Romans adopted Christianity as their official religion in 392 AD.

Christianity replaced the Roman Empire as a unifying force in Western Europe during the Middle Ages. During the early Christian era, Rome and Constantinople competed for religious power. The Pope or Bishop of Constantinople asserted authority over Church affairs in the East. They also had conflicting views on Church language and rituals. These disagreements finally created a split in the Christian Church. In 1054 the Church split into two distinct parts the Roman Catholic Church at Rome and Eastern Orthodox Church at Constantinople.

The Roman Catholic Church and Eastern Orthodox Churches retained separate identities today. In 1517, a Reformation movement began, and Western Christianity was divided into the Roman Catholic Church and Protestantism.

Acitvitiy 2.9

1. Explain the term monotheism.
2. Discuss the major reasons for the spread of Christianity.

Unit Summary



This unit showed that Egypt had a long civilization dating from the early 4th millennium BC. The Civilization was divided into Pre-dynastic and Old, Middle and New Kingdoms, during which successive Egyptian pharaohs supported by civilian officials ruled the kingdom.

The Egyptians were polytheists; the pharaohs were themselves considered gods. The Egyptians made important contributions in the areas of building technology and writing. Nubia was also a vital kingdom ruled by powerful kings and queens. Like Egypt, its economy was dependent on agriculture, pastoralism and trade. In addition, Egypt and Nubia had influenced each other politically and culturally. Besides its building technology, Nubia was famous for its iron industry.

Like Egypt, Sumerian Civilization developed in the fertile regions between the Euphrates and Tigris. Unlike Egypt, however, Sumerian Civilization was a Civilization of warring city-states rather than one unified kingdom. The Sumerians invented the plough, a writing system and the wheel. They were also skilled builders of temples using mud bricks.

The unit also added to your knowledge of ancient Greece by learning about the wars of Greece against Persia, the Peloponnesian War and Greek culture in the classical and the Hellenistic Age. Many provincials, but not the Jews of Palestine, felt loyalty to Rome, and later, all free males became Roman citizens. Finally, the unit explained how Christianity rose, and its spread, especially after Constantine made it the Roman Empire's official religion.

Unit Review Questions

Part I: Write true if the statement is correct and write false if the statement is incorrect.

1. Ancient Egypt believed in life after death.
2. Hindu religion was developed from the beliefs of the early Chinese.
3. The Chinese constructed the Great Wall of China during the Shang dynasty.
4. The Roman Republic was established in 509 BC after the king overthrew nobles.
5. Christianity began in Palestine in the first century AD.

Part II: Match major achievements of world Civilization under column "A" with peoples or areas under column "B".

A	B
1. Made advanced iron tools and weapons of bronze	A. Phoenicians
2. Invented the system of writing called cuneiform	B. China
3. They developed an efficient system of postal service	C. Greece
4. Their government declared Christianity as a state religion	D. Egyptians
5. Birth place of Western Civilization	E. Nubia
	F. Romans
	G. Persians
	H. Sumerians

Part III: Choose the Correct Answer from the given Alternatives for the Questions

1. Mesopotamia used sun baked clay to write whereas Egyptians used:
   A. Paper
   B. Papyrus
   C. Wall of caves
   D. Stone
2. The Roman Emperor who ordered religious toleration to stop the Christians' persecution was:
   A. Theodosius
   B. Herodotus
   C. Nero
   D. Constantine

3. Which one of the following is not correct about ancient Civilization of the world?
   A. It began over the world at different time.
   B. Most of the ancient Civilization s were found in southern hemisphere.
   C. Most of them were confined near and around river valleys.
   D. They had significant effect on current development.
4. Identify the wrong statement about the year 1054 AD. It was:
   A.When the church split into two
   B. found in the 10th century
   C. found in the opening of second millennium
   D. found in the 11th century
5. Which one is a politico-religious creation of the ancient Egyptian Civilization ?
   A. Hieroglyphics
   B. Papyrus
   C. Pharaohs
   D. Pyramids
6. The body of government that headed the Roman Republic for one year was:
   A. Senators
   B. Consuls
   C. Senate
   D. Noble

Part IV: Further Activities

1. In group, list the important historical events that occurred during the ancient civlizations on historical timeline. (***Hint***: use 1000 years intervals to draw a timeline).
2. Draw a map of the world and mark the events you listed above.
3. Research several events on the historical timeline events from different regions and write a short description of each event and present it to the class.

Unit 3



PEOPLES AND STATES IN ETHIOPIA AND THE HORN TO THE END OF 13TH C.

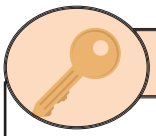
Unit Introduction

The Region Ethiopia and the Horn is referred to as the cradle of humankind and civilizations. These developments contributed to the evolution of socio-cultural, economic, and political settings. This unit briefly describes languages and peoples' settlements and religious backgrounds in Ethiopia. The purpose is to show that Ethiopia is home to diverse peoples and multicultural elements. It also deals with the history of states that emerged in the region up to the 13th century. This period saw the emergence and fall of successive dynasties in different parts of the region. For instance, the Zagwe dynasty replaced the Aksumite dynasty in northern Ethiopia in 1270 AD; in the mean time, in 1285 AD, in the southern half of Ethiopia, the Makhzumite dynasty of the Sultanate of Shewa was succeeded by the Walsama dynasty of Ifat sultanate.

Unit learning outcomes

At the end of this unit, learners will be able to:

- differentiate the main language supper families of Ethiopia.
- list the major religions of Ethiopia.
- examine the nature of interaction among different peoples of Ethiopia to the end of the thirteenth century.
- analyse the major achievements of the Pre Aksumite and Aksumite kingdom.
- evaluate the main political-economic, social and cultural features of peoples and states of Ethiopia to the end of the thirteenth century.
- evaluate the success and failure of the Zaguwe Dynasty.



Key Terms

- Language
- Religion
- Dynasty
- Kingdom

3.1 Languages, Religions and Peoples of Ethiopia and the Horn

3.1.1 Languages families

Ethiopia and the Horn region is marked by ethnic and linguistic diversity. The Horn of Africa is inhabited by people who speak various languages and follow different religions. In addition, there are over 80 languages with many dialects. Yet, there is a strong unity beyond cultural and linguistic diversity.

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- analyse how language influenced Ethiopia's relationship with neighbouring countries.
- draw a map showing the distribution pattern of the various languages of Ethiopia.
- show respect and tolerance to the different languages of Ethiopia.

Brainstorming

- What do you know about the major language families of Ethiopia from your lower grade?

Linguists classify the languages of Ethiopia and the Horn into two major superfamilies. These are Afro-Asiatic and Nilo-Saharan. Speakers of the Afro-Asiatic super-family are further divided into Cushitic, Omotic and Semitic language families. The speakers of the Nilo-Saharan super-family are also divided into Chari – Nile and Koman speaking families.

I. Afro-Asiatic Super - Family

This super-family covers the largest sector of Ethiopia's population. It can be further divided into three linguistic families. These are Cushitic, Semitic and Omotic.

A. Cushitic:

The vast majority speaks Cushitic language family in terms of both areal coverage and size of speakers. There is spillover into neighbouring countries. The Cushitic languages have sub-divisions: North Cushitic, Central Cushitic and Eastern Cushitic.

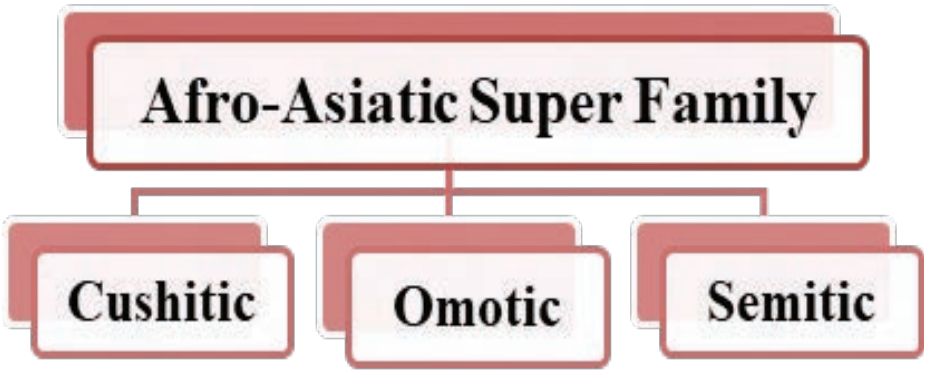


Chart 3.1 Afro-Asiatic Language families spoken in Ethiopia and the Horn

In ancient times, **Northern Cushitic** was widely spread between the Red Sea and the Nile Valley. North Cushitic is represented only by the Beja people's language, spoken in what is today Northwestern Eritrea. **Central Cushitic** spread during ancient times and is represented by the Bilen in Eritrea and the Agaw languages (Qimant, Himitagna and Awign) in Ethiopia.

Eastern Cushitic is both the largest and the most diverse branch of the Cushitic family languages in Ethiopia. For this reason, it has been subdivided into Highland and Lowland East Cushitic. People under Lowland Cushitic, for instance include: Oromo, Afar, Somali, Konso, Gidole, Erbore, Dassenech and Saho. They are called so because most of the speakers originally lived in the eastern lowlands of Ethiopia and the Horn. This language family has become one of the largest in the region following population movements in the 16th century. The speakers of Eastern Highland Cushitic people are: Hadiya, Kambata, Tambaro, Halaba, Sidama, Gedeo, and Burji live in the highlands of central Ethiopia. Thus, they have the collective name "Eastern Highland Cushitic". **Southern Cushitic** represented by Dhalo in Kenya and Nbugua in Tanzania.

B. Semitic:

It is divided into Northern Semitic and Southern Semitic.

Northern Semitic – Ge'ez is an ancient language of northern Ethiopia. Ge'ez is now confined to use in the Ethiopian Orthodox Tewahedo Church. Others are Tegra, found in the Eritrean lowlands and Tigrigna spoken in southern Eritrea and Tigray.

Southern Semitic consists of Amharic, Argobba, Gafat (now extinct), Guraghigna, Siltie, Harari and Zay languages.

C. Omotic:

Most of the Omotic speakers live in and around the Omo River basin. In earlier times, it had extended much further to the north. The Shinasha in the Benishangul-Gumuz region and Anfillo in Wallaga are good examples of this movement. There are as many as different Omotic languages spoken in Ethiopia today. Some examples of the Omotic language-speaking peoples are Ari, Banna, Basketo, Bench, Chara, Dawuro, Dime, Dizi, Dorze, Gamo, Ganza, Gayil, Gofa, Hamer, Hozo, Kachama Ganjule, Karo, Keficho, Konta, Korete, Male, Melo, Nayi, Oyda, Sezo, Shekkacho, Sheko, Wolaita, Yem, Zayse etc. Ometo includes Wolaita and Gamo among its groups, while the main Gonga is Keficho.

Nilo- Saharan Super–Family: In Ethiopia, the Nilo-Saharan superfamily speakers mainly live on the Ethio-Sudanese border. But some of these peoples are living in the Abay gorge and along the banks of the tributaries of Abay in Wallaga. This superfamily has two families:

A. Chari-Nile: this family includes the languages of the people of Anuak Nuer, Mi'en, Majang, Benishangul, Kunama, Mursi, Surma and Tirma.

B. Koman: includes the peoples of Gumuz, Koma, Sese, Ma'o, and Komo.

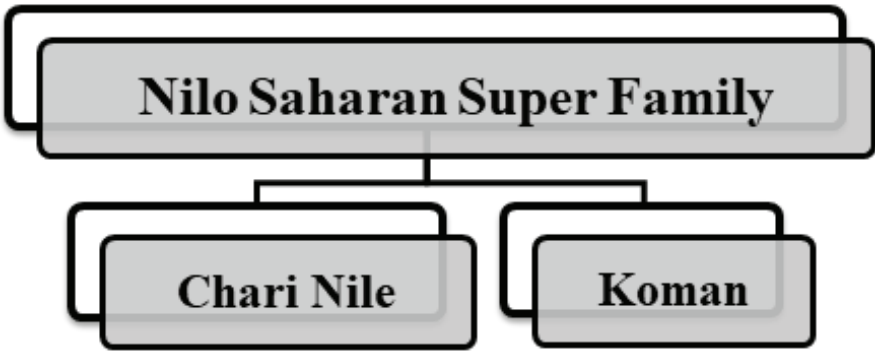


Chart 3.2 Nilo-Saharan Language families spoken in Ethiopia and the Horn

Out of the significant number of the languages of Ethiopia, few extinct and some others are in danger of extinction. This is because of the decreasing number of their speakers. Gafat is an example of a language that has disappeared.

Acitvitiy 3.1

1. Human race originated from the same species. Debate how language and cultural diversity of people came into existence.
2. List as many languages as possible that are spoken in your locality and draw a chart indicating the language families and super-families they belong to.
3. List some languages in danger of extinction in Ethiopia. Why do languages die out, and some are in danger of extinction?

3.1.2 Major Religions of Ethiopia

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- point out factors for the introduction and expansion of Christianity and Islam in Ethiopia.
- show respect and tolerance to the various religions in Ethiopia.

Brainstorming

- What are the major religions of Ethiopia?

Ethiopia also has religious complexity, forming a competing platform for religious beliefs and practices. The major religions practised by diverse people of Ethiopia are indigenous religions, Judaism, Christianity and Islam.

1. Indigenous Religion

Indigenous religions are beliefs that are practiced only within a given culture. Since ancient times, they have been native to the region and followed by the local people. Sedentary settlement and agricultural development saw the emergence of priests who conduct praying for rainfall, thanksgiving and safety from natural hazards. Farmers paid tributes for the services of priests. They laid the foundation for indigenous religions. They either worship or provide sacrifices to them. People of Indigenous Religion also owe special reverence to their ancestors. Followers of traditional religions believe that their supreme deity is the creator.

A distinctive mark of indigenous religion is belief in one Supreme Being, but special powers are attributed to natural phenomena considered sacred. Spiritual functionaries officiate over rituals, propitiate divinities, and are held in a lot of respect as intermediaries between society and spirits. For example, the Waqeffanna of the Oromo is based on the existence of one Supreme Being called Waqa. Waqa's power is manifested through the spirits called *Ayyana*. Revered experts, *Qallu* (male) and *Qallitti* (female), have maintained a link between the *Ayyana* and the believers. An exciting feature of indigenous religion is its practices and beliefs are fused with Christianity and Islam. This phenomenon of mixing of religions is known as syncretism.

Acitvitiy 3.2

1. Name the major Indigenous religions in your locality and tell your classmates how they are practiced.

2. Judaism

Judaism has been practiced in Ethiopia from ancient times, according to sources. A group of people known by the name Bete-Israel literally, "house of Israel" and who descend from the Israelite tribes who came to Ethiopia during the Exodus from Israel practice it. The Bete-Isarel people formerly resided in northwest Ethiopia until their large flight back to Israel in the 1980s and 1990s. The Bete-Israel managed to maintain their Jewish tradition for many generations despite constant pressure from their Christian neighbors.

The Judaism and Ethiopian Orthodox Tewahedo Church both adhere to the teachings of the Old Testament section of the Bible. Both employ Geez for the liturgy and adhere to Old Testament customs. Similar in appearance, symbolism, behavior, and hierarchy were their priests. They were hence more akin. The Bete Israel, however, clung persistently to Judaic rituals and doctrines. Northern Ethiopia was mostly where the faith existed. There are currently only a few Jews left in Ethiopia.

3. Christianity

Christianity was introduced to Ethiopia around 330 AD by Frumentius (also known as Freminatos), who converted king Ezana (r.320-350 AD) and his close associates. Consequently, Christianity secured royal support and became the state religion that later helped its expansion. With the coming of monks called the 'Nine Saints' towards the end of the fifth century, Christianity spread more among the broad masses. Churches were built, and monasteries were established, of which the first being the monastery of Debre-Damo. The Bible was translated into Ge'ez, and since then, Ge'ez began to serve as the language of the Church in Ethiopia.



Figure 3.1 Aksum Tsion Mariam, (source: UNESCO site)

The introduction of Christianity further reinforced the exposure of Aksum to the outside world. One significant development was the long-lasting relationship between Ethiopia and Egypt. Patriarch Atnatewos of Alexandria consecrated Freminatos as Abuna Salam, the first bishop of the Ethiopian Orthodox Tewahedo Church. This tradition of consecrating and sending a bishop to Ethiopia continued until 1959 when *Abune* Baselios became the first Ethiopian Patriarch. Until that year, the head of the Church was always from Egyptian.

The expansion of Christianity continued during the Zagwe period (1150-1270) and chiefly gained fresh momentum during the Early Medieval Period (1270-1527) when many churches and monasteries were constructed across the territories that were newly incorporated into the Christian highland kingdom. Some churches and monasteries played an essential role as centers of learning and launching pads for the expansion of the Church. These include Rock-hewn churches of Lalibela in lasta; Debra-Bizan of Hamasen in Eritrea; Debra-Hayiq in Wollo; Debre-Dima and Debre-Werq in Gojjam; Debra-Libanos in Shewa; Birbir Mariam in Gamo; and Debre-Asabot on the way to Harar.

Among the most prominent religious figures that played an outstanding role in expanding Christianity in the Ethiopian areas outside of the traditionally Christian regions of early medieval Ethiopia include *Abba* Iyesus Moa, *Abba* Giyorgis Zegasicha, and *Abune* Tekle-Haymanot. Because of the works of these and other religious leaders and their disciples, Christianity was able to spread into regions as far as Gamo in southern Ethiopia.

The expansion of Christianity was accompanied by the development of art, literature, architecture, and music in the country.



Map 3.1 The Expansion of Orthodox Church (13th -16th C), (adopted from Church and State, 1972)

At the end of the fifteenth century, Portuguese voyages of discovery opened the way for contacts between Catholicism and Ethiopia. From the mid-sixteenth to the early seventeenth centuries, the Catholics, namely the Jesuits, unsuccessfully tried to convert Ethiopian Orthodox Christians to Catholicism. In the mid-16th century, Ethiopian rulers allowed Jesuits to preach in the country. In 1622, Susneyos publicly announced his adherence to Catholicism, a strategy to reinforce his political power.

The Portuguese Jesuit Afonso Mendes was appointed Patriarch of Ethiopia in 1622 by Pope Urban VII and imposed changes against the former Orthodox religious practices. These actions led to uprisings, social unrest and civil war in Gondar. As a result, Susneyos was forced to resign. His son, Emperor Fasilidas, expelled the Patriarch and the European missionaries in 1636. This action led to the complete closure of Ethiopia to further contact with Europeans until the early 19th century.

At the opening of the 19th century, Catholic and Protestant missionaries started evangelisation activities in Ethiopia. The Catholic missionaries led by Giuseppe Sapeto, Giustino De Jacobis, and Cardinal Massaja, were active. Systematic approach by trained Protestants enabled them to win the confidence of local people. Protestant missions included the Anglican Church Missionary Society, the Church Missionary Society of London and the Wesleyan Methodist Society led by Samuel Gobat, C.W. Isenberg and J. L. Krapf. In the early 20th century, the Sudan Interior Mission started its work in Wolaita, Hadiya and Kambata. However, the missionaries were forced to leave the regions due to the Italian occupation. They returned after Italians were expelled from Ethiopia and Protestantism expanded further.

Both Catholic and protestant missionaries made use of various means to spread Christianity. For example, they translated spiritual books into first languages; they adopted local names for God; they established schools and medical centers for the locals and preached the faith. Eventually, continuous and systematic indoctrinations seem to have resulted in the grafting of new teaching on indigenous religion. As a result, large numbers of followers were attracted.

4. Islam

Islam arose in the early 7th century in the Arabian Peninsula and spread to other parts of the world. When Prophet Mohammed began teaching Islam in Mecca, he came into a series of conflicts with the Quraysh tribe. When the persecution against his followers became serious, the Prophet sent a small group of his followers, including his daughter, to the kingdom of Aksum in 615 AD. Jafar Abu Talib led this first group of refugees. In his advice to his followers, the Prophet said of Ethiopia, "…a king under whom none are persecuted. It is a land of righteousness, where God will give relief from what you are

suffering." As a result, the Aksumite king, Armah Ella Seham (Ahmed al-Nejash in Arabic sources), gave them asylum from 615-28.

The warm reception and good attitudes of the king of Aksum towards the Muslim refugees moved Prophet Mohammed not to conduct jihad against Ethiopia. After returning the Muslim immigrants to Arabia safely around 628 AD, the Prophet continued to maintain closer links and exempted the kingdom of Aksum from jihad in the future.



Figure 3.2 Al-Nejashi Mosque

Islam was introduced to the Horn through peaceful means following the trade routes. Muslim clerics and merchants served as the missionaries of Islam in the Horn of Africa. Islam was introduced to the region through three main gateways. These were:

- the Red Sea in the north,
- the Gulf of Aden in the, east and
- the Indian Ocean in the southeast.

After the destruction of Adulis in 702 AD Muslim Arabs had occupied the Dahlak Islands. By then, Islam had already been firmly established in the Islands. Later in the tenth century, the Muslim sultanate of Dahlak was established.

Muslim communities began to settle on the Red Sea coastal regions about the same time. They converted much of the pastoral peoples living in the lowlands of the Red Sea coast to Islam. But Islam failed in penetrating the interior of northern Ethiopia from the lowlands. This was mainly because Christianity was well-established in the highland regions since the mid-fourth century AD. Consequently, Islam was confined to lowland regions in northern Ethiopia.

The other direction through which Islam entered and gradually spread into the Ethiopian interior was the port of Zeila, on the coast of the Gulf of Aden. After the destruction of Adulis, the importance of the Zeila port began to increase. Several Arab Muslim merchants started to come to the Horn through this port. The Zeila trade route linked this port with the rich interior of the Horn. So, the Muslim Arab merchants used this route to spread the religion of Islam to the interior. As a result, Islam successfully spread into eastern Harar, Shewa and Wollo regions. Later on, Islam spread to south-central Ethiopia's Bale, Arsi and Hadya regions. The third gateway of Islam to the Horn was the Indian Ocean coast from where it penetrated the Somali region. Islam reached the Somali communities through the coastal towns of Mogadishu, Brava and Merca. Arabs and non-Arab Muslim merchants started to settle in these towns.

The introduction of Islam led to the emergence of several Muslim sultanates along the trade routes deep into the interior. Islam and Christianity have coexisted peacefully in Ethiopia. The establishment and growth of Islam contributed to the development and enrichment of the cultures of the regions. The mosques and Islamic centers of learning developed. The city of Harar, which flourished from the first quarter of the 16th century, is one very good example of such an Islamic cultural center. At the same time, Ethiopian Muslims maintained close links with Islamic centers of Arabia, Egypt and Yemen through trade, pilgrimage, and visits for religious training.

Acitvitiy 3.3

1. List the religions in your area. Then, write a short report about the religions you listed.

Brainstorming

- What do you know about settlement?

3.1.3 The Settlement Pattern of Peoples of Ethiopia

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- discuss the settlement patterns of Ethiopian peoples.
- draw a map showing the distribution pattern of the various languages of Ethiopia.

A settlement pattern is the distribution of peoples across the landscape. It results from long historical processes in northeast Africa. Regardless of the territories they inhabit now, the people in Ethiopia have traditions that trace their origin. The peopling of Ethiopia results from an extensive process of movement due to pull or push factors. The shortage of resources pushes people, whereas availability pulls. Consequently, individuals or small groups of people migrate to and from places.

Studies show that the settlement pattern of peoples in Ethiopia was profoundly changed and modified by environmental, socioeconomic, and political factors. The settlement varied in density, from dense in some regions to sparse in others. Some people lived in vast heights, while others lived in lowlands. The Cushitic and Semitic language speaking peoples had long since resided in the region between the Red Sea in the east and the Blue Nile in the west before dispersing in various directions. The main linguistic group in Ethiopia and the Horn is now composed primarily of Cushitic speakers, followed by Semitic speakers.

The majority of Omotic peoples, with the exception of the Shinasha and South Mao speaking groups, have lived in southwest Ethiopia along the Omo River valley. In the west, the Nilotic speaking peoples are largely inhabited along the Ethiopia-Sudanese border, although some of the Chari-Nile family settled as far as Southern Omo.

Acitvitiy 3.4

1. Write a short report about the traditions of origin of your family or community religions you listed.

3.2 The Pre-Aksumite States and their Geographical Setting

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- list down the names and achievements of the Pre Aksumite states.
- investigate the nature of the interaction between the early states of Ethiopia and the outside world.

Punt: Punt was an ancient and historically known state in the Horn of Africa. However, Punt's exact location and territorial limits are not well known. Historians suggest that its territory falls in the Red Sea and Indian Ocean coastal parts of present-day Djibouti, Eritrea, Ethiopia and Somalia. According to an Egyptian hieroglyphic, the land of Punt was located south of Egypt and had trade relations with Egypt since the third millennium BC. The trade was conducted by land and sea routes.

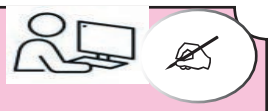
Egyptian inscriptions and pictorial reliefs dating from early times indicate the objects that punt supplied to Egypt. These exports originated in the interior, which later became Ethiopia and the Horn of Africa. Such goods include gold undoubtedly from the Ethiopian interior mainly in western Ethiopia. Others such as ivory, panther and other skins, myrrh and myrrh trees, ostrich feathers, etc. were which could have come from anywhere in the Horn. The Egyptians sent hatchets, daggers, necklaces, etc. Other pre-Aksumite states emerged since 1000 BC. These include Yeha, Hawlti-Melazo, Addi-Seglemeni, Metera, Kaskase, Coloe, etc.

Yeha: is located 30 kms to the northeast of Aksum and was the oldest of these centers. It presumably first appeared around 1000 BC. Its wealth peaked between 750 and 500 BC. Remains of walls of some of its buildings and stone masonry and still standing temple and inscriptions indicate Yeha's glory.

Hawulti Melazo: is situated to the southeast of Aksum, where stone tablets inscribed have been excavated.

Damat: existed prior to Aksum's rise. Its center was a few kilometers south of Aksum. Local archaeological sources provide information about this state. Damat's rulers adopted the South Arabian political and religious title *Mukarib*. Damat appears to have established external relations with South Arabia.This is supported by local inscriptions left by one of its rulers in the fifth century BC. Damat used the Red Sea coast port of Adulis.

Acitvitiy 3.5



1. Explore from the internet or read from sources in the library and write about the pre-Aksumite states.
2. With which part of the world did the early states of Ethiopia interact?

3.3 Aksumite Kingdom

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain the nature of the Ethiopian society and economy during the Aksumite period.
- identify major factors for the rise and fall of the Aksumite Kingdom.
- analyse the socio-political, economic and cultural organisations of the states.
- investigate the nature of the interaction between the Aksum, and the outside world.
- appreciate the place of Ethiopia among the great Civilization of the world.

As discussed above, in the pre-Aksumite period, Aksum was not the first state that emerged in Ethiopia. Aksum emerged in the first century AD with its nucleus at Aksum. The City of Aksum was its political and religious center. The city was adorned by several temples and stone monuments like the monolithic steles of Aksum. Initially, Aksum was a small state. Between the fourth and sixth centuries, Aksumite kings expanded the kingdom significantly to include territories bounded in the east beyond the Red Sea (southern Arabia), the River Abay in the west, the northern tip of Eritrea in the north and north Shewa in the south.

Economically, the Aksumites depended on plough agriculture. Aksum as a kingdom was a powerful state with a well-demarcated social structure. The link between the king and the people was the payment of tribute. The state also generated considerable income from local and external trade conducted via the port of Adulis on the Red Sea coast.

To facilitate trade, coins of bronze, silver and gold were minted. In the first three centuries, Ge'ez evolved as a written language. Inscriptions and coins show that Sabean and Greek languages were used in Aksume before Ge'ez. The use of the Greek language possibly resulted from trade contact with the Greco-Roman world. Greek was the lingua-franca of the Red Sea and the Mediterranean region by then. The Aksumites had beliefs in indigenous religions before the introduction of Christianity in the 4th century AD and Islam in the early 7th Islam.

Unlike many other centers of civilizations like Yeha, Mattara and Adulis, Aksum continued to exist as the most important center of a highly developed civilization for several centuries. This can be attested from the ruins of Aksumite temples, iron tools, bricks, coins, tombs and obelisk. In addition, shipbuilding technology was also well known in the port town of Adulis. As a result, those ruins have become among the known tourism centres in Ethiopia today.



Figure 3.3 Obelisks of Aksum, (source: UNESCO site)

But gradually, Aksum deteriorated. The process of decline started when the Red Sea had come under the control of Muslim Arabs and the subsequent destruction of the port of Adulis in 702 AD. The loss of trade led to the decline of its economic, political and military power. Internally, rebellion against king Kaleb (r.500 - 535 AD) broke out. Kaleb had once controlled South Arabia in 525 AD. But the South Arabians finally expelled

Aksumite governors and soldiers from their region between 580 and 590 AD. Thus, Aksum lost its control of the other side of the Red Sea trade.

The decline continued in the following centuries, with internal political disturbances contributing as an additional factor. Finally, unable to check the rebellions of the Beja people from the north, Aksumite state was pushed southward to Kubar in southern Tigray, and by the late ninth century, it took refuge in the area predominantly inhabited by the Agaw people.

Acitvitiy 3.6

1. List the legacies of the Aksumite Civilization and discuss their importance to the people of Ethiopia.
2. Expalin the way in which Christianity was introduced.

3.4 Zagwe Dynasty

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- identify major factors for the rise and fall of the Zagwe Dynasty.
- outline the political-economic, social and cultural features of the Zagwe Dynasty.
- investigate the nature of contact with the outside world during the Zagwe period.
- appreciate the place of Ethiopia among the great Civilization s of the world.

The Zagwe dynasty came from the local Agaw ruling class in Lasta, part of the Aksumite Empire. The Zagwe dynasty was founded around 1150 AD by Mera Tekle Haymnot. He established a new capital at Adefa (Roha) in Lasta. The founding of the Zagwe dynasty is not a new kingdom, but it is all about a political power shift. The economy of the Zagwe dynasty was based on agriculture. Trade brought additional income to the state. The Zeila port was the main outlet during the Zagwe time. The Dahlak Islands on the Red Sea coast served as an outlet.



Map 3.2 Christian territories during Zagwe Dynasty, (adopted from Church and State, 1972)

The Zagwe dynasty is known in Ethiopian history for its remarkable architectural achievement. This was the technology of building the monolithic rock-hewn Churches at Roha; later, the capital was renamed Lalibela. The surviving pieces of evidence are the eleven rock-hewn churches constructed during the reign of Emperor Lalibela in the first half of the thirteenth century.

The presence of these beautiful Churches made the town of Lalibela one of the most important centers of learning and Christian culture in Ethiopia.



Figure 3.4 Rock-hewn Churches of Lalibela

Many factors contributed to the downfall of the Zagwe dynasty. The first one was the problem of succession to the throne among the Zagwe princes. Most of the time, they settled this issue by force of arms. However, they could not be able to arrange a smooth succession to the throne. Secondly, there had been strong opposition to the Zagwe kings throughout their rule. This opposition was from the regions of Tigray and Amhara. Particularly in Tigrai, the leading clergy members of the Churches of Aksum and Debre Damo spread anti-Zagwe propaganda related to the legend of the Queen of Sheba and King Solomon of Israel.

Hence, the Zagwe kings were seen as "illegitimate" successors of Aksum. The intention behind this legend was the restoration of the ancient dynasty of Aksum. However, despite the strong opposition in Tigrai, the initiative to overthrow the Zagwe came from the Amhara region. The Amhara region was located to the south of Lasta, around southern Wollo and northern Shewa. An Amhara chief Yekuno Amlak organised a movement against the Zagwe rule. He defeated Yetbarek, the last Zagwe king, on the battlefield in 1270 AD.

Yekuno Amlak established a genealogy that made him a descendant of the last Aksumite king, Dil Naod, who was deposed by the Zagwe dynasty around 1150 AD. Yekuno Amlak (r. 1270-1285) declared himself an Emperor and, at the same time, became the restorer

of the so-called "Solomonic dynasty". Yekuno Amlak and his successors used this legend as an ideological arm to legitimise their political power. The tradition of identifying the Christian kings of Ethiopia with ancient Israel continued until 1974.

Acitvitiy 3.7

1. Explain the place of Ethiopia in the great Civilization s of the world.
2. Write a paragraph about the similarities between the rulers of the Aksumite and Zagwe dynasties.

3.5 The Sultanate of Shewa

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- identify major factors for the rise and fall of the Sultanate of Shewa.
- analyse the socio-political, economic, and cultural organisations of the Muslim sultanates.
- investigate the nature of the interaction between the Muslim sultanates and the Christian highland kingdom.

The introduction of Islam to the Horn was followed by the emergence of a series of Muslim states since the ninth century AD. The northern Ethiopian trade declined due to the Arab control of the Red Sea and the destruction of Adulis. Thus, Zeila, on the coast of the Gulf of Aden, emerged as a primary port for south-eastern Ethiopian trade. This port became the most crucial gateway for Islam into the Horn of Africa. Several Muslim states were formed along the Zeila trade route, which linked the port with the rich interior.

After the spread of Islam since the beginning of the eighth century, viable Muslim communities and states had been established at many locations, especially along the main trade routes from Zeila and its many branches penetrating the interior. The first to be established was the sultanate of Shewa in 896 AD. Since the founders of this sultanate claimed descent from the Makhzunmite clan of southern Arabia, the dynasty became known as the Makhzunmite dynasty. Its location was in the hot lowland region on the left of the Awash River. The ruling family of this state had an internal power struggle

which later led to its final decline.

Ifat emerged to the south of Shewa, founded by Umar Walasma (hence the Walasma dynasty) in 1285 AD, it would have destroyed the older Makhzumite dynasty. Instead, it became the strongest Muslim sultanate in the region. Ifat controlled a vast territory through which the long-distance trade routes of Zeila passed. Therefore, most of the profitable Zeila trade came under the control of Ifat. Eventually, Ifat became the strongest rival of the Christian highland state. Since 1270 the Christian highland state had also developed a great interest in the Zeila trade and trade routes. Therefore, the need to control the Zeila trade became the main source of conflict between the two states.

Acitvitiy 3.8

1. Describe the major factors that contributed to the rise and fall of the Sultanate of Shewa.

Unit Summary

Ethiopia is inhabited by people who speak various languages and practice different types of religion. Languages of Ethiopians belong to Afro-Asiatic and Nilo -Saharan Superfamilies. Like diversity in languages, diverse religious beliefs characterise Ethiopia.

The major religions are indigenous religion, Judaism, Christianity, and Islam. Indigenous religions are beliefs practiced only within a given culture and native religious ideology to the lands. Although there is continuing debate over how and when Judaism was introduced to Ethiopia, it has been followed by a community of people known as Bete-Israel.

It is established in the teachings of the Old Testament part of the Bible and has similarities with Ethiopian Orthodox Tewahedo Christianity. Christianity was introduced to Ethiopia in the early fourth century AD. An attempt to introduce Catholicism began from the royal court since the second half of 16th century. It bore a minor fruit in the 17th century. Protestantism was introduced to Ethiopia mainly in the early 19th century but widely spread in the 20th century through missionary activities.

Islam was founded by Prophet Mohammed around 610 AD. When the Quraysh tribe planned to attack, many Muslim refugees arrived in Ethiopia. Islam penetrated the interior of Ethiopia through the port of Zeila, along which Muslim sultanates were formed, Sultanate of Shewa being the earliest. Ethiopia's peopling and ethnocultural groups' formation resulted from a long-drawn-out process of fission and fusion.

In the past, it used to be widely believed that Aksum was the first centralised polity in Ethiopia and the Horn. However, there are many indications that several principalities had emerged and declined before the emergence of Aksum. Punt, Hawlti-Melazo, Addi-Seglemeni, Metera, Kaskase and Damat are to mention few.

The Aksumite state derived much of its income from agriculture. However, later on, the Red Sea trade became the primary source of income for Aksum. Territorially, outside Africa, Aksum also expanded to bring part of the Arabian

Peninsula under its control.

The founding of the Zagwe dynasty marked the shift of state power from Semitic speaking of the Aksumite rulers to the Cushitic speaking Agaw people. Thus, it is all about political power shift but not the new Kingdom.

Unit Review Questions

Part I: Match the language families under column "A" with thier speakers under column "B".

A	B
1. Chari-Nile	A. Ma'o
2. Semitic	B. Argoba
3. Koman	C. Erob
4. Omotic	D. Konta
5. Cushitic	E. Mursi

Part II: Choose the correct answer from the given alternatives for the questions.

1. Which state was formed first in the region of Ethiopia and the Horn of Africa?

   A. Punt B. Aksumite C. Damat D. Yeha

2. The people who live along Ethiopia's western border speak the languages that belong to_____.

   A. Chari-Nile and Koman

   B. Cushitic and Semitic

   C. Omotic and Koman

   D. Omotic and Cushitic

3. Which one of the following is not a Cushitic language spoken in southern Ethiopia?

   A. Sidama B. Hadiya C. Agaw D. Burji

4. Which language family is not predominantly spoken in Ethiopia and the Horn of Africa?

   A. Semitic B. Omotic C. Koman D. Cushitic

5. The Zagwe dynasty was known in Ethiopian history for its:

   A. large scale territorial expansion

   B. monolithic churches

   C. monopoly over the Red Sea trade

   D. rivalry with Muslim Arabs

Part III: Short Answer

1. How were Christianity and Islam introduced and expanded in Ethiopia?
2. Explore the internet and write a short report about the factors that contributed to the decline of the Aksumite kingdom.

Part IV: Further Activities

1. In groups, study the images in this unit (Figure 3.1, 3.2, 3.3, 3.4) and describe what the pictures illustrate about life during that time.
2. Read aloud “chapter three, section 3.3 to your classmates”. After the reader has finished, identify the distinctive features of Aksumite Civilization .

Unit 4





THE MIDDLE AGES AND EARLY MODERN WORLD, C. 500 TO 1750s

Unit Introduction

This unit discusses major themes in world history during the Middle Ages and the early modern period. This unit has seven sections: Middle Ages in Europe, Middle Ages in Asia, Development of Early capitalism, the Age of Exploration, Rennaissance, Reformation and Industrial Revolution. Major points and arguments are illustrated with examples and images to facilitate your learning and make it attractive to you. The unit closes with a summary of the main points of each lesson, followed by review questions that enable you to measure your achievements all through the unit.

Unit learning outcomes

At the end of this unit, learners will be able to:

- identify the major characteristics of European feudal society of the medieval period.
- examine the main features of the Byzantine Empire.
- discuss the rise and expansion of Islam during the period.
- explain the relationship between Europe and the Ottoman Turkish Empire.
- evaluate the major changes that took place during the medieval ages and the early modern times.

Key Terms

- Middle Age
- Estates
- Knights
- Feudalism
- Early Modern World

4.1 The Middle Ages in Europe

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the main features of the medieval period.
- analyse the components of medieval world Civilization s.
- recognise the merits and demerits of the medieval period.

4.1.1 Dark Age

Brainstorming

- What was the Dark Age?

The "Dark Age" was a period of West European history from 500 AD to 1000 AD. It was called the Dark Ages because Civilization declined in Western Europe during this period. The Western Roman Empire was destroyed both by internal and external problems. Internally the empire suffered division and decay. Externally it was invaded, in the 5th Century AD, by the Anglo Saxons and Franks from the Germanic tribes, the Huns and the Magyars from the Asiatic tribes.

The invasions brought many changes in Western Europe. The Greco-Roman Civilization declined. The societies became rural, and cities declined. Feudalism became the socio-economic and political order. Churches, castles and palaces were built. Bishops and monks kept records; The Knights practiced chivalry. In addition, there was much war among rulers and lords in Europe, and even for ordinary people, there were murders and blood feuds. Nevertheless, by c. 1000 AD, more stability was returning. Feudal society emerged from the Dark Ages.

4.1.2 Feudal Society

As Western Europe fell apart, the number of separate powerful lords and vassals increased. Thus, from 500 to 1500, a new socio-political system called feudalism emerged. The ruling class was made up of kings, nobles, knights (soldiers) and the higher clergy. The vassalage system relates a higher lord to a lower lord in feudalism. In this system, the higher lord gave fief to the lower lord. Then, the lower lord became a vassal of the higher one. Fief or feud is a piece of land. Thus, feudalism was a system of holding land and providing service in exchange.



Figure 4.1 Hierarchy of feudal society, (source: google search)

The basic units of European feudalism were Manor (villages). Manorial lord exercised political, judicial and military power over peasants of his Manor in feudal Europe. The mass of the feudal society was made up of peasants, craftsmen and traders. They had no political and economic power. West European feudal society was exploitative.

During feudalism, the Church had authority over the ruling class and the ordinary people. The Roman Catholic Church-owned land. It was responsible not only for religion but also for education and culture.

Acitvitiy 4.1

1. Explain the term feudalism.
2. Discuss the economic and social impacts of Feudalism.
3. Compare and contrast the tribute collection of feudal European society with the modern system. Explain the importance of tax for the development of society.

4.1.3 Byzantine Empire

The Byzantine Empire was the East Roman Empire which continued after the fall of the West Roman Empire. The capital of the Byzantine Empire was Constantinople (modern Istanbul). The official language of the Empire became Greek. The Orthodox Church was officially separated from the Roman Catholic Church in 1054. It became the national church of the Empire and supported the emperor.

The economic base of the Empire was agriculture, trade and crafts. Byzantine architecture made use of domes and beautifully colored glasses. The society was divided into social hierarchy: the emperor, the higher clergy, the nobility who owned land and the peasants who cultivated it. The Byzantine Empire was at the height of its territory and power under Emperor Justinian (r. 527-565).



Map 4.1 Byzantine Empire, (source: Encyclopedia, Britannica)

The Seljuk Turks who began military occupation in Asia Minor in 1040 AD challenged the Byzantine Empire. This event was followed by the crusades that began in the 1090s. The crusades waged wars of Christian Europe against Seljuk Turks to liberate Christian holy lands. There were eight major Crusades, the first of which was started in 1096. The crusades failed to crush Muslim power in the holy lands but protected Western Europe from foreign invasions in the east. The Byzantine Empire suffered a disastrous defeat at the Battle of Manzikert in 1071. It lost most Asia Minor to Seljuk Turkish rulers and later to Ottoman Turks.

4.2 The Middle Ages in Asia

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the main features of the medieval period in Asia.
- explain the rise and expansion of Islam throughout the world.

Brainstorming

- How did Islam expand?

4.2.1 The Rise and Expansion of Islam

The rise of Islam in the early seventh century AD was a great event in the history of the world. Islam began in the Arabian Peninsula with the life and teaching of the Prophet Mohammed in Mecca around 610 AD. The term Islam means "submission to the will of Allah (God)". Islam is worship in Allah, and those who worship Allah are called Muslims.

Islam was opposed by the Quraysh Arabs, who began to persecute Prophet Mohammed and his followers. As a result, in 622 AD Prophet Mohammed and his followers moved from Mecca to Medina. This travel is called Hejira, and it marked the beginning Year of the Islamic Calendar.



Figure 4.2 Kaaba, Mecca, Surrounded by pilgrims during the Hajj, Saudi Arabia, (source: Islamic Monitor)

The Muslim Arabs changed the Near East and Middle East countries' political, religious, and social structures. Following the death of the Prophet, Muslims came under the Arab Caliphates of the Umayyad and Abbasid dynasties in the Middle Ages. The death of the Prophet was followed by the great Arab conquests establishing a Muslim Arab empire from North Africa and Spain in the west to Central Asia in the east.

The Seljuk and Ottoman Turk's military occupation in Palestine, Asia Minor, and Arabia contributed to Islam's expansion. They spread throughout the areas under their domain and other parts of the world.

4.2.2 The Expansion of the Ottoman Empire

The Seljuk Turks began military occupation in Palestine, Asia Minor and Arabia in 1040. Ottoman Turks replaced the Seljuk Turks in the area by the end of the 13th C. The Ottoman Turks were named after their chief Osman or Othman.

The Ottoman Empire was centered in what is now Turkey. Thus it was called as Ottoman Turkish Empire. They seized Anatolia in 1336, which became their capital. At its heyday, the empire captured Adrianople (1356) and Salonika (1387). They defeated the Serbs in 1389 and the Bulgarians in 1393. So by the 15th century, the Balkan Peninsula, including Greece, was predominantly conquered.

The Ottomans conquered Constantinople in 1453, renamed it Istanbul and made it their capital. The Ottomans conquered Syria in 1516 and Egypt in 1517. In 1529, European forces successfully defended Vienna, the capital of Austria, from the Turkish attack.

The Turkish expansion in Europe was ended in 1571, when European fleets defeated the Turkish navy at the Battle of Lepanto, near Greece.

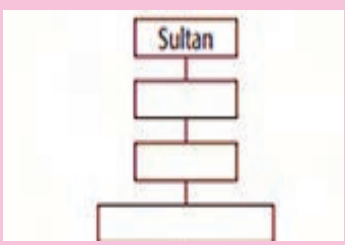


Map 4.2 The Ottoman Turkish Empire

The Ottomans formed a group of highly trained soldiers called *janissaries*. They spread Islam throughout the empire. They also gained wealth from trade and controlled the trade route from Europe to Asia. They banned European merchants from going to the Far East. The Ottman Turkish Society was divided into four social groups: *Sultan*, grand viziers (bureaucrats), janissaries (soldiers), occupational groups. The culture of the Ottoman Empire was that of the Islamic world.

Acitvitiy 4.2

1. Explain the rise and expansion of Islam throughout the world.
2. Create a chart showing the structure of Ottoman society. List groups in order of importance.



4.2.3 Dynastic Cycle in China

Brainstorming

- What do you know about the dynastic cycle of China?

The Chinese created a great Civilization in the world. This Civilization greatly impacted other countries in East Asia, particularly Korea and Japan.

In politics, the Chinese accepted the idea of a "dynastic cycle". This was as practiced in the following. When a new dynasty took power, it used to be strong, ruled well and had the support of the people. However, when it became corrupt and weak and lost the support of the people, it would lose the "mandate of Heaven", meaning its authority and legitimacy to rule China. So it would be replaced by another new dynasty, probably founded by a rebel, and the cycle would be repeated. Nevertheless, there was a long succession of imperial dynasties ruling China from the Qin to the Qing dynasty, which was ended by a revolution in 1911/1912.

Acitvitiy 4.3

1. Do you think the ideas of the dynastic cycle and the "Mandate of Heaven" encouraged rebellion in China?

4.3 Development of Early Capitalism

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain the development of early capitalism.
- value the importance of early capitalist relations to the modern world

Brainstorming

- What do we mean by the concept of capitalist relations?

The development that distinguished capitalism from previous systems used accumulated capital to enlarge productive capacity rather than invest in economically unproductive enterprises, such as pyramids and cathedrals. This characteristic was encouraged by several historical events.

Most ancient cities and towns in Europe had been ruined following the collapse of the

Roman Empire. However, trade revived slowly, and old Roman cities were restored. The towns were the centers of production and exchange. Merchants learned how to buy raw materials, have workers do the manufacturing and sell finished products at the best prices. After the discoveries, the new long-distance international trade was important, and big profits could be made. However, trade problems were chiefly transport difficulties, insecurity caused by war and robbery, and heavy tolls (taxes) often charged on the transit of commodities.

Acitvitiy 4.4

1. Discuss in groups the importance of early capitalist relation.

4.4 The Age of Explorations and Discoveries

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- draw a map showing the early routes of Explorations and Discoveries

Brainstorming

- What do you know about the age of exploration and discoveries?

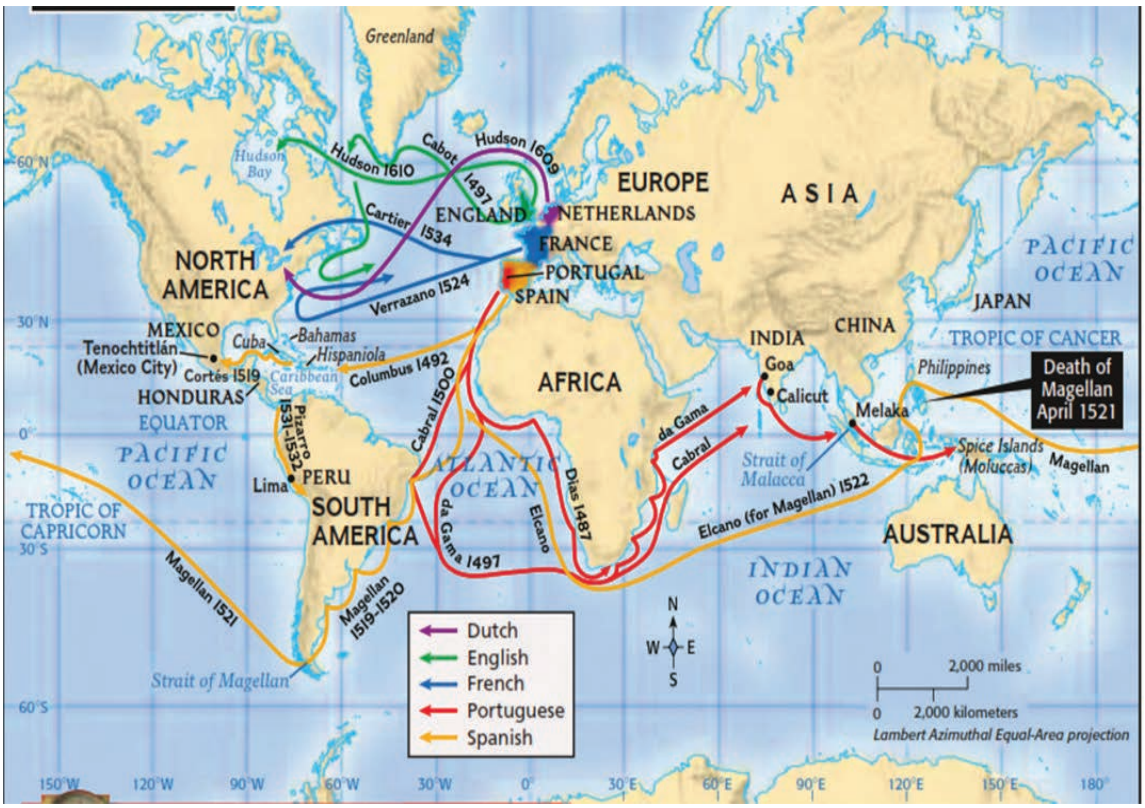
The age of European explorations and discoveries was in the fifteenth and sixteenth centuries. The explorations were, in part, initiated by the need to bypass the Ottoman Turkish blockade of the old long-distance trade route from Europe to the Far East.

Factors that encouraged explorations and discoveries were:

- European interest in long-distance trade and new inventions like the compass.
- In addition, the development of better maps and ships and the growing interest in geographical knowledge fueled the idea of exploration.
- Prince Henry, the Navigator (1394-1460) of Portugal and Queen Isabella (1451-1504) of Spain, who supported the voyages of explorers, also inspired the exploration. They sponsored voyages for the sake of their economy, religion and glory. Spain and Portugal were the leaders in the exploration and discoveries in the 15th and 16th centuries. They were closely followed by Holland, Britain, France and Russia.

Portuguese explorer Vasco da Gama discovered a new sea route to India and the Far East in 1498. Christopher Columbus was the first European explorer to reach America in 1492

while he was in service of Spain. Unfortunately, Columbus died without knowing that he had found new lands. The land found came to be known as America from the name of an Italian mapmaker called Amerigo Vespucci. The newly "discovered" areas also became known as the "New World". The Portuguese, Ferdinand Magellan, circumnavigated the world between 1519 and 1522 in the service of Spain. The newly discovered lands were later conquered and became colonies of European powers.



Map 4.3 European Voyages of Discoveries

Acitvitiy 4.5

1. Map (4.3) above shows Magellan's route from Spain to the Philippines. If the voyage took about 20 months, how many miles each day, on average, did Magellan travel? (**Hint**: Search the internet or refer to library about the exact distance from Spain to the Philippines in miles).

There are economic impacts of the age of exploration and discoveries. Economically, Europeans gained huge profits from local trade networks, which enhanced the globalising process. Moreover, with the subs quent colonial conquest, the voyages promoted the faster development of capitalism.

Acitvitiy 4.6

1. Why did the European rulers sponsor early explorers? Discuss their motives in a group.

4.5 The Renaissance

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- compare and contrast the ideals of the renaissance on today's world thinking.

Brainstorming

- What is Renaissance? Where does this idea come from?

Renaissance was an intellectual movement. The word renaissance indicates the "rebirth" of learning. It began in the 14th century and ended in the 17th century. Renaissance began in Italy and spread to the rest of Europe, mainly to England, France, Germany, Spain and Holland.

First, Renaissance Italy was essentially an urban society. Second, the Renaissance was an age of recovery from the disasters of the fourteenth century. This revival affected both politics and art. Third, a new view of human beings emerged as people in the Italian Renaissance began to emphasise individual ability.

The Renaissance had the following characteristics:

- The study of ancient Rome and Greek languages, literature, arts and the use of reason.
- The support of freedom of thought and questioning mind.
- The use of the vernacular, or the national language such as the Italian and the English language rather than Latin in writing.



Chart 4.1 Five characteristics of renaissance art that changed the world forever (source: theartist.me)

The outstanding persons of the Renaissance produced great works of literature, painting, sculpture, architecture and science. In literature: Divine Comedy was written by Italian Dante Alighieri; Utopia by Englishman Thomas More; Don Quixote by the Spaniard Cervantes; Holy Bible was translated into German by Martin Luther and various great plays by Englishman William Shakespeare. In arts: Italian Leonardo da Vinci painted Last Supper and Monalisa; Italian Michael Angelo painted the Creation of Adam and made statues of David, Moses and the Virgin & the dead Christ. In science, the Belgian Vesalius studied human anatomy. The Polish Nicholas Copernicus declared that the earth revolved around the sun. Previously, it was thought that planets revolved around the earth.

The Renaissance had a profound influence on the development of modern society culture, and since it is a natural extension of both, artistic expression. The Renaissance influence in the world brought about a new focus on humanism and, as a result, a subsequent turning away from the dominant ideas put forth by the church. The dawning recognition of human potential and scientific inquiry shaped the course of world history and still influences contemporary societies' culture today.

Acitvitiy 4.7

1. Discuss the contributions of the renaissance to humankind?
2. How did the Renaissancedid influence the modern world?

4.6 The Reformation

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- compare and contrast the ideals of reformation with today's world thinking.

Brainstorming

- What is Reformation? Where does this idea come from?

The Reformation was a religious movement that led to the emergence of Protestantism from the Catholic Church at the beginning of the 16th century. It began in Germany led by Martin Luther in 1517. The causes were: social, political, religious and economic. Look at the cause of the Reformation in the chart below.

Causes of the Reformation

Social	Political	Economic	Religious
• The Renaissance values of humanism and secularism led people to question the church. • The printing press helped to spread ideas critical of the church.	• Powerful monarchs challenged the church as the supreme power Europe. • Many leaders viewed the pope as a foreign ruler and challenged his authority.	• European princes and kings were jealous of the church's wealth. • Merchants and others resented having to pay taxes to the church.	• Some church leaders had become corrupt. • Man people found church practices such as the sale of indulgences unacceptable .

Chart 4.2 Causes of Reformation

The Protestant reformers supported the principles of capitalism, individualism and nation-states. They established various Protestant Churches. For instance: French protestant Jean Calvin, who lived in Switzerland, established a Calvinist protestant church in Switzerland. The Calvinist followers in French were called Huguenots. The Scottish John Knox found his type of Calvinist Protestantism called Presbyterian in 1560. King Henry VIII and Queen Elizabeth I separated the English Protestant Church from the Roman Catholic Church in England. Nevertheless, the English Protestants managed to establish a national church which came to be called Anglican Church.

Protestantism enforced the Catholic Church into Counter-Reformation. The Catholic Church carried out the (Catholic) Counter-Reformation to reform itself in response to the Protestant challenge of the time. A missionary organisation called the Society of Jesus was formed in Spain by Ignatius Loyola in 1534 to reform Catholics in America, Asia and Africa. The members of the society were called Jesuits, were active in the Americas. Anti-Catholics were attacked and even were killed. The peasants' wars of Germany against Catholics were fought between 1524 and 1525. Reformation played an essential role in the Thirty Years' War (1618-1648). The Peace of Westphalia ended the war in Germany in 1648.

Acitvitiy 4.8

1. Why did Protestant revolt against the Roman Catholics?
2. How did the Peace of Westphalia impact the Roman Empire? Relate this idea to contemporary society and discuss on the importance of settling disputes by peaceful means.

4.7 Industrial Revolution

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- define industrial revolution.
- list the contributions of the industrial revolution to the modern world.

Brainstorming

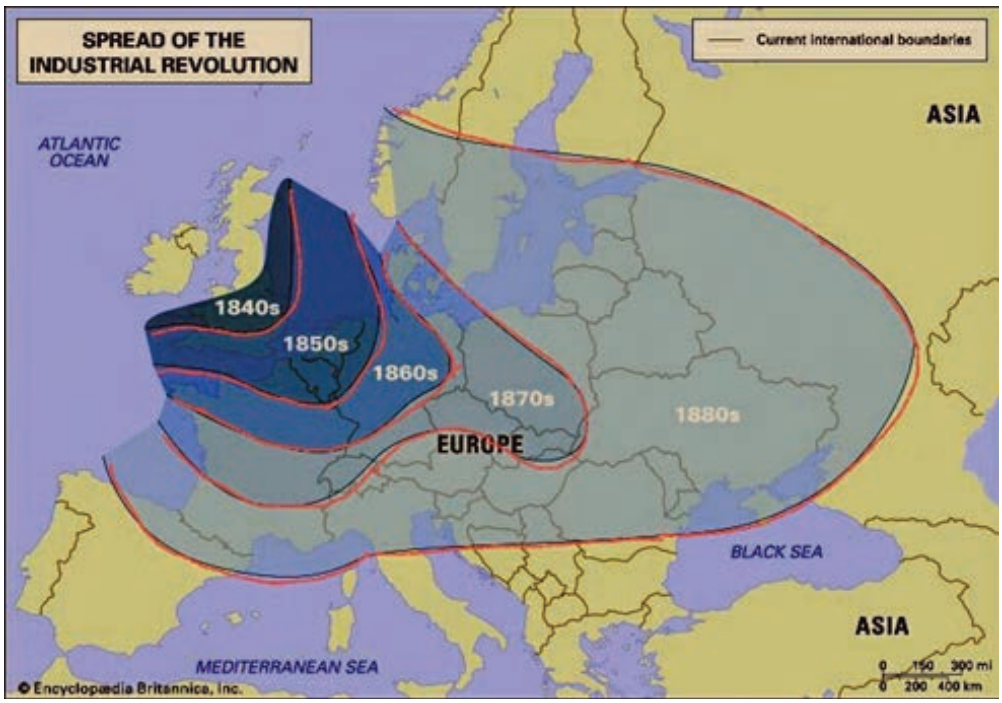
- What is industrialisation?

The term Industrial revolution means the invention and use of machine in place of hard labour. Machine now did work done previously by hand with simple tools and equipment. Europe saw a shift from an economy based on farming and handicrafts to an economy based on manufacturing by machine in factories. It began in Great Britain in the 1780s and took several decades to spread to other Western nations.

The machine of the Industrial Revolution was operated by a new form of power known as steam power, replacing the early wind and water power. Savry (1698) and Newcomer (c.1705-1711). James Watt (1782-84) improved the steam engines and adopted them for operating all kinds of machinery, including machine in factories. Then the steam power was applied to transport, the first steamboat on the rivers and then steamships at sea. Finally, steam power was used to land transport in the form of railways. The first railways locomotive was built in 1804.

By the mid-nineteenth century, Great Britain had become the world's first and richest industrial nation. Its cotton industry alone in 1850 was equal in size to the industries of all other European countries combined.

The Industrial Revolution spread to the rest of Europe at different times and speeds. First to be industrialised in continental Europe were Belgium, France, and German.



Map 4.4 Expansion of industrial Revolution, (source: Encyclopedia, Britannica)

The Industrial Revolution also occurred in the United States in 1800. Britain was the leading industrial nation in the early and mid-nineteenth century, but countries like the United States eventually surpassed Britain in industrial production.

Acitvitiy 4.9

1. Who built the first steam locomotive?
2. Imagine that you have just heard about one of the industrial innovations during the Industrial Revolution, perhaps the process of making cloth, but you do not understand it. Write a letter of inquiry to the near by weavers (visit it with the help of your teacher).

Unit Summary



The Dark Ages were followed by feudal society in Europe when the Catholic Church and feudal lords-controlled land and people and therefore had power. The economy was dominated by agriculture with low but rising productivity.

At the same time, the Byzantine Empire, an Orthodox imperial autocracy, continued in part of Europe and Western Asia. It fell to the Ottoman Turks in 1453.

Islam arose in the Arabian Peninsula when the Arabs accepted the monotheist revelations of the Prophet Mohammed. Following the death of the Prophet, the Arabs expanded to create a great and powerful empire and civilization under the Umayyad and then Abbasid Caliphs.

The Ottoman Sultanate continued this Islamic Civilization , and the Ottoman Empire was a superpower of the time.

Far away in China, the Chinese created their distinct Civilization . It was an imperial autocracy administered by officials who were highly educated Confucian scholars. Basic to Chinese understanding of history were the concepts of the dynastic cycle and the "mandate of Heaven".

In the early modern period, the mass of Europe's population lived in extreme poverty. These towns were the center of production and exchange. The crusades contributed to the revival of trade in the Middle Ages. City-states were the political, economic, and social life centres in Renaissance Italy. Martin Luther's religious reforms led to the emergence of Protestantism. The Discoveries enhanced the pace of globalisation among the world community.

Unit Review Questions

Part I: Write true if the statement is correct and write false if the statement is incorrect.

1. The Calvinist followers in French were called Presbyterian.
2. The Ottomans conquered Constantinople in 1453 and renamed it Istanbul.
3. The Byzantine Empire was the East Roman Empire, which continued after the fall of the West Roman Empire.
4. In the Discoveries, the Spanish were interested in conquest and plunder.

Part II: Match major achievements of world Civilization under column "A" with peoples or areas under column "B".

A	B
1. Qin	A. Monalisa
2. Leonardo da Vinci	B. Istanbul
3. Knights	C. First Chinese imperial dynasty
4. Constantinople	D. Medieval European soldiers
5. Polytheism	E. Arabia before Islam

Part III: Choose the correct answer from the given alternatives for the questions.

1.The Byzantine Empire was:

A. an autocracy B. a theocracy C. a democracy D. an oligarchy

2. In 1453, the Ottoman Turks captured:

A. Constantinople B. London C. Paris D. Hungary

3. Under the emperor, imperial China was administered by:

A. Confucian priests B. elected councils C. Feudal lords D. civilian officials

4. In Britain, the followers of Protestants established their church during Reformation known as:

A. Lutherans B. Jesuits C. Presbyterian D. Anglican

5. Which one of the following factors did not contribute to making Great Britain the starting place of the Industrial Revolution?

A. presence of abundant natural resources

B. large labour force to work in the new factories

C. The readiness of Britain to invest in the new industrial machine

D. None of the above

6. Which of the following explorers discovered America in 1492?

A. Vasco Da Gama

B. Christopher Columbus

C. Ferdinad Magellan

D. Henry the Navigator

Part IV. Fill in the blank spaces with the correct word or words.

1. The infantry of the Ottoman army were the _____.

2. The 'Dark Age' was a period of West European history from _____ to_____.

3. The two leading European nations in exploration and discoveries during the 15th and 16th Century were _____ and _____.

4. Reformation was a religious movement that led to the separation of Protestant from the Catholic church at the beginning of the 16th century by _____.

Part V: Further Activity

1. Discuss in groups the impact of Industrial Revolution on European women.

Unit 5







PEOPLES AND STATES OF AFRICA TO 1500

Unit Introduction

This unit deals with the linguistic classifications of peoples of Africa. In unit two, you have learnt about ancient Egypt, Kush and Carthage. The civilization of these peoples and states is discussed as part of ancient and classical world civilizations. Apart from these peoples and states, several civilizations were flourished in different parts of the continent. In this unit, we shall briefly discuss the civilizations of these peoples and states.

Unit learning outcomes

At the end of this unit, learners will be able to:

- outline the major economic, cultural, social and political developments in pre-colonial Africa.
- describe the peoples and language families of Africa.
- analyse inter-connections and inter-dependence among Africans as a result of trade, population movements and wars.
- evaluate the factors for the rise and decline of various empires in Africa to the beginning of the 16th Century.
- explain the origin of Islam and the role it played during the expansion of the West African Empires.

Key Terms

- People
- State
- Pre-colonial
- Empire

5.1 Languages and Peoples of Africa

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe languages and peoples of Africa.
- appreciate the diversity of the languages of Africa.

Brainstorming

- What is a native language? Discuss in a group.

Africa is a vast continent inhabited by people who speak various languages. Linguists have stated that over 1000 diverse and interrelated languages are currently spoken all over the continent. Languages that belong to the same group share certain vocabulary or words.

Linguists describe the degree of the relationships among these languages. Based on this, they classify the peoples of Africa into the speakers of four super-families of languages. These are Congo-Kordofanian, Afro-Asiatic, Nilo-Saharan and Khoisan.

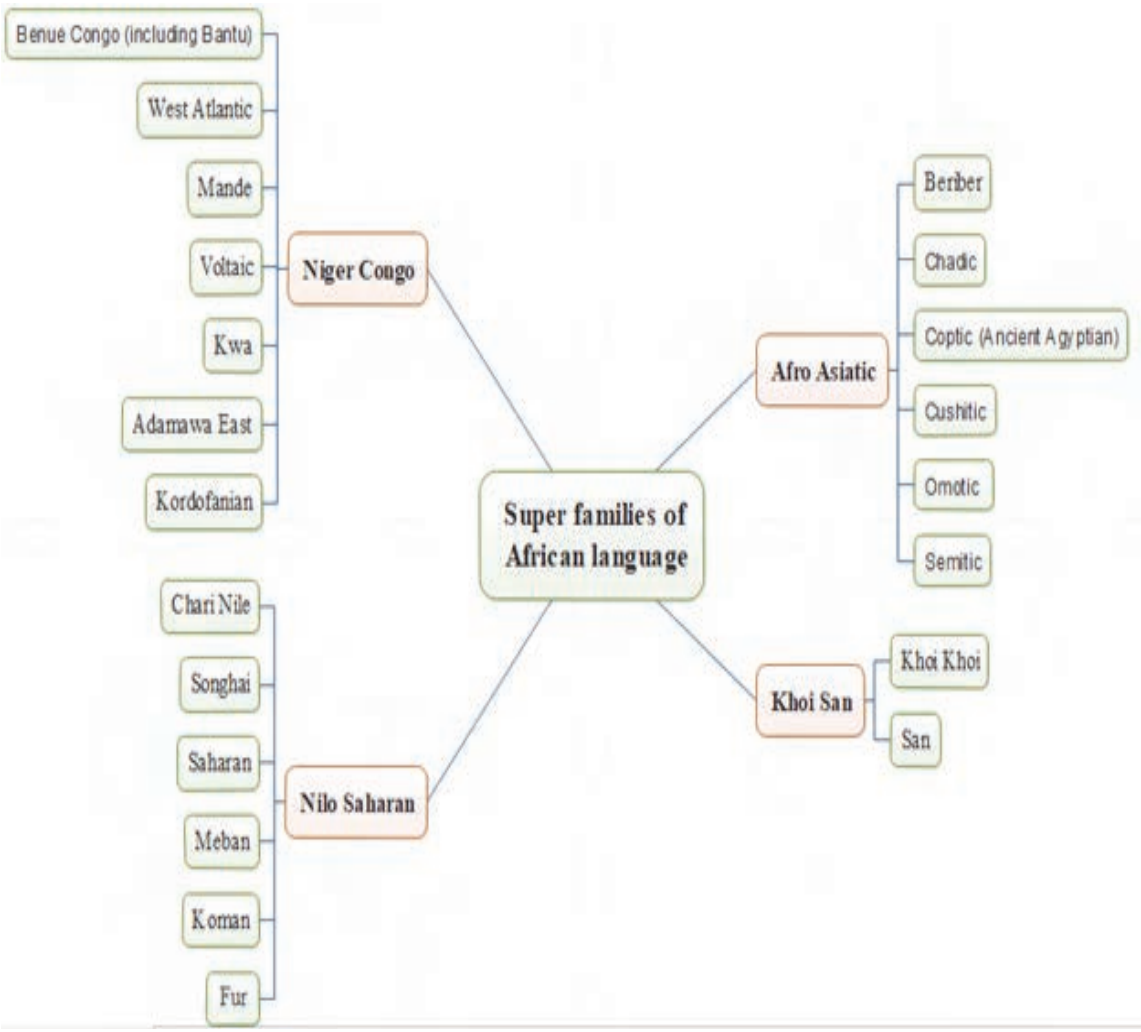


Chart 5.1 Super Families of African Languages

The speakers of the A**fro-Asiatic super-family** live in northern Africa, the Sahara, the Horn of Africa and around Lake Chad. This super-family is divided into six sub-groups: Berber, Chadic, Coptic (Ancient Egyptian), Cushitic, Omotic and Semitic. The Semitic language sub-group is spoken mainly in the Horn of Africa. The Omotic sub-family is spoken only in Ethiopia. The Cushitic branch extends from the Red Sea coast, through the Horn of Africa, and into central Kenya and Tanzania.

Based on rough estimates, the **Niger-Congo super-family** has the most significant number of speakers, followed by the Asiatic Super–Family. This super-family has two main branches: Niger-Congo and Kordofanian. Niger-Congo covers much of West Africa and all of Bantu Africa. Bantu speakers live across much of sub-Saharan Africa. There are over 450 languages that are grouped in the Bantu family. Kiswahili, one of the most

widely spoken African languages and a mixture of African and Arab cultures, belongs to the Bantu language group. Kordofanian languages are spoken in a small area in the Nuba hills, south of the Republic of Sudan.

Nilo-Saharan Super-Family is the third majority in terms of the number of speakers and is divided into six subgroups: Chari-Nile, Songhay, Saharan, Meban, Koman and Fur.

Khoisan Super-Family has two subgroups: the Khoikhoi and the San. The speakers of these languages live in and around the Kalahari Desert of northern South Africa, Southwestern Botswana and Namibia.



Map 5. 1 Distribution of the four-language superfamilies of Africa

Not all languages spoken in Africa are native to the continent. For instance, many people in northern Africa speak the Arabic language. This language was brought to Africa by the Muslim Arabs between the seventh and eleventh centuries. Afterwards, the European colonial powers brought their languages to their respective colonies of Africa.

Acitvitiy 5.1

Case study: living along the border

The Horn of Africa is inhabited by peoples who speak various languages. Above all, living along the border allows people to interact with other people of diverse cultures and languages. For example, in this region, a girl named Neima lives in Moyale, along the Ethio-Kenyan border. Due to her exposure to various languages, Neima can communicate in Afan-Oromo, Amharic, Somali, Swahili, and English. In addition to school, she participates in local trade activities to earn a living. Based on the case study above, answer the following questions.

1. How many languages does she speak?
2. Draw the chart that shows the Super Families of African Languages and show families where the languages she speaks belong.
3. Are all languages native to the continent of Africa?

5.2 States in North Africa

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain the Mamluk Egypt.
- discuss the Funj Kingdom.

Brainstorming

- What do you know about states in North Africa?

A) Mamluk Egypt

The Fatimid rulers used soldiers called Mamluks and declared Egyptian independence from the rule of Baghdad in 969 AD. The Mamluks were of Turkish origin. They gradually became military commanders and took power militarily. They founded their dynasty that ruled Egypt from 1250 to 1517. After that, they expanded into Palestine, Syria, Europe and Asia. Besides, Egypt, under the Mamluk, witnessed critical economic developments. During the rule of the Mamluks, Ethio-Egyptian relations was full of conflicts.

However, the Ethiopian ruler, Zera Yacob (r. 1434 - 1468), tried to create smooth relations. But their relation short-lived. The Mamluk power started to decline because of corruption, the decline in agricultural productivity, cattle plague and drought. Firearms helped the Ottoman Turks to defeat the Mamluk force in Palestine, and they occupied Egypt in 1517.

B) The Funj Sultanate

The Funj sultanate was established in 1504 by cattle keeping nomads in northeast Africa- in the present-day Republic of Sudan. The Funj established their Sultanate in 1504 with its capital at Sennar. Like Mamluks, the Funj sultanate fought against the Christian kingdom of Ethiopia due to rivalry over trade routes. As a result, the army of King Susenyos destroyed them in about 1620. However, the Funj Sultanate continued to exist until Muhammed Ali of Egypt conquered it in the 1820s.

Acitvitiy 5.2

1. Explain the reasons for the rise and fall of Mamluk Egypt and Funj Sultanate.

5.3 Spread of Islam and its mpact in West Africa

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain the origin of Islam and the role it played during the expansion of the West African Empire.
- recognise the role of Islam in the expansion of the various empires in West Africa to develop the respect of the religions in the society.

Brainstorming

- What do you know about the religions in West Africa?

After the birth of Islam early in the 7th century, the Muslim Arabs conquered Egypt in 642 AD. Later in the century, they went on from Egypt to the rest of North Africa. By the end of the century, the Arab empire had reached Morocco and even conquered southern Spain. After politico-religious rivalries in the 11th century, there was a revival of Islam in North Africa, accompanied by a further wave of Arab immigration. This was also followed by the expansion of the West African Empires.

Islam promoted trade between West Africa and the Mediterranean. The religion developed and widened the Trans-Saharan Caravan trade. The work enriched the West African and the Muslim traders. Muslims from North Africa came and settled in the commercial centers. Islam in Africa has also linked together diverse peoples through better cultural understanding and a spirit of cooperation and commonwealth.

The historical impact of Islam upon trade, particularly in West Africa, significantly increased the wealth of African people and helped the rise of great African empires. The coming of Islam to Africa facilitated the rise of political empires that encouraged trade and wealth. Islam was also more attractive to kings because of its concept of the caliph's combined political power with religious authority.

Acitvitiy 5.3

1. Discuss the impacts of Islam when it spread into West Africa.

5.4 States in Western Africa

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- write the origin, rise and fall of various empires of West Africa.
- appreciate the achievements of the African kings towards the rise of various empires in West Africa.
- recognise the role of Islam in the expansion of the various empires in West Africa to develop the respect of the religions in the society.

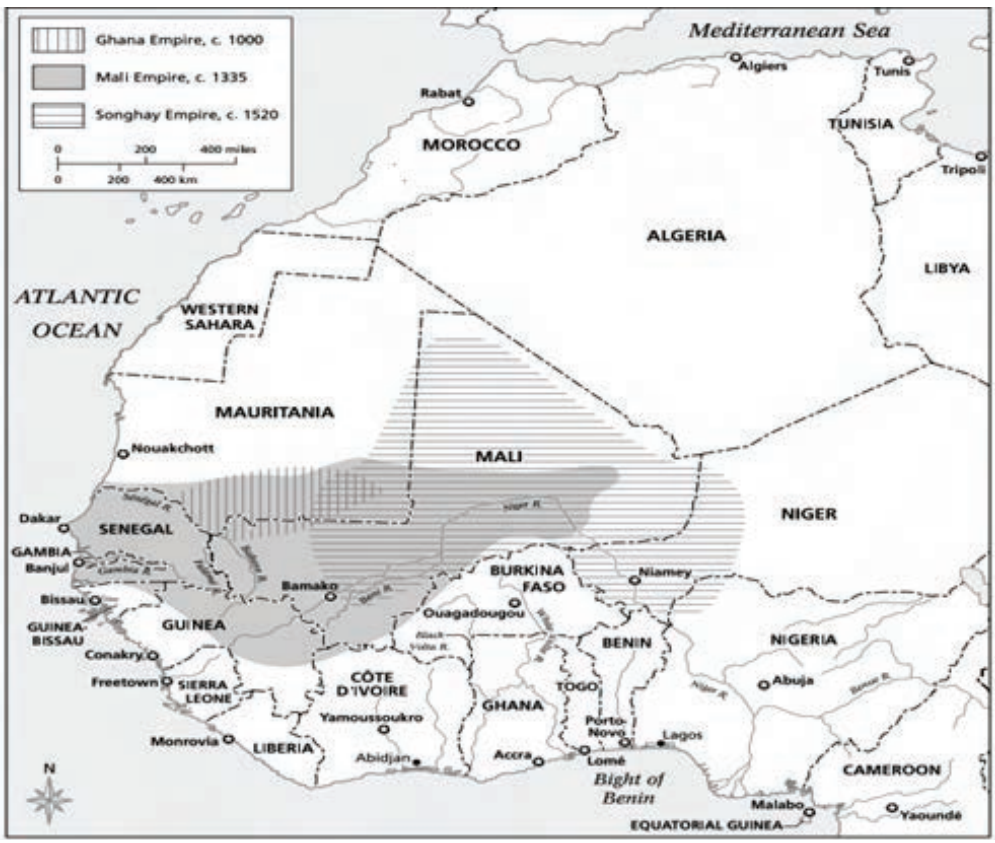
Brainstorming

- Explain different empires that existed in West Africa in the ancient period.

Many states and kingdoms were flourished in western Africa. More than ten modern African nations, including Mali, Guinea, and Senegal, have a geographical connection to the three medieval African empires of Ghana, Mali, and Songhay.

A) Ghana

The Ancient Ghana Empire was located in parts of what are now called Mauritania, Mali and Senegal. It was founded by the Soninke people in the fourth century AD and reached the height of its power at about 1000 AD. Ghana relied on Trans - the Saharan trade, and its rulers were able to build a vast empire. However, the rise of Islam was the main factor for the greatness and decline of Ghana. Ancient Ghana came to an end in 1076 when the Islamic Empire of Almoravids invaded and captured its capital, Kumbi Saleh.



Map 5.2 Empires of West Africa, (source: ReasearchGate.net)

B) Mali

Mali emerged after the fall of Ghana. Sundiata Keita founded the Mali Empire of the Mandinka people. The Mali Empire had many profound cultural influences on West Africa that allowed the spread of its language, laws and customs along the Niger River. The greatest king of Mali was Mansa Musa (1312-1337), who made a pilgrimage to Mecca. During his time, Islam expanded in the Empire vastly.



Figure 5.1 Cartoon of Mansa Musa (source: historyhustle.com)

Mali was famous for its Islamic studies. Timbuktu, the capital of Mali, became one of the most important Islamic learning and culture centers.

After Mansa Musa, there was no king as powerful as he was. The great kingdom of Mali weakened due to inefficient leadership and attacks from the neighbouring peoples, such as Tuareg. Although Mali fell, another advanced African kingdom took its place, the Kingdom of Songhai.

C) Songhai

The Songhai people established the Empire named after their name, with its capital at Gao. The Songhai people had been subject to Ghana and then to Mali at various times. However, towards the end of the 14th century, they threw off the over-lordship of Mali. The Empire extended from the central area of today's Nigeria to the Atlantic coast.

Songhai became powerful by controlling the Trans-Sahara trade. The Songhai had trading connections with the Berbers. Its kings accepted Islam early in the 11th century. Their prosperity grew as gold began to come from the forest region. The Empire ended in 1591 when a Moroccan army defeated Songhai in the battle of Tondibi.

D) The Kingdoms Kanem-Bornu

There were many other kingdoms in the grassland region of Africa. One of these was Kanem-Bornu. The ruling family was a Muslim dynasty. Trade was important for Kanem's greatness. Kanem's army kept the trade routes safe and collected taxes from traders. After Bornu became a province of Kanem, the Empire was often called Kanem-Bornu. Kanem-Bornu probably began to decline because trade centers shifted from inland routes to the Atlantic coast of West Africa.

E) The Hausa States

The Hausa city-states emerged in Nigeria between 1000 and 1200 AD. The people were both pastoralists and farmers. These city-states were Kano, Katsina, Zazzau (Zaria), Gobir, Kebbi, Rano and Zamfara. The economy of the Hausa city-states was based on agriculture and the trans-Saharan trade. Hausa cities were noted for their leather goods, craft technology and textiles. The most famous of them was the walled city of Kano. Islam spread to Hausa land from Kanem-Bornu.

Acitvitiy 5.4

1. List the major empires of West Africa?
2. Why were the West African empires so powerful?

5.5 Equatorial, Central and Eastern Africa

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- analyse the nature of relationships among the different regions of Africa.

Brainstorming

- What do you know about the kingdom of Kongo and Swahili states?

In eastern Africa, a variety of states and small societies emerged. Islam strongly influenced many of them. Some became extremely wealthy as a result of trade. Beginning in the 1st millennium BC, new peoples migrated into eastern Africa from the west. Farming peoples who spoke dialects of the Bantu family began to move from the region of the Niger River into East Africa and the Congo River basin. They moved slowly, not as invading hordes but as small communities.

A) Kongo

The Kingdom of Kongo was located on the lower bank of the Zaire River. Bantu people founded it in the late 14th century. The people were hunters and warriors. They were also clever smiths. Apart from agriculture, trade played an important role in the kingdom's economy. The explorers reached the Kongo in 1482 and 1491. Missionaries who were converted to Catholicism arrived having such footsteps. The Portuguese colonised the kingdom.

B) Swahili city-states

About 2000 years ago, Bantu speaking people established small village settlements along the coast of the Indian ocean. After the rise of Islam, the region received a great impetus from Muslim Arabic speaking merchants who married into local ruling families. Subsequently, the language and culture were developed distinctly African but with Islamic and Arabic influences. These mixed Bantu-Arab stocks their language called Swahili, meaning "coasters" in Arabic. Swahili is now a common language in East African countries.

The Swahili Civilization is an example of cultural diffusion formed from the interaction between Arabic, Persian and Bantu traditions. There were several important coastal commercial centers called Swahili city-states. Among the most important and influential coastal cities or ports were Mogadishu (in Somalia), Malindi and Mombasa (in Kenya), Zanzibar and Kilwa (in Tanzania), Brava Pate, Pemba and Sofala. The most famous and imposing was Kilwa, situated on a small island. Kilwa became the main center of the East African gold and ivory trade.

Wealthy Muslim elites ruled the Swahili cities. Evidence suggests that their commercial relations with Arabia, the Persians, Indian and Chinese existed long before the Portuguese arrival in the area. From the very beginning, the Portuguese aimed to destroy the growing power of Muslims in East Africa. Impressed by east Africa's gold and ivory trade, the Portuguese established a trading fort at Sofala in 1505.

Acitvitiy 5.5

1. How is Swahili an example of cultural diffusion? Discuss in a group.

5.6 Southern Africa

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the different kingdoms of Southern Africa.
- explain the nature of the southern African people.

Brainstorming

- What do you know about Great Zimbabwe, the Khoi-Khoi and the San people?

In the southern half of the African continent, states were formed more slowly than in the north. However, these independent villages gradually consolidated in some parts of southern Africa, starting in the eleventh century. Out of these groupings came the first states.

A) Zimbabwe

The founders of Great Zimbabwe were the Bantu speaking people of Shona who began their rule about AD 1000. They built Great Zimbabwe. In the thirteenth or fourteenth century, stone houses and walls were built in Great Zimbabwe. Great Zimbabwe was a medieval African city known for its large circular wall and tower. It was part of a wealthy African trading empire that controlled much of the East African coast from the 11th to the 15th centuries.

With an economy based on cattle husbandry, crop cultivation, and the trade of gold on the coast of the Indian Ocean, Great Zimbabwe was the heart of a thriving trading empire from the 11th to the 15th centuries.

Zimbabwe's namesake is a Shona (Bantu) word meaning "stone houses."



Figure 5.2 Ruins of Great Zimbabwe (adopted from Kevin Shillingiton,1995:148-150)

It maintained trade relations with the Swahili states. Great-Zimbabwe was known for its gold mines. After 1450 AD, the Rozwi clan kings of the Shona people established the empire called Mwene Mutapa. However, later on, the Portuguese conquered Mwene Mutapa in the late sixteenth century.

B) The Khoi-Khoi

Initially, the Khoi-Khoi people were hunters. Since 1000 AD, however, they made a change from the hunting way of life to that of sheep and cattle breeding. Beginning from 1300 AD, the Khoi-Khoi expanded from present-day Botswana. They were well-established in southern Africa by the fifteenth century. However, after the Dutch settlers landed in South Africa in the mid-seventeenth century, the Khoi-Khoi people were driven out of their land to the Kalahari Desert. As a result, the Europeans called them Hottentots.

C) The San

Before they were driven out of their land by the European settlers, the San lived in parts of present-day Angola and Namibia. Europeans called them Bushmen. The San lived by hunting and gathering. Men hunted animals with bows and poison-tipped arrows. The Dutch farmers pushed the San to the Kalahari Desert, where they still lived as hunters. The San have yellowish-brown skin and tightly coiled black hair. They speak Khoisan languages, which are characterised by clicking sounds.

Acitvitiy 5.6

1. Discuss the kingdom of Great Zimbabwe.

5.7 Africa's Intra and Inter-continental Relations

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the Intra Relations among African states.
- show the major Inter-continental Relations of Africa.

Brainstorming

- What are Intra and Inter-continental Relations?

Intercontinental relation occurs between two or more continents, while intracontinental occurs within a continent. People who lived north and south of the Sahara Desert had a long history of irregular contact before developing the Trans-Saharan trade route. Trade between these peoples became better organised after the introduction of the camel. The Trans-Saharan caravan trade began regularly beginning in the fourth century as an expanded version of the pre-existing intra- and inter-regional trade among peoples of various regions in Africa. The Trans-Saharan trade contributed to developing strong economic and political systems on both sides of the Sahara. The spread of Islam in tropical Africa further strengthened the relationship with the peoples of North Africa.

The Arabs traded with societies in North and East Africa. Trade contacts facilitated the exchange of ideas. The exploration and subsequent contact with European powers contributed to the ever-changing Africa. The outcome of Afro-European contact during the exploration era was the opening of the Trans-Atlantic Slave Trade.

Acitvitiy 5.7

1. Discuss on Africa's Intra-continental Relations.

5.8 Trans-Saharan Trade

Lesson learning outcomes

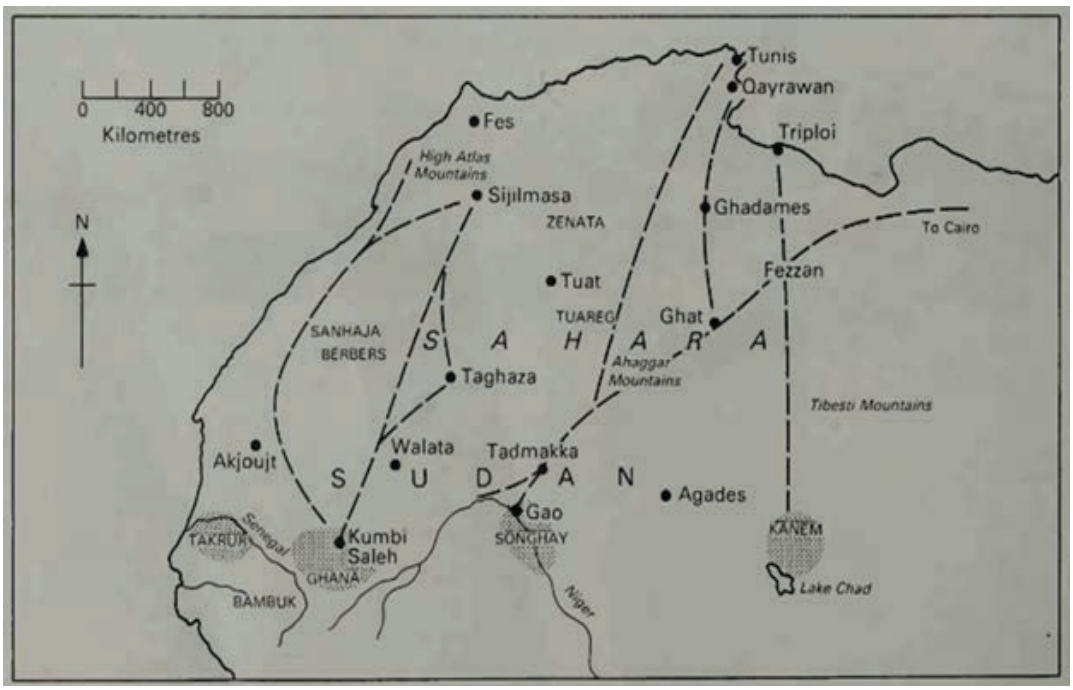
At the end of this lesson, learners will be able to:

- evaluate the impacts of the slave trade on Africa.
- indicate routes of the Trans Saharan trade by sketching a map.
- evaluate the impact of the slave trade on Africa's development.

Brainstorming

- What do you know about the Sahara Desert and the trade route that passes through it?

As mentioned earlier, people across the African continent are diverse. Nevertheless, there are also some things that African peoples share in common. The Trans-Saharan trade can be a good example. We do not know when the Trans-Saharan trade exactly began. Two important trade routes connected west and west-central Africa with north-central and north-west Africa. They linked the major ancient and medieval states of West Africa. The other route crossed the central Sahara and connected North Africa with the kingdom of Kanem. A sub-branch linked West Africa and Egypt. The trade routes across the desert also connected Africa with the outside world.



Map 5.3 Trans-Saharan trade routes, (Source: Kievin Shillington, 1995)

The Trans-Saharan trade network played a key role in the movement of people, materials and ideas. The important traded items of the Trans-Saharan trade were gold from the regions of West Africa and salt mined in northwest Africa. In addition, enslaved people became important trade goods after the emergence of the Arabs in the 7th century AD.

The Trans-Saharan trade contributed to developing robust economic and political systems on both sides of the Sahara. For example, the great West African empires of Ghana, Mali and Songhai became powerful because they could control the trans-Saharan trade route. In addition, the trade facilitated the spread of Islam and Islamization in West and West-Central Africa.

Acitvitiy 5.8

1. Show trade routes of the Trans Saharan by sketching a map.

5.9 Early Contacts with the Outside World

Brainstorming

- What do you know about Arabs, Spain and Portuguese and their relations with Africa?

Due to the accessibility of the East African coast, there was wide spread interaction between it and the people from the outside world. The early contacts were mainly with Arabs, Greeks, Persians, Romans, Chinese, Indians, Spain and Portuguese.

What is Europe's perception of Africa? Europeans created an image of Africa that was the perverse opposite of Europe's. By comparison with and in contrast to this image, Europe's general superiority would be self-evident. Europe's idea of itself was thus predicated on its image of Africa.

Since the mid-fifteenth century, the turn of global events brought Africa closer to the rest of the world. Europeans, especially Portugal and Spain, were determined to dominate international trade. To this end, both countries sponsored navigators. The exploration and subsequent contact with European powers enormously contributed to the ever-changing African economy, culture, language, politics, and environment.

The outcome of Afro-European contact during the exploration era was the opening of the Trans-Atlantic Slave Trade.

Acitvitiy 5.9

1. Why did Europeans consider Africans uncivilised? Discuss in groups.

Unit Summary

Africa is a vast continent inhabited by peoples who speak various languages that belong to Niger-Congo, Afro-Asiatic, Nilo-Saharan and Khoisan.

Indeed, all languages spoken in Africa are not native to the continent. Arabic, English, French, Spanish, and Portuguese are a few.

Before 1500 AD, several historical developments took place in different parts of Africa. Consequently, some big Islamic empires were established in the northern African region.

In North Africa, Egypt became great under the Turkish origin Mamluk rule, who founded their dynasty that ruled Egypt from 1250 to 1517. However, the Funj state was a loosely united sultanate and continued to exist until Egypt conquered it in the 1820s. During Mamluks, Ethio- Egyptian relations was full of conflicts. Like Mamluks, the Fuji sultanate fought against the Christian kingdom of Ethiopia due to rivalry over trade routes.

After politico-religious rivalries in the 11th century, there was a revival of Islam in North Africa. This was also followed by the expansion of the West African Empires. By controlling the Trans-Saharan trade, several small states grew into powerful empires in western Africa: Ancient Ghana, Mali, Songhay, Hausa States and Kanem Bornu. In southern Africa, the Civilization in great Zimbabwe was of a high standard. After 1450 AD, the Rozwi clan kings of the Shona people established an empire called MweneMutapa.

Nevertheless, the Portuguese conquered Mwene Mutapa in the late sixteenth century. The Trans-Saharan trade contributed to developing robust economic and political systems on both sides of the Sahara. The spread of Islam in tropical Africa further strengthened the relationship with the peoples of North Africa. Africa has maintained relations with the outside world since ancient times.

The most important link was trading. Next, the introduction of Christianity and Islam to Africa shaped Africa's relations with the outside world. Europeans, especially Portugal and Spain, were determined to dominate Africa. Most of the kingdoms and empires of Africa came to an end in the sixteenth century, which was also when the Atlantic slave trade began.

Unit Review Questions

Part I: Write true if the statement is correct and write false if the statement is incorrect.

1. All languages spoken in Africa are native to the continent.
2. Egypt became great under the Turkish Mamluk rule, who founded their dynasty from 1250 to 1517.
3. By controlling the Trans-Saharan trade, several small states in the Saharan region grew into powerful empires.
4. Britain and France were the first countries determined to dominate Africa.

Part II: Match items under column "A" with those under "B ".

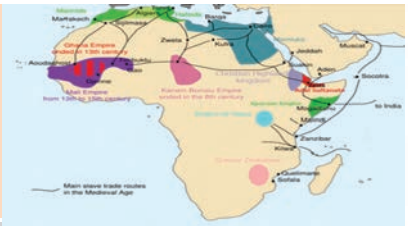
A	B
1. Mansa Musa	A. The first phase of the Atlantic slave trade
2. Kano	B. Hausa city-state
3. Mwene Mutapa	C. King of Mali Empire
4. Khoisan	D. King of Songhai empire
	E. Language spoken by the Khoi-Khoi and San people
	F. Great Zimbabwe

Part III: Choose the correct answer from the given alternatives.

1. Which of the following was the main factor that contributed to the greatness of Ghana?
   A. The Trans-Saharan trade
   B. Agricultural wealth
   C. Tax income from conquered peoples
   D. The Trans-Atlantic trade
2. Who ruled Egypt between 969 and 1171?
   A. Fatimids
   B. Ottoman Turks
   C. Mamluks
   D. the British

3. Which European country reached the Congo first?
   A. Belgium
   B. Spain
   C. Portugal
   D. Germany
4. Since 1000 AD the Khoi-Khoi mainly practiced:
   A. hunting and gathering
   B. cattle breading
   C. farming
   D. fishing

Unit 6





AFRICA AND THE OUTSIDE WORLD 1500- 1880S

Unit Introduction

This unit presents Africa's Contact with the outside world, mainly contacts along the Western and Central African coasts with European powers. It also discusses Slavery and Trans-Atlantic Slave Trade (Origin, Phases and Effects). Lastly, it explores the "Legitimate" trade, White Settlement in South Africa and European Explorers and Missionaries.

Unit learning outcomes

At the end of this unit, learners will be able to:

- evaluate the nature of the relationship between African and European during the period.
- analyse the political, social and economic impacts of the Trans-Atlantic Slave Trade.
- examine the living conditions of African people during the Trans-Atlantic and the Trans-Saharan slave trade.
- compare and contrast the consequences of Trans-Atlantic Slave Trade on Africa
- explain the motives of white settlers in southern Africa during the period.

Key Terms

- Voyages
- Exploration
- Legitimate commerce
- Commodities

6.1 Contact with the Outside World

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- outline the nature of African and European relations.

Brainstorming

- What do you think about African relations with the rest of the world?

Portugal was the European country that established early contacts with the coastal regions of West Africa. When the Portuguese first sailed out on their voyages of exploration along the West African coast, reaching India was their distant objective.

Their immediate goal was to bypass Muslim North Africa and gain direct access to the gold producing region of West Africa. This endowed the Portuguese with the major source of national wealth. Once this is achieved, the wealth would provide them with further exploration and discoveries.



Map 6. 1 European Relations (Portuguese and Spaniards) with Africa in the coastal regions, (source: slideplayer.com)

Henry the Navigator, the Portuguese prince, sponsored Portuguese exploration of Africa mainly driven by two desires: spreading Christianity and establishing Africa as a mainstay of Christianity against the Ottoman Empire. Portugal also had an objective to create commercial links with Africa.

In addition, the conquest of territory in Africa also meant that the Portuguese could use African gold to finance travel along this new trade route. Getting safe passage through Africa could also open the entire Indian Ocean to direct Portuguese trade.

Ceuta- was the first step forward in Portuguese expansion across the Atlantic coast in 1415. King João, I (John I) and his sons organised an expedition to conquer Ceuta that lay across the Straits of Gibraltar on the coast of North Africa, specifically in today's Morocco. The Portuguese stayed in this part of Morocco from 1415 to 1769, a long period of constant war, since the Portuguese presence was not accepted.

Finally, in 1432, the Portuguese reached Cape Bajador, further southwest of Ceuta in Morocco, on the shores of the Atlantic Coast. Similarly, a Portuguese explorer named Nuno Trisatao reached Cape Blanc, further south along the Atlantic coast, in 1441.

Senegambia - Portuguese arrived on the shores of Sierra Leon in 1460 and stayed there until their gradual decline as leaders in world exploration in the 16th Century. In West Africa, Senegambia was one of the earliest regions affected by European trade. Senegambia state also provided enslaved people for European purchase for roughly a century; perhaps a third of all enslaved Africans exported during the sixteenth Century came from Senegambia.

Gold Coast: In the course of exploration of the west coast of Africa, the Portuguese encountered various African kingdoms. One of such kingdoms was Ghana (Gold Coast). Some controlled substantial deposits of gold in the soil, salt, enslaved people, and others. In 1482, the Portuguese built their first permanent trading post known as the Castle of Elmina on the western coast of present-day Ghana.

This fortress was constructed to protect Portuguese trade from European competitors, and hostile Africans still stand. However, the intensive contact of the Gold Coast with Europeans also led to the importation. In addition, it spread American crops, notably maise and cassava.

The success of these crops in West and Central Africa is believed to have contributed to population growth in the sixteenth and seventeenth centuries. During the seventeenth and eighteenth centuries, other European powers soon followed in its footsteps; adventurers such as Dutch, English, and the French joined the competition for

overseas trade. However, the principal early struggle was between the Dutch and the Portuguese. With the loss of Elmina in 1642 to the Dutch, the Portuguese left the Gold Coast permanently.

Acitvitiy 6.1

1. Why did Henry bother to give financial and material support to the Portuguese voyagers?

6.2 Slavery

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain the factors that led to the development and decline of the Trans-Atlantic slave trade.
- describe the economic activities of Africans during the Trans-Atlantic and slave trade period.
- explain how the slave trade affected the African economy.
- analyse the living conditions of African people during the Trans-Atlantic and the Trans-Saharan slave trade.
- sketch a map to indicate the Trans-Atlantic and the Trans-Saharan trade routes.
- explain the political and economic influences of other continents on Africa during the period.
- crciticise the crime against humanity committed during the slave trade.

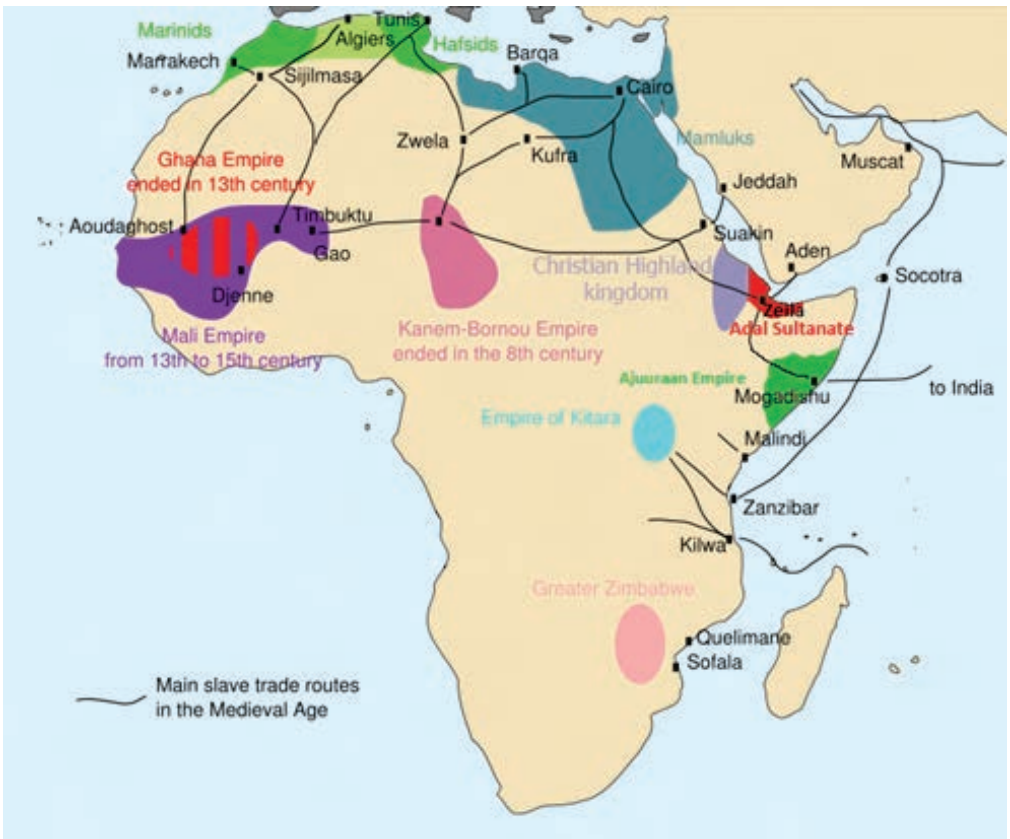
Brainstorming

- What is slavery and slave trade?

Traffic in slaves was not new. It has a long history in Africa, Europe and Asia. In the fifteenth century, it continued at a fairly steady level. The primary market for enslaved Africans was Southwest Asia, where most enslaved people were used as domestic servants. Captives from Nubia were transported down the Nile to Egypt in ancient Pharaonic times. Some were also transported across the Sahara to North Africa in Roman times. In contrast, others were sent out of northeast Africa to labour in the Persian Gulf and Indian states. All of these numbers seem small when compared with the Trans-Atlantic Slave Trade.

Most often, slavery is manifested in the lives of those categorised as servants, serfs, apprentices, or slaves. For example, in the ancient Civilization s of Europe, Asia and Africa, persons defined as slaves were distinct social groups whose lives were routinely controlled by others. The expansion of long-distance trade and many of the early kings of Mali and Songhai and other states promoted the use of slave labour in agriculture.

In Benin's West-African state, for example, large numbers of slaves were used in agriculture. These slaves, who were the private property of their owners, were symbolized wealth and prosperity.



Map 6.2 Trans-Saharan Slave Trade

Therefore, the expansion of the slave market in the century before the transatlantic trade took off was as much a function of local politics as it was of economics. It is important to note that long before the Trans-Atlantic slave trade, enslaved Africans were being sold across the Sahara and transported to the Mediterranean by land and sea routes to Asia Minor.

Acitvitiy 6.2

1. Why did Africans engage in slave trade?

• Trans-Atlantic Slave Trade

The discovery of America in 1492 laid the background for the beginning of the Atlantic slave trade. Europeans established in America large plantations and minefields. Then they needed labourers to work on the plantations and gold mines.



Figure 6.1 Slaves at work on sugar plantation in the West Indies, (adopted from Kevin Shillingiton, 1995:179)

These Europeans enslaved the Native American Indians, whom they called Red Indians. Nevertheless, most American Indians died of diseases imported from Europeans and harsh treatment. So, the Portuguese and the Spaniards began transporting white slaves from Europe. However, the white enslaved people were unable to resist the hardships of

the tropical climate. Thus, the Europeans began transporting the black people from West Africa as slaves from the fifteenth century to the opening of the 19th century AD.

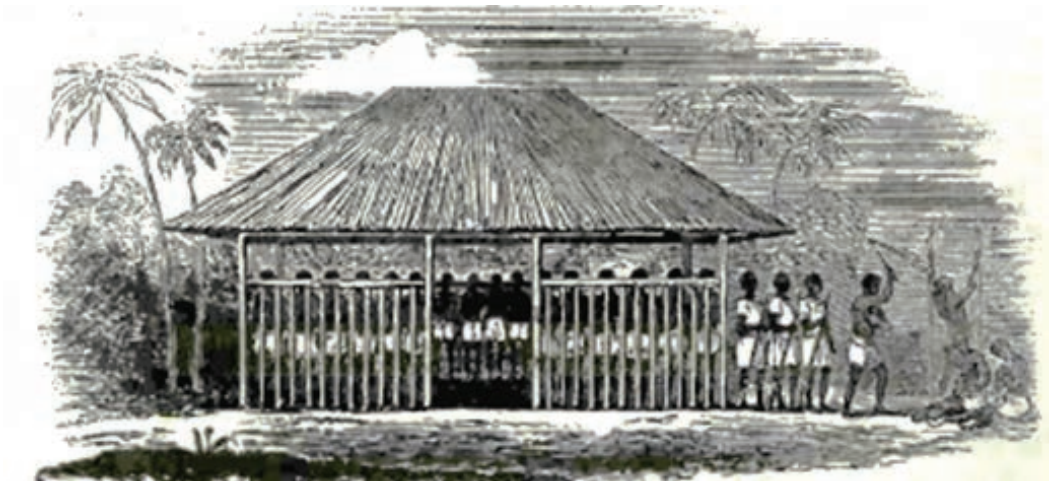


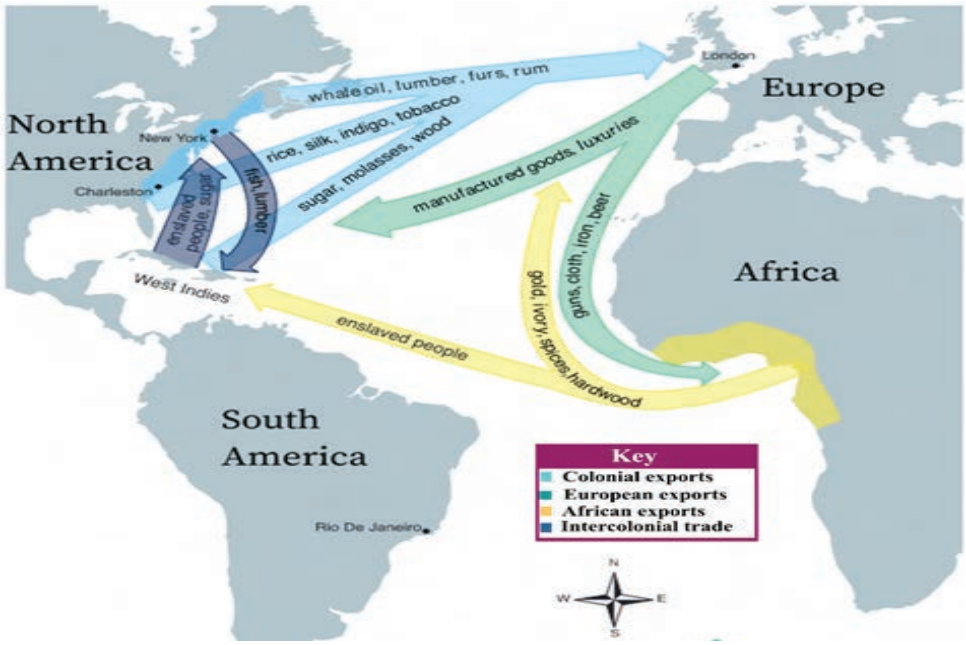
Figure 6.2 Captives waiting for transportation, (adopted from Kevin Shillingiton, 1995:176)

The Trans-Atlantic slave trade is also called triangular trade, for it connected three continents: Africa, America and Europe. Africa is the source of human labour. Slaves were taken to America and the Caribbean regions. With the African slave labour, they produced sugarcane, tobacco, coffee and the like. The raw materials produced on American plantations were exported to Europe, where they were manufactured as finished products for sale. Such goods as cotton, alcoholic drinks, firearms and metal wares were taken from Western Europe to Africa. These goods were exchanged for slaves. So, the whole process formed the triangular shape.

Then, the enslaved Africans were taken across the Atlantic to the Americas. There, they were sold to the plantation owners in exchange for sugar, tobacco and other products. Finally, these goods were taken back to Europe and sold at high prices.

The Trans-Atlantic slave trade began in West Africa within three important circumstances.

- The first was the fragmentation of large, indigenous political states (Ghana, Mali and Songhai).
- The second was the region's growing importance as a source of slaves.
- The third was the endemic conflict between the small coastal states in the region and their willingness to cooperate with European traders in exchanging slaves for arms.



Map 6.3 Trans-Atlantic Slave Trade, (source: Khan Academy)

The Atlantic slave trade passed through three different phases. The first phase was known as the Piratic slave trade. It began in the fifteenth century and continued up to the 1580s. In this phase, the traders were individual merchants, adventurers, navigators or common sea robbers. The second phase was known as the monopolistic slave trade. It began in the 1580s. In this phase, the trade was conducted by monopolistic slave-trading companies. These companies were officially supported by their governments. Armed forces also supported them. At this stage, the slave-hunting ground was widened, the volume of trade increased, and the companies collected huge profits.

The second phase was the Triangular Trade because the trade connected three continents. The third phase was known as free trade. It began in the 1690s. In this phase, several individual traders joined the slave trade. There was fierce competition between the individual traders and the former companies.

The transatlantic slave trade impacted Africa in many ways: Economically, it

undermined African craft technology and agriculture. In addition, the slave trade reallocated labour away from agriculture and industrial work. As a result, the African working force (youngsters) was exported to America and the Caribbean regions. In contrast, the Triangular trade helped the west European nations to accumulate a huge amount of wealth. The accumulated wealth led to the industrialization of Western Europe in the nineteenth century.

Politically, it threw black Africa into confusion and insecurity. It also discouraged political development and encouraged violence. Constant wars, in turn, destroyed African states. Socially, the slave trade undermined the morality and dignity of Africans. The Triangular trade caused great human suffering and horrors on Africans. Enslaved people were never treated as human beings but as properties. The Triangular trade also depopulated Africa of its productive young men and women. It also had tragic effects on the lives of individual victims and their families. Historical records indicate that more than 12 million native Africans were enslaved and deported out of the African continent.

Acitvitiy 6.3

1. Which part of Africa was the greatest source of slaves? Why?

6.3 The "Legitimate" Trade

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain the political and economic influences of other continents on Africa during the period.

Brainstorming

- What are legitimacy and legitimate trade?

For two or three centuries, the slave trade dominated trade along the West African coast. It disrupted and distorted African developments. Local agricultural production was often disrupted by violence and warfare. Thus, as Europeans gradually outlawed the slave trade, they found West Africa the fertile field for "legitimate commerce". The term "legitimate trade" refers to the trade-in commodities between Africans and the European merchants. It was a trade where African raw materials, especially cash crops, were exchanged for European goods.

During the first half of the 19th century, a range of West African commodities supplanted the export of captives. Such commodities included palm produce, rubber, cotton, skin, cocoa and others.

For example, exports included gum Arabic from Senegal, groundnuts from Guinea and palm oil from most coastal forest zones. These products were in high demand in Europe due to the industrial revolution.

Thus, the development of West Africa's export trade in raw materials did not provide African states with any real opportunities to develop their economic strength and Independence.

Generally, legitimate trade was the trade conducted after the abolition of the slave trade in Africa. People now started the free trading system in which Africans had to produce for their own. However, the people from abroad came and traded the crops and other resources of Africa. The following were the effect of legitimate trade in Africa:

- It led to the intensive exploitation of African natural resources such as minerals crops.
- It stimulated the colonialism of the African continent.
- The spread of Christianity religion led to an unequal trading system.

Acitvitiy 6.4

1. What were the consequences of "legitimate" commerce on Africa?

6.4 The White Settlement in South Africa

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain the motives of white settlers in south Africa during the period.

Brainstorming

- What do you know about white settlers in Southern Africa?

The Boers settlement in South Africa

In 1652, the Dutch trading company established a tiny permanent settlement on the southern shores of South Africa to regulate the trade with the Khoisan. In 1657, Van Riebeck, the company commander, released some of the soldiers from their contracts and allowed them to set up their own business as Boers (farmers). The Boers were provided with enslaved West Africans. The Boers' settlement on Khoisan grazing land directly led to the first Khoi-Dutch war in 1659. In this violent armed conflict, the Khoisan managed to unite and drove the Boers back to their former position at the coast. In the Second Khoi-Dutch war of 1673-77, the natives could not win over the Dutch.

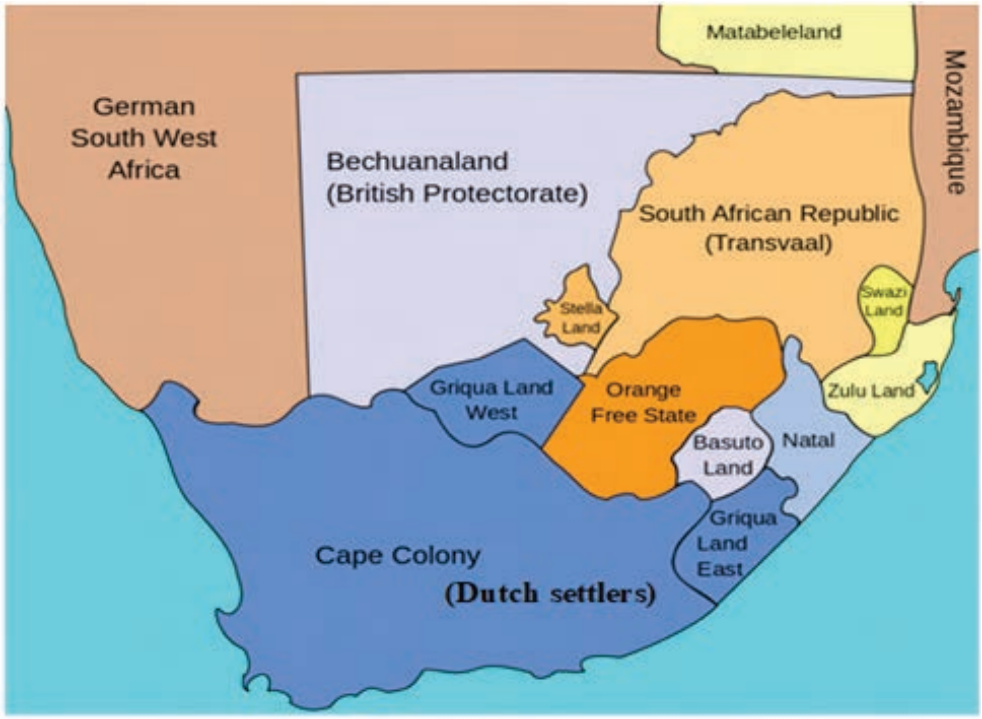
The Khoisan also withdrew into the interior, beyond the boundaries of the Boers colony. Several groups of Khoisan were able to achieve some degree of independence by moving extreme north and south of the Orange River. Losing their economic and political independence to the Boers, the Khoisan agreed to collaborate and work for the Boers as herdsmen and hunters. They, therefore, retained some access to land. Orphaned Khoisan children were an additional source of labour for the Boers.

As a result of the Dutch success, the Khoisan lost their material resources, political rights, language, and other aspects of their cultural identity. As a result, they began to adopt the Dutch language and culture. They even served as Boer commanders against their people and the Xhosa in some cases.

Through contacts and minor conflicts in the first decade of the 18th century, the actual violence between the Xhosa and the trek Boers began as the settlers moved into the fertile grazing land of Zuurveld in the 1770s. The Xhosa had more population than the Khoisan and a closely-knit social organisation. They were, therefore, a formidable opposition to the colonists. The violent conflicts between the Trek Boers and the Xhosa began in 1779 and continued for a century. It is estimated that nine frontier wars took place during this time. Nevertheless, coming from a strong warrior tradition, the Xhosa held onto most of Zuurveld until the early 19th century.

In 1795, the British government seized the Cape Colony from the Dutch settlers for strategic purposes. While the Dutch occupied the Cape with establishing a fresh station for their crew members, the British occupied it to prevent its falling to the hands of the French.

The occupation of the Cape by the British caused resulted in the 1830s and 1840s great movement of the Dutch-speaking colonists and Boers northwards.



Map 6.4 White Settlers in South Africa, (adopted from Facing History)

From1818-19, the British also cleared the Xhosa from the Zuurveld area and pushed them further back beyond the Keiskama River. The strength of the white settlers in the newly conquered area of the Xhosa grew in 1829 with the settlement of 500 British immigrants. In the sixth war (1834-35), the British pushed the Xhosa west of the Kei River. However, to the disgust of the Boers, the British handed back the territory between Keiskama and Kei Rivers to the Xhosa and abolished slavery in its cape colony. The Boers, who used slave labour, were irritated by the British policy, which favoured the natives.

The Boers left the cape area in 1835 and moved to the north in what is known as the Great trek for the following reasons:

- as a reaction to the law that gave native Africans and the coloured freedom
- as a sign of opposition to the new ideas of equality between blacks and whites.

In the late 1830s, several thousand Boer families and their servants trekked northwards from the Eastern Cape.

Acitvitiy 6.5

1. What were the motives of the white settlers in South Africa?

6.5 European Explorers and Missionaries

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the political and economic influences of other continents on Africa during the period.

Brainstorming

- Explain what you remember from your lower grades about European explorers and missionaries in Africa.

Despite centuries of coastal trading contacts, Europeans were still incredibly ignorant of

- Africa,
- its peoples,
- and history.

The movement for the abolition of the slave trade provided the stimulus for a revival of European interest in Africa. Between the 1780s and 1870s, many European explorers travelled to the heart of Africa in an attempt to rectify their ignorance of the continent.

European explorers to Africa, before the 1850s, were usually portrayed by historians as motivated by a spirit of pure, unbiased and scientific enquiry. Many of them might have seen themselves in that light. Others were attracted by the sense of adventure, desire for fame or both. However, the motive of those who financed the journeys praised their discoveries and devotedly read their books were the chance of more significant trading profit in the future. Of course, much of Africa remained to be mapped, but European explorers were generally direct agents of colonial expansion.

Roman Catholic Christian missionaries from Portugal closely followed the early Portuguese coastal penetration of tropical Africa. In the late 15th and early 16th centuries, Catholic missionaries were sent to Africa to convert several African rulers. These rulers, it was hoped, would become valuable allies of the Portuguese. Nevertheless, when African rulers realized the strong political motivation behind their presence, the

missionaries' initiative was doomed to fail. Portuguese missionaries were expelled or even killed in one African state after another. This was mainly because they and their handful of converts offered a direct challenge to the established political and religious order.

African rulers were interested in contact with Europeans, but they wanted new trading openings, technical assistance and firearms. They did not want fresh ideas that threatened the traditional religious basis of their authority. As a result, Portuguese missionaries made little headway in Benin. Their attempt to convert the Oba (ruler of Edo People of Benin) was abandoned in the early 16th century. Greater success was achieved in Kongo, where a Christian convert became king in 1506.

In Ethiopia, missionaries of the newly founded Jesuit order followed hot on the heels of Portuguese military assistance to Galadewos in the early 1540s. However, they had little success in converting Ethiopian Orthodox Christian to the Roman Catholic version of the faith. Then, in the mid-17th century, they were expelled for political interference.

Looking back from the 18th century, it was clear that European Christianity, as a vehicle for religious and cultural change, had virtually no impact on the peoples of Sub-Saharan Africa. Nevertheless, during the 19th century, many European Christian societies sent their missionaries to Africa. Among them, the most important were the British based Anglican Church Missionary Society. It was prominent in Sierra Leone; the Wesleyan Methodist Missionary Society and the London Missionary Society. It had bases and schools along the West African coastal region; the London Missionary Society initially worked mainly in South Africa. Protestant missions also came from France, Germany, Holland and the United States. French Catholic mission followed later in the century.

Acitvitiy 6.6

1. What were the motives of the European Explorers in Africa?

Unit Summary

Portugal was the European country that established early contacts with the coastal regions of West Africa. When the Portuguese first sailed out on their voyages of exploration along the West African coast, reaching India was their distant objective.

Their immediate goal was to bypass Muslim North Africa and gain direct access to the gold producing region of West Africa. The Trans-Atlantic slave trade began within three important circumstances in West Africa.

The first was the fragmentation of large, indigenous political states, particularly those with large armies such as Ghana, Mali and Songhai. The second was the region's growing importance as a source of enslaved people for the caravan traffic across the Sahara into the Mediterranean and Levant. The third was the conflict between the small coastal states in the region and their willingness to cooperate with European traders in exchanging slaves for arms.

Finally, however, Europeans gradually outlawed the slave trade; they found West Africa the fertile field for "legitimate commerce". In 1652, the Dutch trading company established a tiny permanent settlement on the southern shores of South Africa.

The purpose was to regulate the trade with the Khoisan and have fresh fruit and vegetables for their ships. They also wanted to provide a hospital for sick sailors; later, this paved the way for white settlement in South Africa.

Roman Catholic Christian missionaries from Portugal closely followed the early Portuguese coastal penetration of tropical Africa. In the late 15th and early 16th centuries, Catholic missionaries were sent to Africa to convert many African rulers. In several cases, Christian missionaries played a significant role in promoting and shaping the advent of European colonialism.

Unit Review Questions

Part I: Choose the correct answer from the given alternatives.

1. What was the Triangular Trade?
   A. The journey made by slave ships
   B. A slave ships
   C. The importing of goods from Africa to Britain
   D. A slave trade connecting three continents
2. What did slave ships carry to Africa?
   A. African slaves
   B. Cloth and guns
   C. British slave
   D. Raw materials
3. What goods did slave ships carry on their way from America to Britain?
   A. Weapons
   B. Cloth
   C. Sugar
   D. Slave
4. How were slaves captured in Africa?
   A. White slavers raided inland to capture new slaves
   B. White Europeans fought wars against African Kingdoms
   C. Most slaves were sold by other Africans
   D. All of the above
5. What happened to slaves when they arrived in the Caribbean?
   A. They were put up for auction
   B. They were immediately sent to work
   C. They were sent to a slave factory
   D. They were sent back to their countries
6. Where was the Slave Coast?
   A. North Africa
   B. West Africa
   C. East Africa
   D. The Caribbean

Part II: Short Answer

1. Discuss briefly the consequences of the Trans-Atlantic Slave Trade.
2. What is “legitimate” commerce? Discuss briefly.

Unit 7





STATES, PRINCIPALITIES, POPULATION MOVEMENTS AND INTERACTIONS IN ETHIOPIA, 13th - MID-16th C.

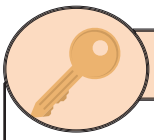
Unit Introduction

This unit deals with states, principalities, population movements and interactions in Ethiopia during the 13th to mid-16th centuries. The first section deals with the "Solomonic" Dynasty's "restoration". In the second section, you will learn about Muslim sultanates such as Ifat, Fatigar, Dawaro, Dara, Bali, Hadya, Arbabini, Sharka, and Adal. In the third section, you will learn about conflicts between the Christian kingdoms and the Sultanate of Adal. In the fourth section, you will learn about the societies and states in the central and southern parts of the country in the period. In the fifth section, you will learn about the population movements of Afar, Somali, Argobba and the Oromo. In the sixth section, you will learn about the Oromo Gadaa system. In the seventh section, you will learn about the Oromo adoption system. Finally, in the eighth section, you will learn about the egalitarian system of governance.

Unit learning outcomes

At the end of this unit, learners will be able to:

- examine the major characteristics of Peoples, States and Principalities in Ethiopia from 13th to 16th centuries.
- explain the major population movement, expansion, and integration in Ethiopia.
- identify the features of the relationship between the Christina kingdom and the Muslim Sultanates.
- discuss the Oromo *Gadaa* system.



Key Terms

- Restoration
- Dynasty
- *Abba Gadaa*
- Adoption
- Integration
- Egalitarian

7.1 The "*Solomonic*" Dynasty & the Christian Kingdom, 13th -16th Centuries

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- outline factors that led to the restoration of "*Solomonic*" Dynasty.
- analyse social, economic, and political features of the Christian kingdom.
- sketch the major political, economic, social, and cultural features of the Christian kingdom.

Brainstorming

- What comes to your mind when you read or hear about "*Solomonic*" Dynasty?

The restorer of this dynasty was a local ruler in Amhara called Yekuno-Amlak. Yekuno Amlak claimed to be the descendant of the Aksumite kings. Accordingly, he founded the so-called "*Solomonic*" dynasty, using the legend of Queen of Sheba and King Solomon. This dynasty, which came to power in 1270, called itself "*Solomonic*". Yekuno Amlak and his followers took this dynastic name to justify their legitimacy by claiming that the Zagwe rulers were illegitimate.

Similarly, the name "*Solomonic*" is placed in quotation marks because the claim of descent from King Solomon of Israel is legendary and cannot be historically proven. However, the claim was elaborated in the Kibre Negest ("Glory of Kings") in the 14th century. The Kibre Negest claims that the Ethiopian ruling class descended from the line of Menilek I, son of the Queen of Sheba and King Solomon of Israel. As a result, Ethiopian monarchs from Yikuno Amlak to Emperor Haile Silassie I claimed descent from Menilek I.

In 1270, when it came to power, the Christian Kingdom was confined to the territory of Southern Eretria, Tigray, Lasta and the northern part of Shewa. From this area, Yekuno

Amlak and his successors, such as Amde-Tsion (r.1314-44), began to expand the dynasty's territory. Its territorial limits covered the ancient highland provinces of Aksum and Zagwe in the north. It also covered the regions of Gondar and eastern Gojjam in the northwest, Bizamo and Damot in the southwest, the Gurage lands and the Omotic populations of Wolaita and Gamo in the south and Ifat, Fatagar, Dawaro, Hadiya and Bali in the east and southeast. Amde-Tsion was the first "*Solomonic*" King, who embarked on a wider and rapid territorial expansion policy.

Their main motives of expansion were economic and political, i.e., to control the trade routes and territorial seizures. The control over the Zeila trade route helped Yekuno Amlak strengthen his economic power. In turn, the economic strength helped him to organize and sustain a strong army. As a result, the Christian Kingdom controlled extensive territories during the reign of Emperor Amde-Tsion. The period also witnessed the expansion of trade, leading to the flow of commodities to the coast. This economic and military strength contributed much to his success in defeating his opponents and expanding his kingdom.

After Yikuno-Amlak's reign ended in 1285, political instability caused constant power struggles among his sons and grandsons for succession. The succession issue appears to have been partially resolved in 1300, during the reign of Widim-Ra'ad (r. 1299-1314), with the establishment of a 'royal prison' at Amba-Gishen in present-day southern Wollo. The royal family's male members were all imprisoned at the Amba Gishen, according to the rule. The royal prison was guarded by loyal soldiers to the reigning monarch. When the monarch died, court dignitaries would dispatch an army to the royal prison to accompany the designated heir to the throne. This practice continued until *Imam* Ahmad ibn Ibrahim al-Ghazi's force destroyed Amba-Gishen in 1540.

The medieval monarchs had no permanent capital like Aksum or Lalibela from 1270 until the establishment of Gondar in 1636. Instead, for two centuries, they ruled over a vast territory through mobile courts. Initially, the "restored" dynasty was centered around Lake Haiq in today's South Wollo. However, it gradually shifted southward to the districts of Menz, Tegulet, and Bulga in northern Shewa, and finally to the eastern Shewa regions dominated by the great heights of the Yerer and Zequalla. The use of mobile camps was necessitated by the need to obtain daily food supplies and firewood for such a large number of court officials, soldiers, and servants.

Initially, military motives prompted the Ethiopian ruling elite to change their capitals from fixed to mobile settlements. These mobile capitals were adapted in several ways:

- They moved to food supply areas rather than supplies being moved to the capital.
- They impoverished their current hinterlands.
- The political integration of Ethiopia came eventually to depend on a mobile center of the polity.

These three factors not only represented adaptations to nomadic capitals but, in turn, made stabilisation of capitals difficult. In other words, the very adaptations to the wandering capitals themselves had a feedback effect on the pattern of movement. They, therefore, contributed to a continuation of capital movement.

The physical environment of medieval cities was not pleasant. The cities were often dirty and smelled of animal and human waste. Air pollution was also a fact of life. Even worse, pollution came from the burning of firewood. Cities were also unable to stop water pollution, especially from animal slaughtering. Such tradition of the medieval period brought about deforestation because trees were cut down for daily requirements of the camp dwellers. As a result, the camp sites and surroundings were abandoned.

Acitvitiy 7.1

1. Explain why the Christian Kingdom used mobile capitals from 13th to 16th centuries. Browse the internet or refer to other sources.
2. Describe where the capital cities tend to be located during the medieval period and discuss why they appeared there.

To effectively administer over this vast territory, the Christian Kingdom consolidated a feudal system of administration known as the gult system. Under this system, state officials were guaranteed the right to collect tribute from the local peasantry (called the gult right). Gult right was a right given to an official to share the produce of the peasantry. An official given this right by the state was known as bale-gult or gult owner.

Peasants were given to him based on his rank in the state hierarchy. The bale-gult enjoyed several political and economic privileges over the peasants under him. He had the right to collect tributes in kind and use them to maintain himself and his family. He could also use the labour of peasants under him for different purposes. Moreover, he could recruit a local army and command them in wars during the period of local or national crises.

In return for all these privileges, the bale-gult was responsible for maintaining law and order in his area. So, this system immensely helped simplify administering the vast Christian empire by dividing it into smaller units. It also enabled the Christian kingdom to maintain a large territorial army, which the kingdom used to bring Muslims and other states under its control.

A rist right is a claim to the hereditary ownership of land. Rist right was a communal birthright to land. The state provided them with security, whereas the peasants were obliged to pay tribute or gibber to the state. Gult right was given to a state official in return for his service to the state. So, it was a medieval substitute for salary. It lasted as long as the official remained loyal to the state. It was not hereditary. For an extended period, the gult system remained a predominant feature of Ethiopian feudalism.

Like the Zagwe rulers, the kings of the new "Solomonic" dynasty maintained the political and cultural traditions of Aksum. They continued to expand Christianity in different directions. The rulers exercised both political and religious powers at the same time. The Church-state relationship became very strong and almost reached its peak during this period. The Christian highland rulers also continued Zagwe's tradition of foreign relations with Egypt and the Middle East. They also extended these relations to Europe, but closer ties were established with Portugal and Spain from European countries.

Acitvitiy 7.2

1. Describe the major features of the Christian kingdom of 13th to 16th cen turies.
2. Debate whether the "*Solomonic*" Dynasty was a legend or a historically proven fact.

7.2 The Muslim Principalities

Lesson learning outcomes

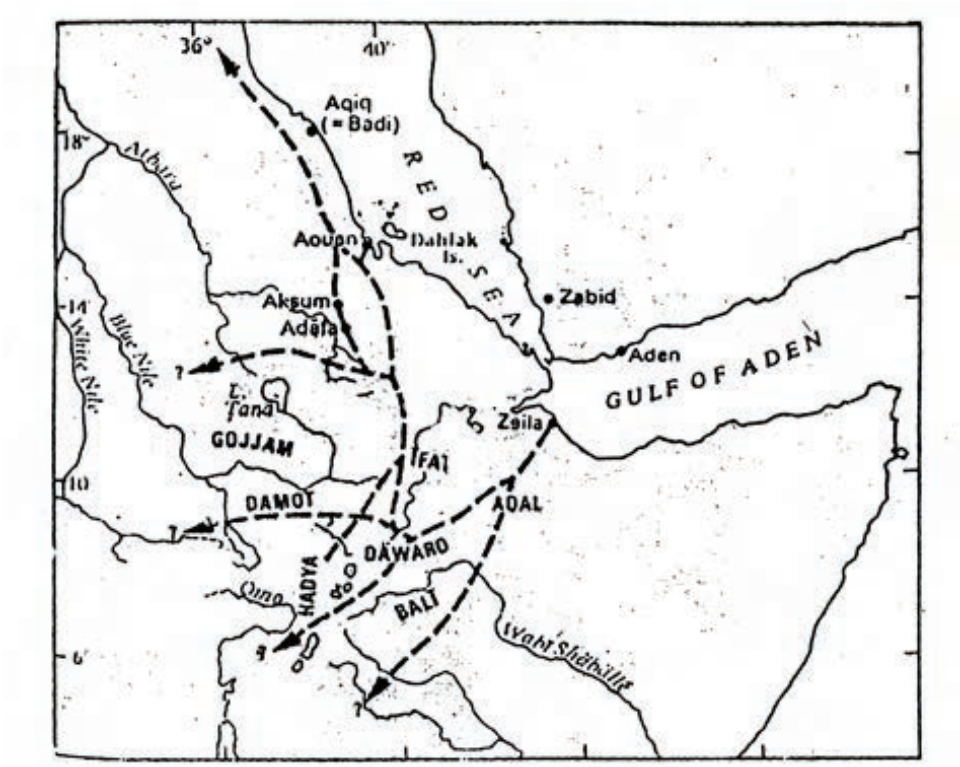
At the end of this lesson, learners will be able to:

- explain the historical relationship between the Muslim states and the Christian kingdom.
- identify the contributions of trade routes in linking the states and peoples in Ethiopia and the Horn.

Brainstorming

- What are the reasons for the rise of the Muslim Sultanate in Ethiopia?

The establishment of several Muslim sultanates along the long-distance trade routes followed the introduction of Islam to Ethiopia and the Horn. Along the Zeila trade route, which served as the most important gateway of Islam to the interior of Ethiopia, a series of Muslim states were formed. Some of these Muslim sultanates of the region were Ifat, Fatigar, Dawaro, Dara, Bali, Hadya, Arbabini, Sharka, and Adal.



Map 7.1 Muslim states and trade routes in the Ethiopian, 14th and 15th centuries (Source: Church and State)

Towards the mid- 13th century, a Muslim Sultanate of Ifat emerged to the south of Shewa. Its founder was Umar Walasma and hence the Walasma Dynasty. In 1285 AD, it destroyed the older Makhzumite dynasty and became the strongest Muslim Sultanate in the region. Moreover, Ifat controlled a vast territory through which the long-distance trade routes of Zeila. Therefore, most of the profitable Zeila trade came under the control of Ifat. Eventually, Ifat became the strongest rival of the Christian highland state.

Since 1270, the Christian highland state also developed a great interest in the Zeila trade

and trade routes. Therefore, they need to control the Zeila trade to become the primary source of conflict between the two states. Frequent skirmishes between the two finally resulted in the defeat of Ifat by the Christian forces of Amde Seyon in 1332 AD. There were several other small Muslim Sultanates to the south, east and north of the Ifat. The Sultanates of Fatagar emerged around the middle of the 13th century. The Sultanate was situated south of the present-day Bulga around Shenkora.

Dawaro was located between the middle Awash River and upper Wabe-Shebele. Further, Bali's location was in the rich area south of the Wabe-Shebele. We do not know when Bali emerged as a state. Dara probably existed between Dawaro and Bali states. Whereas, Arbabini was located between Dawaro and Hadiya, about which we know very little. Hadiya was located to the west of the Dawaro and Bali. We do not know when the Sultanate comes to power. However, the Sultanate was mentioned for the first time during the reign of Amde Seyon. Sharaka was located in the present territory of Arsi.

Similarly, there is no tangible evidence of when the Sultanate emerged as a state. However, from the 14th century onwards, it existed as a tributary to the Christian kingdom until the first quarter of the 16th century. Trade was one of the significant factors that resulted in the rise and development of those states. Trade served as a significant source of livelihood. It acted as a major agent that resulted in the formation of Muslim sultanates. However, it remained a major source of conflict between the Christian Kingdoms and Muslim sultanates. After its establishment, Ifat conducted a series of campaigns against its neighbouring sultanates, extending its hegemony over these areas. It also resisted the expansion of the Christian Kingdom.

One branch of the Walasma family realized that Ifat was becoming an easy target to the Christian Kingdom due to its location. So, it moved further to the south-eastern lowlands and established a new and vigorous Muslim Sultanate of Adal in the highland districts around Harar in 1367. One of the strong Muslim sultanates that emerged along trade routes and became a centre of resistance against the Christian Kingdom until the second half of the sixteenth century was the Sultanate of Adal. The first centre of this extended Walasma Dynasty was at a place called Dakar, located in the southeast of Harar. The Walasma family consolidated its power in the new centre and began another phase of military campaigns against the frontiers of the Christian Kingdom. As a result, in 1520, the centre of Adal was changed to the city of Harar. The defeat of *Imam* Ahmed in 1543 and the Oromo population movement and expansion forced the Sultanate to change its capital to Awsa in 1576/7, which is in the present Afar region.

Acitvitiy 7.3

1. Mention the trade routes that linked different states and peoples in Ethiopia and the Horn.

7.3 Relationship Between the Christian Kingdom and the Sultanate of Adal, 1520s-1559

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- criticise how conflicts between the Christian kingdom and Muslim sultanates are presented as if they were religious ones.
- analyse the relationship between the Christian kingdom and the Muslim Sultanates as well as the other States.
- acknowledge the contributions of trade routes in linking the states and peoples in Ethiopia and the Horn.

Brainstorming

- What do you know about the relationship between the Christian kingdom and Muslim sultanates?

The primary source of conflict among peoples and states in Ethiopia and the Horn of Africa was the desire to monopolize long-distance trade. It was a source of great wealth. It also served as a link among the peoples of Ethiopia. The desire for territorial expansion was also another source of rivalry among the peoples and states of the Ethiopian region. The revival of long-distance trade caused competition and struggle for control over the trade routes between the Christian kingdoms and the Muslim principalities. The height of the war came between 1529 and 1543.

In the beginning, the Zeila trade route was under the control of the Muslim states, mainly Ifat. However, in 1332 Ifat was defeated by the Christian kingdom and lost its independence. Thus monopoly over the route went to Amde Seyon. To regain their independence and control over the Zeila trade route Haqadin II and Sa'adadin retreated to the Harar plateau and set up a new Muslim resistance base in the late fourteenth century.

As a prelude to this conflict among the Muslim Sultanates, internal strife, corruption and anarchy were intensified, and new leadership was urgently called for. Such leadership came from *Imam* Ahmed ibn Ibrahim al-Ghazi. The origin of *Imam* Ahmed, also named as "the left-handed" is obscure. He was born at Hubet in between Dire Dawa and Jigjiga and raised by his devout Muslim kin in one of the oases on the route to Zeila.

After *Imam* Ahmad came to power, battles were fought for control of the long-distance trade routes through Zeila. One of the *Imam's* notable achievements in his leadership was that he mobilized the pastoral communities of Afar, Argoba, Somali, Harari and others for a common cause. He persuaded them to cooperate instead of fighting among themselves. He consolidated his army to fight the Christian Kingdom.

His military expeditions against the Christian forces of Lebne Dengel started in 1527. Recognizing the impending danger, Lebne-Dengel gathered a massive force in 1528. However, due to a logistical issue, the Christian Kingdom's army leadership was unable to defeat Adal's force. In March 1529 the Muslim force of *Imam* Ahmed achieved victory over the Christian army at the battle of Shimbra Kure, near the present town of Mojjo. The forces of the *Imam* then continued to score other brilliant victories over those of Lebne Dengel. The *Imam's* army fought fiercely and controlled the territories including Bali, Dawaro, Fatagar, Sidama, Hadiya and Kambata, and the Christian Kingdom was at risk. By 1535, *Imam* Ahmed's empire stretched from Zeila to Massawa on the coast, including the Ethiopian interior. As he penetrated deep into the Christian Kingdom, *Imam* Ahmed established a civil, administrative bureaucracy constituted by his men and newly recruited personnel from the Christian territories.

One of the most helpful figures during the war was the wife of the *Imam*, Bati Del Wanbara. She was the daughter of a Muslim military commander of Adal known as Mahfuz. She accompanied her husband throughout his expeditions.

Conflict in the Ethiopian region began to take an international dimension when Portugal and Ottoman Turkey intervened for their advantage. Since the twelfth century, Europeans had found the long-distance trade route from Europe to the Far East blocked by the Ottoman Turks. Ottoman Turkey was an established power in the Red Sea, the Gulf of Aden and the Indian Ocean regions. The Portuguese were also interested in getting new ones on the Gulf of Aden and the Red Sea coasts.

Having noticed the movement of diplomatic missions between the Christian Kingdom and Portugal, the Turks gave moral and military support to *Imam* Ahmed. *Imam* Ahmed had received Turkish musketeers in 1540. In the meantime, based on the earlier request made by Lebne-Dengel in 1535, Portuguese soldiers arrived in the Christian court in 1541. However, in August 1542, the Christian army was defeated in Ofla, in today's southern Tigray. In the battle, about two hundred Portuguese and their leader Christopher da Gama were killed.

On the part of the Christians, under the leadership of Emperor Gelawdewos, preparations for the decisive clash were planned. The Queen mother, Seble-Wongel, advised the reigning emperor how to prepare. *Imam* Ahmed's army could not use its previous quality. On February 25, 1543, while *Imam* Ahmed was encamped near Lake Tana, he was attacked and killed after fierce fighting at the battle of Woyna-Dega. In this battle the forces of Adal were defeated by the combined troops of Gelawdewos and the Portuguese. The *Imam* was killed in the battle and the defeated troops of Adal, including the wife of the *Imam*, Bati dil-Wonberra, retreated back to Adal.

Gelawdewos was certain that the nobility and his soldiers were faithful to him shortly after the war. The king regained control of practically the whole northern and central plateau as a result. Highlands Muslim populations submitted to Gelawdewos. To encourage national reconciliation and establish a restoration of cordial relations with the Muslim world, he was tolerant toward them. However, controlling the Muslim-dominated areas was not an easy task. Under the leadership of Nur Ibn al-Waazir Mujahid, Adal was ready to wage war against the Christian nation for revenge. In 1559 Emir Nur's army clashed with Gelavdevos and killed the king himself.

The wars between the Christian kingdom and Adal Sultanate had many impacts. Due to the wars, both states were exhausted and weakened at the end of the war due to the loss of enormous wealth, both human and material. This in turn had paved for easy penetration and success of the Oromo population movement. People from different cultural groups intermarry and engage in linguistic and religious interactions.

Between 1529 and 1543 the Sultante had dominated not only the Christian kingdom, but also parts of the Horn. Nevertheless, in 1543, the Christian Kingdom was successful in regaining its freedom. During this period Islam was able to gain new converts in parts of the heartland of the Christian kingdom. This resulted in the intermingling of the Christian and Muslim peoples of the region.

Socio-economic and cultural interactions were between the Christian Kingdom and Muslim principalities. As in earlier periods, trade continued to be the major channel of social integration. Merchants of the two regions often moved from the highlands to the coast and vice versa. These interactions and interdependence in economic, social, cultural and political spheres lay the foundation for modern Ethiopia.

Acitvitiy 7.4



1. List the positive impacts created as a result of the Christian kingdom and Muslim sultanates interaction. Browse the internet or refer to other sources.
2. Write a paragraph on the title "women and their political participation" in Ethiopia. Ask elders or use the internet to get the necessary information.

7.4 Political and Socio-Economic Conditions of Southern and Central States in Ethiopia

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain major characteristics of central and southern states and peoples in the Ethiopian region.
- sketch map of Ethiopia and the Horn to locate the territorial extent of various states of Ethiopia.
- acknowledge the contributions of trade routes in linking the states and peoples in Ethiopia and the Horn.

Brainstorming

- Who were the peoples in the central and southern states of Ethiopia?

This lesson provides detail of societies and states in central and southern parts of the country in the period. Thus, this section explores the history of some of the states (as illustrations) in the period under consideration.

In central and southern parts of the region, there were states and peoples with indigenous religions. Those were Damot, Kafa, Ennarya, Bizamo, Walaita, Yem, Kambata, the Gurage chiefdoms, and the Agaw kingdom of Gojjam. Damot was probably the earliest of these states. It seems to have existed as early as the Aksumite period over an extensive territory. This territory includes the areas south of the Blue Nile River. Damot might have possibly extended to include the areas of Enareya, Bizamo and Walaita. Among the rulers of this state, the well-known was called Motalami. Motalami was converted to Christianity by *Abune* Tekle Haymanot in the late thirteenth century AD.

The rulers of the Solomonic dynasty began attempts to bring this state under their control in the last quarter of the thirteenth century. Finally, King Amde Seyon annexed it into the Christian state in 1316. Information on the history of Bizamo is scanty. Nevertheless, there are pieces of evidence that it had early connections with Damot. The kingdoms of Enareya, Kafa, and Wolaita also had similar connections with Damot.

The Kingdom of Enareya probably existed in the area north of the Gojeb River. The influence of the highland Christian state into the area seems to have extended through Damot. Enareya became part of the Christian highland Kingdom. Its rulers built several

Churches. South of Enareya was the Kingdom of Kafa. Kafa was known at least since the end of the fourteenth century. However, it was not mentioned in any of the Christian documents. It was an independent kingdom from the Christian High land state.

The state of Wolaita might have also been part of the Kingdom of Damot since its connection with Damot was strong. The ruling dynasty of Wolaita was known as Wolaita-Malla. Wolaita was mentioned as one of the areas paying tribute to the Christian king Yeshaq (r. 1413 - 1430). It might have also continued as part of the Christian empire up to the wars of Ahmad ibn Ibrahim.

Several states existed in central Ethiopian highlands. Among them: Kambata, the Gurage chiefdoms and the Agaw kingdom of Gojjam. The Gurage chiefdoms, on the other hand, were concentrated in the area west of Lake Zeway and the highlands of Dawaro. Its local chiefs used the titles of *Azmach*, *Abegaz* and *Nigus*.

The Agaw kingdom of Gojjam was mentioned in the Christian historical documents. They established the Agwa kingdom of Gojjam, located to the south of Lake Tana and exercised strong control over the Lake and its islands. Many Christian kings made successive attempts to bring it under their control. They advanced to the hinterlands using the Lake Tana region as a steppingstone. Finally, Amde Tseyon (r. 1314-1344) incorporated Gojjam into the Christian state in the early fourteenth century.

In the reign of Amde Tsiyon, a Christian preacher at one of the island monasteries at Lake Tana named *Abba* Za Yohannes marched southwards to the Agaw inhabited villages and attempted to evangelize the people. However, the Agaw community of the island and the surrounding was already converted to Christianity during the Zagwe periods.

However, the same people south of the Lake were predominantly followers of the indigenous religion. Therefore, *Abba* ZeYohannes's attempt to preach the gospel over Tana areas immediately led to open conflict between Zhan Chuhay and the Christian Kingdom. Zhan Chuhay was then ruler of the Agaw Kingdom that extended as far southeast as Amadamit Mountain in what is today Quarit. He ordered his army to arrest *Abba* ZeYohannes, and the monk was detained at Amadamit Mountain. Amde Tsiyon, in his turn, dispatched his forces to the Agaw kingdom. Zhan Chuhay was killed in the campaign, and *Abba* ZeYohannes was freed. This marked the incorporation of the Gojjam Agaw kingdom into the Christian highland Kingdom.

However, the title of "King of Gojjam" was maintained by local rulers under the Christian state. Since its conquest, Christianity was introduced to Gojjam. Its people were Christianized, and Churches and monasteries were built in the Kingdom.

The economy of peoples and states of southern and central Ethiopia was based on profits from trade and agriculture. The main trade items were enslaved people, civets, ivory, and other natural products. There was high demand for enslaved people from this region in Arabia, Persia, and India. Slaves as captives of war were obtained from the south and central regions and the highland Christian territories.

So far, we have seen the existence of several peoples with a state tradition in the Ethiopian region and the Horn. However, other societies were in the same area without highly organized states. Most of them had inhabited the frontier areas of present-day Ethiopia and its neighbours. Moreover, less centralized communities inhabited the narrow lowland strip in the west, along the Ethio-Sudanese border. These peoples are mainly speakers of the Nilo-Saharan language family.

The less centralized societies mentioned possessing their local administrative system. They were led by their chiefs and local elderly councils based on their villages and clan territories. They were the primary agents of frontier trade and cultural relations between the Ethiopian interior and its neighbours.

Acitvitiy 7.5

1. List some of the peoples and states in southern and central Ethiopian region during the period (13th to 16th centuries).
2. By sketching a map of Ethiopia and the Horn, locate the territorial extent of southern and central states of Ethiopia.

7.5 Population Movements, Expansion, and Integration in Ethiopia

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain the causes and consequences of population movement in Ethiopia and the Horn.
- draw a sketch map of Ethiopia to indicate the main directions of Oromo population's movement.

Brainstorming

- What is population movement?

In the sixteenth century the history of the Horn of Africa was dominated by wars and population movements. These have played important roles in shaping the history of Ethiopia and the Horn.

The Argoba, Afar, and Somali population movements occurred as a result of the conflicts between the Christian kingdoms and the Sultanate of Adal in the late fifteenth and early sixteenth centuries. However, the largest population movement and expansion during this period was that of the Oromo.

Argoba: The territory of Argoba lay in the region where the major caravan trade routes pass to Zeila. Thus they were major agents of trade and Muslim Sultanates formation in the Horn such as Shewa and Ifat. The Argoba's homeland was also a target of the Christian Kingdom's expansion. The Sultanate of Ifat, in which the Argoba were dominant, became the center of against Christian kingdom. The Argoba joined the Afar and Somali against the Christian Kingdom. Hence the Argoba were affected by the consequences of wars since 13th century. The lasting effect of the wars can be perceived from the dispersed settlement of the Argoba people.

Afar: Due to drought, the Afar moved towards the east until they reached the middle Awash. Trade routes linking the ports in the Horn passed through the Afar's territory. As a result, the region was the centre of competition between the Christian kingdoms and the Muslim sultanates to control the trade routes. Besides being actors in the conflict, the conflict inevitably pressurized the Afar to move in different directions to avoid the

risk of disputes. In the sixteenth century, their pastoral economy helped them survive the destructive effects of the wars.

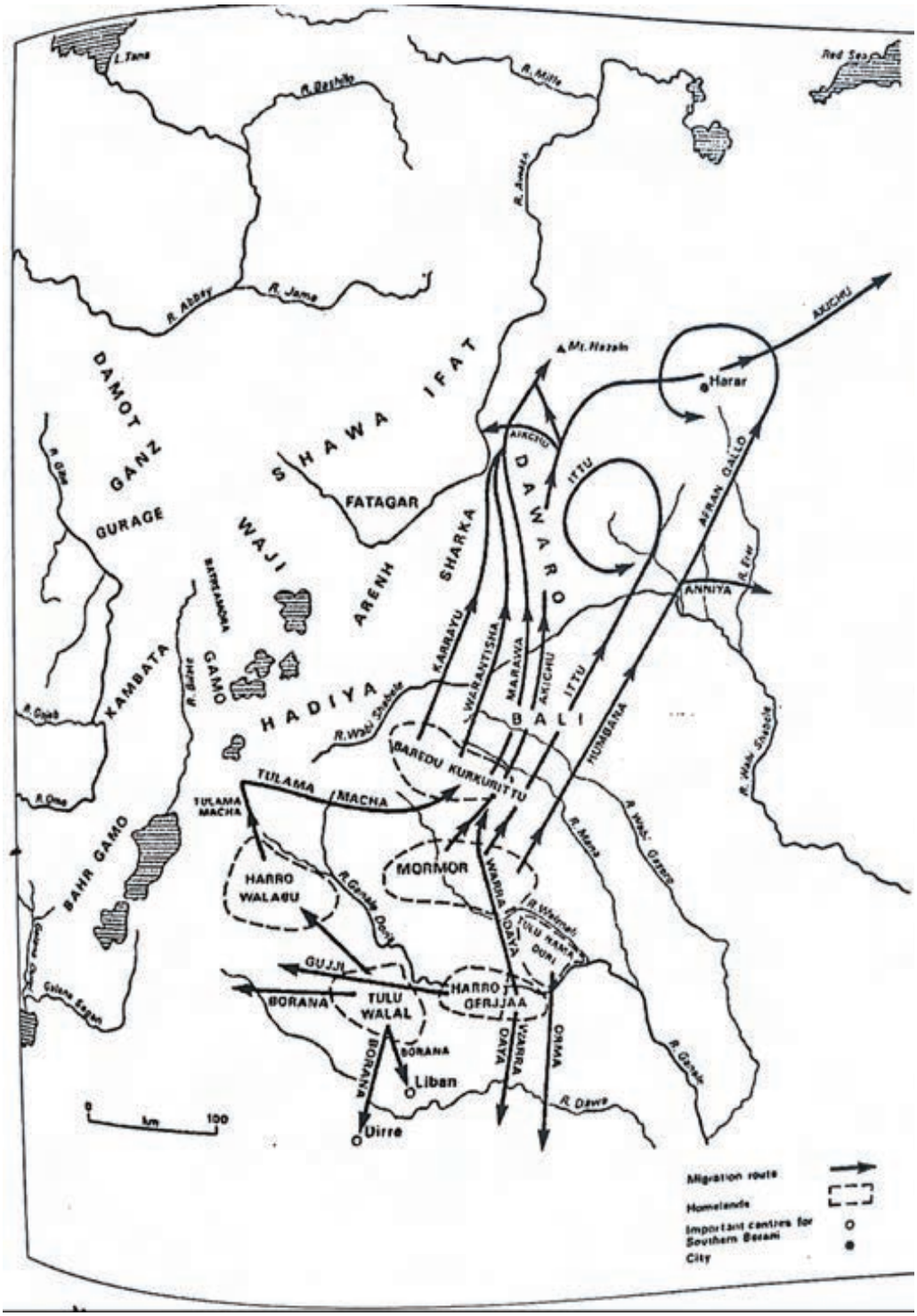
Somali: Their land was located in an area that was crossed by important trade routes during medieval period. Likewise, before the wars of *Imam* Ahmed al-Ghazi, there was strong demographic pressure from the Somali. The population movement of the Somali was a strong force behind the military strength of the *Imam*. However, the population movement of the Somali did not last for long as they returned to their home base following the defeat of *Imam* Ahmed in 1543.

Oromo: The Oromos are an indigenous Cushitic people of Ethiopia and the Horn of Africa. When Aksum came into history, it was quite clear that the Oromo also occupied a considerable part of the land in Ethiopia and the Horn of Africa. According to Oromo oral traditions, the original homeland of the Oromo before the sixteenth century was the south-eastern part of Ethiopia's highlands. The political and religious centre of the Oromo settlement area was Madda Walabu, located on the Bale-Sidama borderlands.

A combination of natural and manmade factors caused the movement of Oromo population in the sixteenth and seventeenth centuries. These are:

- demographic pressure and the subsequent need for land to accommodate the growing human and livestock population.
- the conflict between the Christian Kingdoms and Muslim Sultanates was the other factor that forced the Oromo to leave the lands they inhabited and move to other areas.

The combination of these factors resulted in a dramatic and large-scale population movement of the Oromo people in the sixteenth century.



Map 7.2 The beginning of the 16th century Oromo Population Movement, (Mohammed Hassen, 1994)

The Barentu and the Borana confederacies were the two main groups that made up the Oromo people before they began to move. There were minor divisions and clans inside each confederacy. The Mecha, Tulama, southern Borana, and Guji clans made up the Borana confederacy. The Karayu, Marawa, Ittu, Humbana, Akachu, Wollo, and Arsi clans made up the Barentu. During 1522 and 1618 saw the time of movement and expansion. In the Ethiopian region, the movement was mostly set in two directions. The Barentu headed northeast as they left. North-westerly was the direction taken by the Borana. Outside the Ethiopian region, they also moved in the directions of Kenya and Somalia. There were two phases to the movement. The first phase was the early sixteenth-century era of a modest and gradual movement. The second phase lasted from the middle of the sixteenth century to 1618. The use of force was used to carry out this massive movement.

The Oromo people headed north and passed through a corridor between Mount Walabu and Lake Abaya. They turned westward when they got to a point halfway between Lakes Abaya and Hawassa. They began by crossing the Bilatte River and moving in that direction. They then traveled northward toward the lake's region of the Rift Valley.

From 1522 to 1618, the Oromo fought twelve Butta wars. Accordingly,

- the first *Gadaa*, i.e. Melba (1522-1530), fought and defeated the Christian regiment Batra Amora led by Fasil and occupied Bali.
- *Gadaa* Mudena (1530-8) reached the edge of Awash River.
- The Kilole *Gadaa* (1538-46) controlled Dawaro after defeating Christian regiment Adal Mabraq
- Bifole (1546-54) advanced to Waj and Erer.
- The Michille (1554-62) scored a victory over Hamalmal's force at Dago, Jan Amora forces, and Adal led by Emir Nur Mujahiddin at Mount Hazalo.
- The Harmufa (1562-70) fought Minas (r.1559-63) at Qacina and Wayyata; occupied Angot, Ganzyi, Sayint etc.
- In 1574, Sartsa Dingil's (r.1563-97) cavalry led by Azzaj Halibo defeated Robale *Gadaa* (1570-78) at Woyna Daga. However, Robale recovered by defeating Zara'a Yohannis' force.
- The Birmaji (1578-86) controlled Ar'ine in Waj, crossed Jama to Wolaqa and overwhelmed the Daragoti regiment.
- The Mul’ata (1586-94) seized Damot, Bizamo, Gafat, Dambiya and Tigray. In the early seventeenth century,
- the Dulo (1594-1602),
- Melba (1603-10), and

- Mudena (1610-18) expanded to the West and Northern parts of the Horn of Africa while others like the Warday moved to Kenya and Bur Haqaba and Majertin in Somalia. In addition to the wars between the Christian Kingdoms and Muslim Sultanates, the organisation of the Oromo under the *Gadaa* system played a crucial role in the success of the Oromo population movement.

In their movement into various regions, different Oromo branches established *Gadaa* centres. These centers were:

- Oda Nabee of Tulama (East Shewa),
- Oda Roba of Sikko-Mando (Arsi),
- Oda Bultum of Itu-Humbenna (Hararge),
- Oda Bisil of Mecha (West Shewa) and
- Oda Bulluq of Jawwi Mecha (Horro-Guduru).

Other places, which became *Gadaa* centres, were Gayo of Sabbo-Gona, Me'e Bokko of Guji, Oda Dogi of Ilu, Oda Hulle of Jimma, Oda Garad of Wallo, etc.
Gadaa leaders such as Dawe Gobbo of Borana, Anna Sorra of Guji, Makko-Bili of Mecha, Babbo Koyye of Jimma and others established *Gadaa* centres. They laid down cardinal laws in their respective areas.

However, various Oromo groups kept their relations through the office of *Abba Muda* (the father of anointment) seated at Madda Walabu and formed alliances during times of difficulty. Besides, they obeyed similar culture and law (Seera) by sending their delegates to Madda-Walabu, the central chaffe, until the pan-Oromo assembly was forbidden in 1900 due to the political influence Ethiopian state.

The Oromo population movement and expansion was successful for several reasons:-

- In the first place, the *Gadaa* system provided training and military organisation, which contributed much to the movement's success.
- Besides, almost all members of society participated in wars.

It was a large-scale expansion so difficult to stop. The Oromo made wide and good use of the horse at the time of the expansion. One important Oromo institution which seems to have facilitated the expansion was adaptation. Moreover, the movement took place when the Christian kingdom and Sultanate of Adal were exhausted and weakened due to the wars of the first half of the sixteenth century.

The Oromo population movement and expansion brought about fundamental changes in the Ethiopian region. Ethnic and cultural intermixing took place between the Oromo and other peoples of the region. There was ethnic and cultural intermixing

between the Oromo and other locals. The expanding Oromo destroyed the old states of the kingdoms of Damot, Bizamo and Ennarya. The peoples of Damot and Gafat were either assimilated with the Oromo or forced to move out from the south to the north and intermingled with the Christian community of the area. The Christian kingdom was greatly disturbed by the Oromo population movement. The territorial and financial strengths of the kingdom were highly weakened. It was forced to shift its political centre from Shewa in the south to the Lake Tana area north and Gondar.

The Sultanate of Adal was reduced to the walled town of Harar as the result of the Oromo expansion. This was mainly because after the death of *Imam* Ahmed, the Muslims of Adal were reorganised under Emir Nur Mujahid. The Emir launched an offensive war against the Christian kingdom. In 1559, Nur Mujahid defeated and killed Gelawdewos in the Awash valley. Nevertheless, he could not pursue his victory over the Christian forces because the Oromo forces had already reached the Harar area at the time.

So, he returned to Adal to defend it from falling to the Oromo. However, since most of Harar was occupied by the Oromos, he just built a wall around the town of Harar, which is known as the Jegol Gimb. This led to the end of an age-old conflict between Adal and the Christian kingdom. Following their movement and expansion, the Oromo became largely sedentary agriculturists. In time, the great majority of them also adopted Christianity and Islam. Still, later on, they were able to form kingdoms of their own in the Ethiopian region.

Acitvitiy 7.6

1. Discuss briefly the consequences of the Oromo population movement.

7.6 *Gadaa* System of the Oromo

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the Oromo *Gadaa* system.

Brainstorming

- What do you know about the *Gadaa* System?

The *Gadaa* system was based on age- grades. It was an egalitarian system in which an assembly or a chaffe of the ruling *Gadaa* class provided leadership for the Oromo nation. It was developed from knowledge gained by community experience over generations. The system regulates the community's political, economic, social, and religious activities dealing with conflict resolution (arara), reparation (Guma), and protecting women's rights. It serves as a mechanism for enforcing moral conduct, building social cohesion, and expressing forms of community culture. Moreover, the *Gadaa* system was an institution through which the Oromo socially organised themselves, administered their affairs, defended their territories, maintained law order, and managed their economies. The Oromo had practiced the *Gadaa* system long before the sixteenth-century movement of the Oromo.

The *Gadaa* system constituted elements of democracy such as periodic succession and power-sharing to prevent a one-man rule. Other principles of the system included representation of all lineages, clans and confederacies.

The *Gadaa* system organised the Oromo society into age grades and generation sets delineating members' social, political, and economic responsibilities. In the system, ten age grades and five classes operated in parallel. The system provided a socio-political framework that institutionalised relationships between seniors and juniors and egalitarian relations among grade members. The system helped the members of age-sets to develop a consistent and stable sense of self and others. Sons joined the first grade as members of *Gadaa* class (generation class or set) forty years after their fathers and were initiated into the next higher grade every eight years. In the system, eight years represented one *Gadaa* period, five *Gadaa* periods or 40 years represented one generation, and nine generations represented an era. The political philosophy of *Gadaa* is based on three main values: terms of eight years, balanced opposition between parties, and power-sharing between higher and lower levels. In the *Gadaa* system, generation, age, sex, and class were the guiding criteria in labour division and the sharing of responsibilities.

Gadaa system was interrupted and revitalised during various eras because of various internal and external factors. For instance, the Borana-Barentu *Gadaa* was instituted after an interruption for nearly two generations. It was revived in 1450 at Madda Walabu,

which became the central Chaffe (assembly) and seat of the senior Qallu until 1900.

Gumi-Gayo (Assembly of the representatives): this is the assembly of the representatives of the entire society that mainly serve as the law-making body. In theory, any individual had a right to attend and participate in the deliberation and would bring any matter to the attention of the gumi-gayo. Each class send a delegation of five people to sit at the legislative body called the Caffe. The new law to be issued and the law to be repealed or amended were introduced to the Caffe by elders for discussion.

The Oromo common version of age grades and their roles associated with them is discussed as follows: Dabale (birth-8 years) and Game (9-16 years) are the grades of socialization; Folle (17-24 years) military training, agriculture etc.; Qondala (25-32 years) military service; Raba-Dori (33-40 years) candidates for political power; *Gadaa* (41-48 years) leaders of *Gadaa* government; Yuba (49 to 80 years) senior advisors, educators and ritual leaders.

The *Gadaa* assumed power for eight years. In the *Gadaa* system, there was peaceful transfer of political power from one *Gadaa* class to the other every eight years. The head of the government was known as *Abba-Gadaa*, literally "father of the period", who was assisted by several elected representatives from among the generation set. These included *Abba Bokku* (father of scepter), *Abba Chaffe* (head of the assembly), *Abba-Dula* (war leader), *Abba Sera* (father of law), *Abba Alanga* (judge), *Abba Sa'a* (father of treasury) and other councillors.

The *Abba Gadaa* or *Abba Boku* served as the spokesman of the reigning set. However, he did not have absolute power. The supreme authority rested on the assembly (chaffe), which consisted of all members of the ruling *Gadaa* class or those in the sixth *Gadaa* grade (41 – 48 years).

Acitvitiy 7.7

1. Ask elders or browse the internet and write a paragraph describing the major features and values of the Oromo *Gadaa* system.

The *Gadaa* assembly takes place under a sycamore tree (Odaa), symbolically representing its emphasis on dialogue and consensus.



Figure 7.1 *Abba Gadaa* of Oromo Sitting under Odaa (Left) and the Chaffe (Right)

In the *Gadaa* system, the senior Qallu (*Abba Muda*) played indispensable roles in power transfer and legitimizing the ruling *Gadaa* class. Women maintained their rights by the Sinqe institution, which helped them to form sisterhood and solidarity. Women from childhood to old age, i.e., guduru (pre-pubescent), qarre (adolescent, ready for marriage), kalale (wives of Luba and Yuba) and cifire (wives of Gadaamojji/above 80 years), were believed to have sacred power. They are involved in power transfer, conflict resolution, thanksgiving, and others. The kalale were also privileged to support and advise the ruling class.

The *Gadaa* system functioned by the cyclical power transfer from one *Gadaa* class to the next every eight years. With some minor differences in nomenclature in different parts of Oromo territories, the five *Gadaa* classes (generation sets) are listed below:

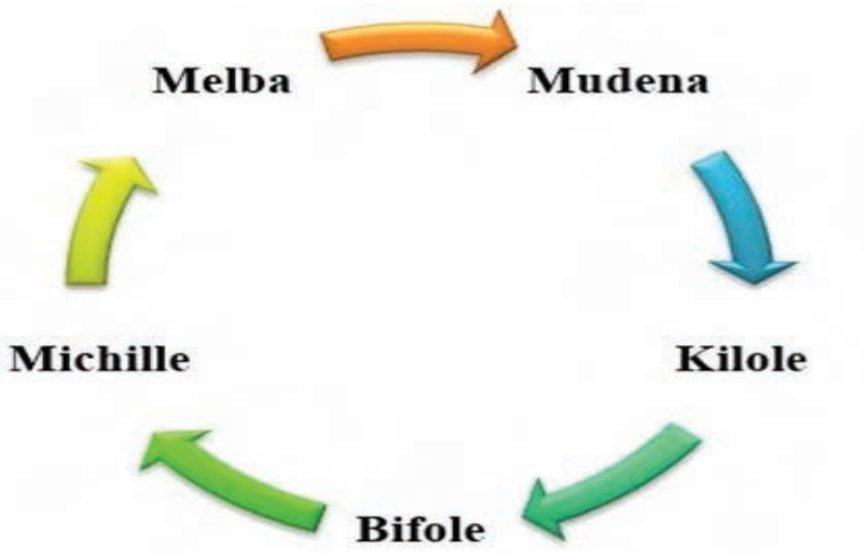


Chart 7.1 The Five *Gadaa* Classes

The *Gadaa* system has the principles of check and balance (through a regular succession of every eight years), division of power (among executive, legislative, and judicial branches), balanced opposition (among five parties), and power-sharing among administrative organs. In addition, it embodies the following principles:

- the rule of laws that stand above all, the principle of accountability,
- the role of confession and impeachment (*buqqisu*),
- a period of testing: time gap between elections and investiture,
- the principle of check and balance.

Acitvitiy 7.8

1. List the roles of *Abba Gadaa.*

7.7 *Moggasa* and *Guddifacha*

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- point out the main features and practice of the *Moggasa* and *Guddifacha* System of the Oromo.
- explain the consequences of the *Moggasa* and *Guddifacha* System of the Oromo.

Brainstorming

- What do you know about *Moggasa* and *Guddifacha*?

The Oromo assimilated non-Oromo people through two adoption mechanisms. One form of adoption was *Guddifacha*, a form of parent adopting a child. In this system, the child enjoyed equal rights and privileges with a biological child. The second form of adoption is known as *Moggasa*. *Moggasa* was a system of adopting non-Oromos commonly known as Oromsu.

Moreover, *Moggasa* was the practice of incorporating individuals or groups into a clan through an oath of allegiance. The incorporated person enjoys all the rights and obligations that such membership entailed. The *Abba Gadaa* undertook *Moggasa* on

behalf of the clan. The adopted community or individual shares everything equally with the Oromos and gains protection and material benefits.

The *Moggasa* and *Guddifacha* culture allowed other peoples to mix with the Oromos and live together in peace. So, in their expansion, the Oromo adopted much of the population they came across and used them in their wars with the next group. The process significantly contributed to the social cohesions, national integration, and the revival of long-distance trade. The interactions also resulted in an exchange of socio-cultural values and institutions.

Several people in the neighbourhood of the Oromo adopted the *Gadaa* system and the Oromo language. Likewise, the Oromo adopted the cultures and traditions of the people with whom they came into contact. A case in point is the adoption of monarchical systems and the integration of the Oromo to the Christian and Muslim states. On a larger scale, the Oromo contact with diverse peoples in the sixteenth century brought far-reaching integrations among peoples across ethnic and religious backgrounds.

Acitvitiy 7.9

1. Identify the chararcteristic features of *Moggasa* and *Guddifacha*.

7.8 Egalitarian System of Governance

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain an egalitarian democracy in Ethiopia among Sidama, Gedeo, Konso and Burji.
- draw a sketch map of Ethiopia and show the site of egalitarian democracies in Ethiopia.

Brainstorming

- What is an egalitarian democracy?

Sidama

The Sidama had an indigenous system of governance led by the *Mote* (king). The *Mote* exercised political and administrative authority in consultation with the council of elders called *Songo*. *Songo* members would raise any agenda for discussion within the council and submit their decisions to the *Mote* for approval. Although there was no written constitution, the rules were known by the heart through generations and practiced accordingly.



Figure 7.2 The Sidama Luwa system and their assembly,
(source: static.dw.com)

The *Woma* was the cultural and ritual leader in Sidama society. The criteria for his election were his ability as a peacemaker, bodily perfection, expressive ability, wisdom, and caution. The Woma could not participate in war or cattle raiding as he was considered a man of peace. In addition, the *Woma* handled cultural matters such as offering sacrifices to the spirits. He also performed other rituals such as circumcision and marriage. The Sidama were grouped into two major clans called Bushe and Maldea. These are, in turn, subdivided into different sub-clans.

Seniority was closely related to the age cycles of *luwa*. The luwa structure had many commonalities with the Oromo *Gadaa* system and played a fundamental role in initiation rites and maintaining authority roles. There are two terms used to refer to the elderly, *gercho* and *cimessiccho*. The first term refers to a person's age- a person with grey hair. The other term refers to an elder who has undergone the rite of passage, the initiation into the status of elderhood. The timing of this rite is a function of the luwa age-grade system. The *luwa* identity had repeatedly been expressed as a basic traditional Sidama value.

The age-grade had an 8-year cycle, and each of the five luwa generations had its name: Fulasa, Wawasa, Darara, Hirbora and Mogisa.

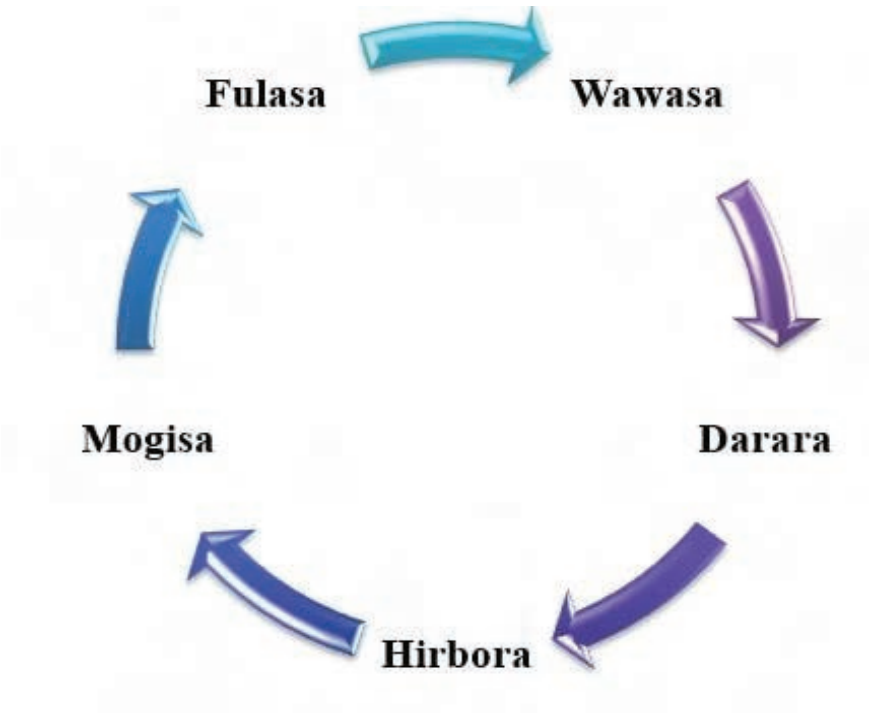


Chart 7.2 The Five Luwa Classes of the Sidama

Boys are assigned to one of these age groups, primarily by the age cycle each was born. Men of the same luwa, age-cycle group, have powerful bonding. Each age group selects their Gadaanna, leader, who will represent their generation throughout eight years. The passage into elderhood, which gives a man the status of cimessima, takes place during the rites of his generation, the luwa to which he belongs. A son cannot undergo the initiation ritual to enter the cimessima, which includes circumcision berchima, before his father. He has to wait for the successive luwa to be initiated. According to the halal, an elder is expected to live according to the halale, the actual concept.

Traditionally, this is a moral standard reflecting the truth by avoiding any form of crime, such as stealing, perjury, corruption, injustice, and strict adherence to the highest standards of probity, integrity, honesty, and truthfulness. In this respect, they are the repository of the tribal heritage, passed on from generation to generation.

The daily lives have traditionally been organised around a social network within the olla, village or mine manni, the family unit. The murricha (elder) has a leadership role at the village level. In general, the gerontocracy has traditionally dominated the communal network on all levels.

The Sidama people comprise some subtribes, gosa, which are ruled independently by their king, actually a supreme judge, and the woma. The woma of the different subtribes within the Sidama make up the woma-songo, the assembly of subtribal kings or judges. It is the highest traditional authority. In addition, there are differentiated lower songo assemblies, which have different areas of authority and responsibility. However, gender and age are limitations to participation. Only the elders and only the men have a say in these assemblies. The sera are defined as the ruling truth, referred to as halale. Halale proclaimed by the elders is hard to challenge and is often a base for "forced" consensus. As opposed to individualism, decision making in the assemblies is always with one voice, and the consensus is valued over the open confrontation of opposing ideas.

The gare-songo is the next level. This is the council of the mote, who are the kings of the gare, the maximal lineage segment (a sub-division of the subtribe). The mote is partly an inherited position, but there may be a choice between the sons of the former mote. The gare-songo deals with matters closer to daily life than the woma-songo. It may, for example, be involved in making a disobedient son obedient to his father. It also deals with matters of loans and serves as a local court, and can impose penalties. People who do not pay their penalties in cash, in-kind, or community service obligations may be excommunicated from the community.

Within the smaller agnatic units such as at the haracha level, there are also songo (assemblies), headed by the *muriccha*. The haracha comprises a cluster of agnatic units, olla, villages, sharing sera. There is a songo at the olla level, and the head of that assembly is also called a *muriccha*. At both levels, the haracha and the olla, the *murricha* are primarily in charge of administrating the services related to deaths and funerals. However, because of the high authority associated with these indispensable ceremonies in the community, the murricha may also be called upon to become involved in other significant community activities. The principle of seniority and communal relationship is still strong at the neighbourhood and household level. Observations confirm that the elders still have a powerful influence on the daily life of ordinary people. In particular, the *murricha* was referred to as an authority. Gender roles are traditionally defined.

The *sera* in the Sidama community have traditionally ruled a web of relations and interrelations. *Sera* is a set of local cultural norms or codes regulating the communal social structure and interaction. Traditionally, *sera* are almost an ethical and moral codex. It may be seen as unwritten law, but it constitutes at the same time the morality and the conscience of the individual and the community. *Sera* also provides social security to the members. It provides the community with a procedure of decision making through

consensus.

It obliges the individual to conform to the majority, to seek harmony and consensus rather than an individual opinion and personalised justice. The *sera* mainly relate to domestic, communal life. It traditionally works at the basis of commonality and consent rather than individualism. The *sera* law or rule is advanced regarding the social communal life, particularly on the domestic level.

Acitvitiy 7.10

Case Study

The Sidama tradition refers to a legendary Queen (Motite – in Sidama language) called Fura. During the reign of Fura, the status of males was degraded below the status of the female. Fura was said to have cruel, mistrusted men and asked them to carry out various orders that were difficult or degrading to execute. For example, she asked them to bring an animal that had not been mounted by anyone previously. She also ordered men to build a house on air between the earth and the sky. Furthermore, Queen Fura ordered the killing of all elderly males because

1. What can you learn from this story about women and politics? Are there similar traditions in your locality? Asking local elders, write a paragraph about women and politics.

Gedeo

Gedeos live in the highlands found to the east of Lake Abaya. They are bordered north by the Sidama and the Guji on the remaining sides. Tradition indicates that they are descendants of Derasso. The tradition also suggests that there was a close relationship between Derasso and the ancestors of neighbouring Oromo groups like the Guji and Borana. The traditions account for the similarities in the social organisation of these groups.

The area around Haro Walabu, a lake found near Dilla town, is believed to be the homeland of the Gedeo. Other traditions indicate that before moving to Haro Walabu, the ancestors of the Gedeo lived at a place called Harsu and its surroundings. The movement to Haro Walabu is believed to have taken place before the 16th century.

The Gedeo comprised seven clans. The Gedeo traditional governance system is known as *ballee*. It is based on an age system and has similarities with the *Gadaa* system of the neighbouring Gujji Oromo. The leaders of the ballee were elected by the general council called *Yaa* from the ruling age group. The yaa council was the supreme authority among the Gedeo. All ballee officials were elected by the yaa. The most important of these officials was the *Abba Gadaa*, who would give political, social and ritual leadership to the whole Gedeo. Each of the three Gedeo territorial units was administered by a roga. These were responsible for the *Abba Gadaa*.

Konso

The Konso people are located in a primarily hilly area in southwest Ethiopia, to the east of the Rift valley. They are surrounded by the Sagan River to the south, the Gumayde Plains to the north, the Amaro Mountains to the east, and the Woito River to the east. They speak an East Highland Cushitic language spoken by their neighbours, the Burji, Dirashe and Gawada. Konso traditions have close cultural relations with some of these neighbours. For example, they used to live in a region called Liban together with the Borana Oromo, Burji and Dirashe before they departed and settled in their present locations.

Konso economy is dependent on mixed agriculture. They produce grains, the most important of which is sorghum and millet. The region receives low and erratic rainfall, which is ideal for the crops. They also cultivate a tree crop locally called *shelgeda*. It is like moringa whose leaves are consumed as cabbage. Konsos have also developed an intensive agriculture system through time. They have terraced their hillsides with stones. This practice has made Konso agriculture sustainable.

The Konso had a decentralized political structure. As a result, various people and groups shared authority. The poqalla, a priest, was one of these people. He was in charge of the clan's welfare and served as a peacemaker during disputes. The council of elders and members of the generation set known as tella were additional groups involved in government.

Until the late nineteenth century, the Konso people lived in walled villages (paletas). There was no central authority who acted as a sovereign power over the three regions. Instead, each village was ruled by a council of elders called hayyota, who were selected through the direct participation of male members of the village. Membership to the council was not hereditary but rotated every eighteen years. At the core of the socio-political organisation of the Konso appear to be the clan or lineage group and generation set, Tselta. The Konso were divided into nine exogamous clans:

Toqmaleta, Elayta, Saudata, Pasanta, Kertita, Ishalayta, Mahaleta, Tikisayta and Argamyta. The Tselta had a fixed cycle of years starting from birth. However, they varied across villages-eighteen in Karat, nine in Takati and five in Turo. The primary function of the generation set was informing the responsibilities expected of each age group.

Burji

The Burji clans belong to one of two moieties named Dashcha and Jiremalecha. Dashcha includes Goda, Banbal, Dedebana, Yab, Qedado, Umma, Hirola, etc. At the same time, Jire Malecha comprises Gammaye, Tamay, Wotesh, Mangodo, Anabura, Karamana and others.

Traditional Burji administration had an elective system known as basha (shumet). Under the basha system, appointments took place in different ceremonies in which official titles were conferred. They included officials titled woma in the womis ceremony, kings in royal coronations, dayna officials in daynoma ceremonies and masha in other appointment ceremonies. The Burji possessed two types of woma, each with appropriate womiso or royal coronation ceremonies. One was a hereditary spiritual woma, while the other was a popular elective political elite or woma. The latter came to power through a plebiscite based on personal ability and integrity. The hereditary spiritual woma was known as gan. There were two types: saganaka gan and banbalinka gan. The former served as a rainmaker while the latter was believed to possess powers to control and prevent wars, crop pests and disease.

The eldest son succeeded his deceased woma's father. The body of the deceased woma was taken out of his home via a hole pierced through the walls on the rear side of the house. The deceased's wrist bracelet was removed and transferred to the successor. The latter started his reign by performing all appropriate public duties. The woma was appointed as a king based upon the number of his supporters, degree of wealth oratory and fulfilment of social criteria contained in the traditional system of appointments of the basha principle.

Acitvitiy 7.11

1. Mention at least one ethnic group that practices an egalitarian democracy.

Unit Summary

The so-called 'Solomonic dynasty' replaced the Zagwe rule in 1270. This dynasty used the legend of Queen Sheba's union with King Solomon of Israel. The result of their union was Menelik I, whom they consider as the 'first Solomonic King'. However, this legend has only helped to legitimize state power for successive generations until 1974. It dominated not only because of legitimized state power but also due to economic and military strength.

Once Islam reached Ethiopia and the Horn, multiple Muslim sultanates were established along the long-distance trading routes. A number of Muslim Sultanets were established along the Zeila trade route, which served as the main route for Islam into the interior of Ethiopia. There were a series of conflicts between the Christian, Muslim and other states. The result shows how the various peoples and states of the whole region of Ethiopia and the Horn were highly interrelated with each other in many ways.

In central and southern parts of the region, there were states and peoples with indeginous religions. Those were Damot, Kafa, Ennarya, Bizamo, Walaita, Yem, Kambata, the Gurage chiefdoms, and the Agaw kingdom of Gojjam. The movements of people from one place to another have played essential roles in shaping the history of Ethiopia and the Horn. As far back sources tell, population movements occurred in the Horn for various reasons, in varied scales and followed different directions. People move from place to place due to pull and push factors. Specifically, people move out from their habitats in search of resources and a better living environment. In Ethiopia and the Horn, the causes of the movements could be attributed to the region's long socio-political conditions involving military conflicts, drought and demographic factors.

The *Gadaa* system was divided into age groups. It was an egalitarian system in which the Oromo nation was led by an assembly or chaffe of the ruling *Gadaa* class. It arose from the knowledge gained through generations of community experience. The major outcomes of population movements during the period under consideration include religious, ethnic and linguistic interactions and intermingling of peoples. Specifically, this has resulted in the intermarriage of peoples, change of abode, original culture and evolution of new identities.

Unit Review Questions

Part I: Write true if the statement is correct and write false if the statement is incorrect.

1. The name "*Solomonic*" is placed in quotation marks because the claim of descent was from King Solomon of Israel is legendary.
2. The *Solomonic* dynasty was best known for its Steles.
3. The Christian kingdom maintained the basic features of the Aksumite kingdom.
4. Traditional Burji administration had an elective system known as *Luwa*.
5. The Sidama had an indigenous system of governance led by the *Mote* (king).
6. Political organisation among the Konso society was highly centralized.
7. The Gedeo traditional governance system is known as *ballee*.

Part II: Match major achievements of world Civilization under column "A" with peoples or areas under column "B".

A	B
1. *Abba*-Dula	A. head of the assembly
2. *Abba* Bokku	B. Father of law
3. *Abba* Sa'a	C. War leader
4. *Abba* Sera	D. Father of treasury
5. *Abba* Alanga	E. Father of scepter
6. *Abba* Chaffe	F. Judge
	G. *Qallu*
	H. Chaffe

Part II: Choose the correct answer from the given alternatives.

1.The Muslim state which reorganised the Muslim resistance against the Christian kingdom was:
   A. Ifat
   B. Shewa
   C. Adal
   D. Bali

2. At which battle did *Imam* Ahmed score a decisive victory over the Christian forces?
   A. Lake Tana B. Woina Dega C. Wofla D. Shimbra Kure

3. The Oromo social, political and military organisation is:
   A. Qallu institution
   B. *Gadaa* system
   C. Monarchy
   D. Gumi Gayo
4. Which of the following is true under the *Gadaa* system?
   A. Qallu institution
   B. *Gadaa* system
   C. Monarchy
   D. Gumi Gayo
5. Which of the following is true under the *Gadaa* system?
   A. The transfer of political power was hereditary.
   B. The *Abba* Dulas ruled over their people.
   C. The *Abba* Bokus exercised absolute power.
   D. The council of elders led the Oromo nation.
6. The Qallus:
   A. provided political leadership.
   B. were intermediaries between the Oromo people and Waqa.
   C. were advisors of the *abba Gadaa*.
   D. were leaders of the fighting age-group.
7. Which of the following is not the result of Oromo population movement and expansion?
   A. It weakened the christian state.
   B. It led to the interaction of different people with the oromos.
   C. It reduced the power of muslim states.
   D. None of the above

Unit 8



POLITICAL, SOCIAL AND ECONOMIC PROCESSES IN ETHIOPIA MID- 16th TO MID- 19th C.

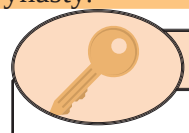
Unit Introduction

This chapter presents the socio-economic and political changes in Ethiopia between the mid-16th to the mid-19th centuries. After the decline of the Christian Kingdom, many groups of people from southern, western, eastern and central Ethiopia developed their independent local states. During this period, political power was decentralised across the country. The unit also discusses the history of different peoples who had their local states in the southern half of the Ethiopian region. In the first section, you will learn about some of the independent polities that flourished in western, southern and eastern Ethiopia. The lessons of this unit describe the different ways in which economic, political and social process was organised in polities. The differences and similarities that existed among them were underlined. It also treats societies that are not so highly organised in the region. The next section of the unit describes changes and continuities in the Christian kingdom from the mid-16th to the mid-19th centuries. It starts with the recovery of the Christian highland kingdom from the defeat it faced in the hands of the Sultanate of Adal. Nevertheless, its efforts at revival were disturbed later on by elements of regional power struggle. This period of regionalism was called the Zemene-Mesafent (period of regional warlords). It deals mainly with the efforts of the Christian Kingdom to consolidate its power and how it entered into chaos in the mid-19th century. This unit forms form an important context to understand the dynamics of the creation of the modern Ethiopian, which will be discussed in grade 10.

Unit learning outcomes

At the end of this unit, learners will be able to:

- describe peoples and states of Ethiopia from mid-16th mid 19th century.
- explain the major socio-economic and political structure of Ethiopia during the period.
- explain major features and achievements of the Gondarine period.
- identify the main characteristic features of the *Zemene-Mesafint* and the *Yejju* Dynasty.



Key Terms

- Tato
- Kawo
- Sera
- Gondar
- *Zemene-Mesafint*
- Yejju Daynasty

8.1 Peoples and States of the Eastern, Central, Southern and Western Regions

This section reviews some polities that flourished in the southern part of Ethiopia in the period and their major political, economic, and social features. From the middle of the the16th century to the middle of the 19th century, many people of Ethiopia were politically autonomous, and independent polities flourished. They led an independent position from the domination of either the Christian Kingdom or any other power of their kind. However, these polities and their people maintained a sort of relationship through trade, marriage, and conflicts over resources. Due to this process, these polities either expanded their territory or lost it.

8.1.1 Southern States

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the source of political power in the peoples and states in southern, western, and eastern Ethiopia.
- explain the socio-economic and political structure of Omotic, Cushitic, Semitic, and Nilotic peoples.
- show the competitive and cooperative forms of political dynamics between peoples Omotic and Cushitic states socio-political structure.
- value the historical, cultural, and political values shared by different peoples of Ethiopia.

Brainstorming

- What does the term Tato mean?

• Omotic States and Peoples under Tato system

Kafa

The Kingdom of Kafa was found south of Enareya, located south of the Gojeb and north of the Omo River. According to the people's traditions, it was known at least since the end of the fourteenth century. This part of Ethiopia receives heavy rainfall, has dense forests and fertile soil. It was inhabited by peoples related to the Bench. Kafa was ruled by a king whose title was called *Tato*. The insignia of the kingship is interesting and important. They consist of twelve objects, many of them made of gold. Especially, the king's crown was in the form of a helmet made of gold and silver, with a triple phallus of gold in front.



Figure 8.1 Crown of the Kingdom of Kafa, (adopted from Laphiso G. Delebo, 1985:18)

The Kingship was hereditary. An advisory council of nobles called *Mikkerecho* assisted the king. Though one of the king's sons succeeded, it was not necessarily the eldest like other societies of the country. The choice of the king's successor lay in the hands of *Mikkerecho*. The regional administration and the maintenance of law and order in the kingdom were also their duties. Under the king were kinglets or chiefs of the

districts who were allowed to wear golden armlets as insignia (signs) of office. Sub-districts (woraafo) were in charge of a junior chief called *woraafe rasho*, who was responsible to the king. These all indicate that the kingdom of Kafa was highly organised.

Bonga was the center of the kingdom. Anderecha was the second seat to the southeast of Bonga. It was an independent kingdom from the Christian High land state. Kafa was influenced by the Christian kingdom. Nevertheless, at the beginning of the 16th century, Kafa seems to have been an independent state. However, Kafa survived the Oromo pressure and disconnected its relation with the Christian Kingdom. Kafa governed itself as an independent state until the late 19th century.

Kafa was one of the resourceful kingdoms that greatly contributed to Ethiopian trade. The economy of Kafa was based on agriculture and trade. Coffee said to have been originated in Kafa was the main crop, and enset is the major food crop of the Kafa kingdom. The main trade items were ivory, mask, honey, coffee, enslaved people, and gold.

Kafa had considerable trade relations with the neighbouring Oromo and Shewan states in the nineteenth century. In addition, it had a tradition of digging deep trenches called *Kuripo* as a defensive barrier. This strong internal political organisation and defense system enabled the kingdom to maintain its independence for an extended period.

The Kafa rulers adopted the title tato from the neighbouring kingdom of Ennarya whose ruling elite moved to the south of Gojeb River due to the Oromo pressure. Christianity was also introduced to Kafa from Enaria state. Nevertheless, it remained limited to the royal families, while the local people largely continued to practice their indigenous religion.

Yem

Evidence shows that the Yem had established a state before the late 16th century. Then, according to their traditions, power was transferred from a local dynasty called Gama to another dynasty that traced its origin from Gonder before the 15th century. This dynasty called *Mowa* ruled the Yem until the late 19th century from its capital at Angari.

Like Kafa and Ennarya, the Yem state was hierarchically organised, and its key institutions were broadly similar. At the top of the political hierarchy was the king called *tato* or *amno*. He was a political and religious leader. Like *Mikkerecho* of Kafa, below the king were his twelve councillors called astessors, led by *waso*. The council nominates the king's successor made decisions on wars, foreign relations, and administration.

Like Kafa, the Yem were also influenced by Orthodox Christianity. According to a few sources, it paid tribute to the Christian in horses. However, their relationship with the

Christian kingdom seems to have been discontinued after the arrival of the Oromo to the Gibe region. The Yem managed to repulse the Oromo in the Gibe region. However, after the formation of the kingdom of Jimma Abba Jiffar, the pressure on the Yem was intensified. Raids and counter raids between the two states would continue until the last quarter of the 19th century.

Acitvitiy 8.1

Discuss the following questions in groups.

1. Compare and contrast the socio-economic and political organisations of the kingdoms of Kafa and Yem.
2. What kind of relationship did the two states have with the highland Christian kingdom, Ennarya and the Oromo monarchies?

• Omotic States and Peoples under *Kawo/Kati* system

Brainstorming

- What do you know about *Kawo/Kati* system?

The Omotic Sates of Wolaita, Gamo, Gofa, Dawuro and Konta, who live on both sides of the Omo River, practice nearly similar political structures. The Wolaita live between the Bilate river in the east and Omo River in the west. Omo Reiver separates them from the Dawuro people. To the south of Wolaita, the Gamo people live in a mountainous terrain known as the Gamo highlands. The first mention of the Wolaita and Gamo in written records dates back to the fifteenth century.

The people of Wolaita, Gamo and Gofa were led by a hereditary king *Kawo* whereas the Dawro and Konta people used to call *Kati*. The state of Wolaita might have also been part of the kingdom of Damot since its connection with Damot was strong. The ruling dynasty of Wolaita was known as *Wolaita Malla*. This dynasty had a strong tradition that recognized Motalami as its first king. Wolaita was mentioned as one of the areas paying tribute to the Christian king Yeshaq (r. 1413 - 1430). It might have also continued as part

of the Christian empire up to the wars of Ahmad ibn Ibrahim. The kings (kawos) Wolaita belonged to the Wolaita Malla and Tigre-Mala dynasties. The beginning of the Wolaita Malla was associated with the kingdom of Damot since the 13th century. Its king Motolami was traditionally said to have been the founder of the Wolaita-Mala ruling family until the Tigre-Mala replaced it in the late fifteenth century. The Tigre-Mala lasted in the late 19th century.

According to tradition, the Dawuro state was established in the 16th century by an immigrant clan called *Kawuka*. By about 1700, the *Kawuka* dynasty had created a big state of Dawuro. Among the rulers of the *Kawuka* dynasty of Dawuro, Kati Erashu (r. 1719-1775) and Kati Halala (r. 1775-1835) were famous. The Dawuro administrative hierarchy in ascending order includes *Huduga, Abaliya, Danna, Guuda, Erasha, Woraba, Bushasha* and *Kate*. The *khati* of Konta controlled and supervised his subordinate officials with the titles of Gana, Torancha, Woraba, Erasha, Guda, and Dana.

The *Kawo* of Gamo was distinct. The Gamo organised between 40 to 55 politically autonomous units called *dere*. Each dere administered itself independently and had a hereditary ruler, *kawo*. The dere assembly called duletha was the major administrative body of the Gamo people. The assembly was made up of elected officials called *halaka*. These representatives were the real administrators of the deres. They decided on all the major decisions affecting the lives of the *dere*. The states of Wolaita, Gamo and Gofa had tributary relations with the Christian kingdom until it was cut off following the movement of the Oromo in the 16th century. However, they successfully resisted Oromo pressure. The administration was hierarchical among the Oyda people, with ranks of officials bearing honorific titles of Khati, Chamicha, Bitane and Erasha.

The Chamicha preserved peace and security, and even he would take the king's task in the event of malpractice. The eldest son succeeds the *khati* upon his death or abdication. The Zayse king belonged to the Zulessa clan. Subordinate to khati, there were seven public administrators of equal power with the title of maga. Like the khati, the position of maga was hereditary.

The realm of Gamo was divided into seven different kingdoms, each of which was ruled by a king (*kawo*). The king delivered the most important verdicts, and his decisions were binding. The king was the supreme head of the entire administrative apparatus with the power to appoint and dismiss officials under him. These include Woraba, Erasha, Guda, Gana, and Mochena (Mura). Likewise, the *kawo*, the subordinate officials, had the power to appoint and dismiss junior officials under them.

The highest authority over the socio-political structures of the Basketo, Maleh, Kara, Zayise, Oyda, and Kore was a hereditary king called *khati*. There was a similarity between the subordinate titles also. However, the duty of *khati*, procedure of his successions, and subordinate officials' title vary from place to place. In Basketo, below the *khati*, the administrative hierarchy comprised a series of subordinate officials with the titles such as Dana, Guda, Bitena, Gudena and Chemach. In Maleh, in order of seniority, Goda, Kagotoka, and Katoydka were officials answerable to the king. Being closest to *khati*, the goda were the most powerful among the three. In addition to exercising administrative duties, the Maleh's *Khati* believed to possess spiritual powers. The traditional Kara social structure, below *khati* was Arti and Ghana, who also performed administrative and ritual responsibilities.

The Omotic language family speaking people of Kore possessed a traditional administration comprising a hierarchy of officials discharging duties appointed under the elective system. At the zenith of the administrative hierarchy was the king called *Khate*. Below the king officials were: Awajite, Daynena, Ushete, Tora Maga, Fizena and Mura, in descending order of their importance.

Economically, the Omotic states and polities are agriculturalists. The enset was their main crop. They cultivated crops like maize, taro and sorghum. They also raised livestock. They had a complex relationship with one another. They fought wars over territory and tribute. For instance, Wolaita began to expand its influence among the Omotic and Cushitic peoples during their Tigre-Mala dynasty.

On the other hand, they traded with each other and also had extensive marriage relationships. Land ownership is ordered according to three basic principles of social organisation, i.e., kinship, polity and social status. There were also communal lands allocated for grazing and social gatherings to which all members of the society except artisans had equal access.

The Omotic states defended their boundaries by using fortifications are called *Kella*. For example, the Wolaita's most famous fortification was *Amado Kella.* It was constructed during *Kawo Amado* (r.1799-1834) thus named after his name. Similarly, in Dawuro, *Kati Halala* is remembered for building stone fortifications which he oversaw to defend his territories from outsiders. Therefore, it was named after him, the *Kati Halala Kella.*

Acitvitiy 8.2

1. Why did Kawo Amado and Kati Halala build a stone wall of fortification.
2. Mention other societies in Ethiopia that followed similar methods to defend their territories.
3. Use the internet or refer to other sources and write about the socio-economic and political developments of Omotic states.

• Cushitic States and Peoples under *Sera-Woma* system

Brainstorming

- What do you know about *Sera-Woma* system?

Since the mid-16th century, several states emerged by the people who belong to the "Highland East Cushitic" languages. These include: Hadiya, Kambata, Sidama, Tambaro, Kabena, Halaba, Gedeo, Konso and Burji. Due to the relative freedom from the domination of the three forces: the Christina Kingdom, the sultanate of Adal and the Oromo Population movement, they all developed largely similar traditional political structures.

For example, a web of relations has traditionally been ruled by the *sera* among these peoples. *Sera* tradition is a set of local cultural norms regulating the communal social structure. It may be seen as an unwritten law. It is not a codified body of rules but several sets of norms. Hence, during the execution of *sera*, reference cannot be made to specific articles. The entire implementation of *sera* is consultative and compromise-oriented that influenced by circumstances as the elders see fit. In their traditional administrative system, *woma* (king) is the height of authority.

The administrative system of the Hadiya was called *Sera*. Hadiya constituted one of the important Muslim states during the 13th-16th centuries. In the 16th century, the wars of *Imam* Ahmed and the Oromo population movement transformed the territorial,

social and political landscape of Hadiya. During the wars of *Imam* Ahmed, the rulers of Hadiya joined the *Imam* and remained active participants in the empire until the *Imam's* downfall. During the 17th century, Hadiya was confronted with the Christian kingdom. The political and social transformation of the 16th and 17th centuries seems to have led to the traditional administrative system called *Sera*. In Hadiya, the traditional administrative system leadership position were all elected officers.

Among Hadiya equivalent to a king is named *adila* (*garada*). It is reported a term derived from the Arabic word *adil*. The kings led the council of elders of their people.

Power transfer took place in ritual ceremonies, and it was hereditary. Each clan (*Giicho*) administered itself independently without recognizing any higher authority. The clan leaders continued to use the title of *garad*. The *garad* was not an absolute ruler or a king. The people appointed him for his leadership qualities. He could also be an elected war leader who had the title of *gatanna* or *abegaz*. The position was not hereditary.

The Kambata kingdom maintained the tradition of monarchy from king *Anno* to king *Dilbato*. All of them were from Oyata clan. Mount Hambaricho, an important symbolic significance for the Kambata, became a major ritual site and home to Kambata leaders. Christian churches on Mount Hambaricho was not destroyed and religious objects were concealled in caves during the wars of Ahmed ibn Ibrahim. The earliest clans were believed to be seven in number and settled on Mount Hambaricho.

Christianity was introduced to Kambata sometime in the 14th or 15th centuries. Before introducing local administration, Kambata was governed by a prominent Christian governor called Hamelmal of the Christian kingdom.

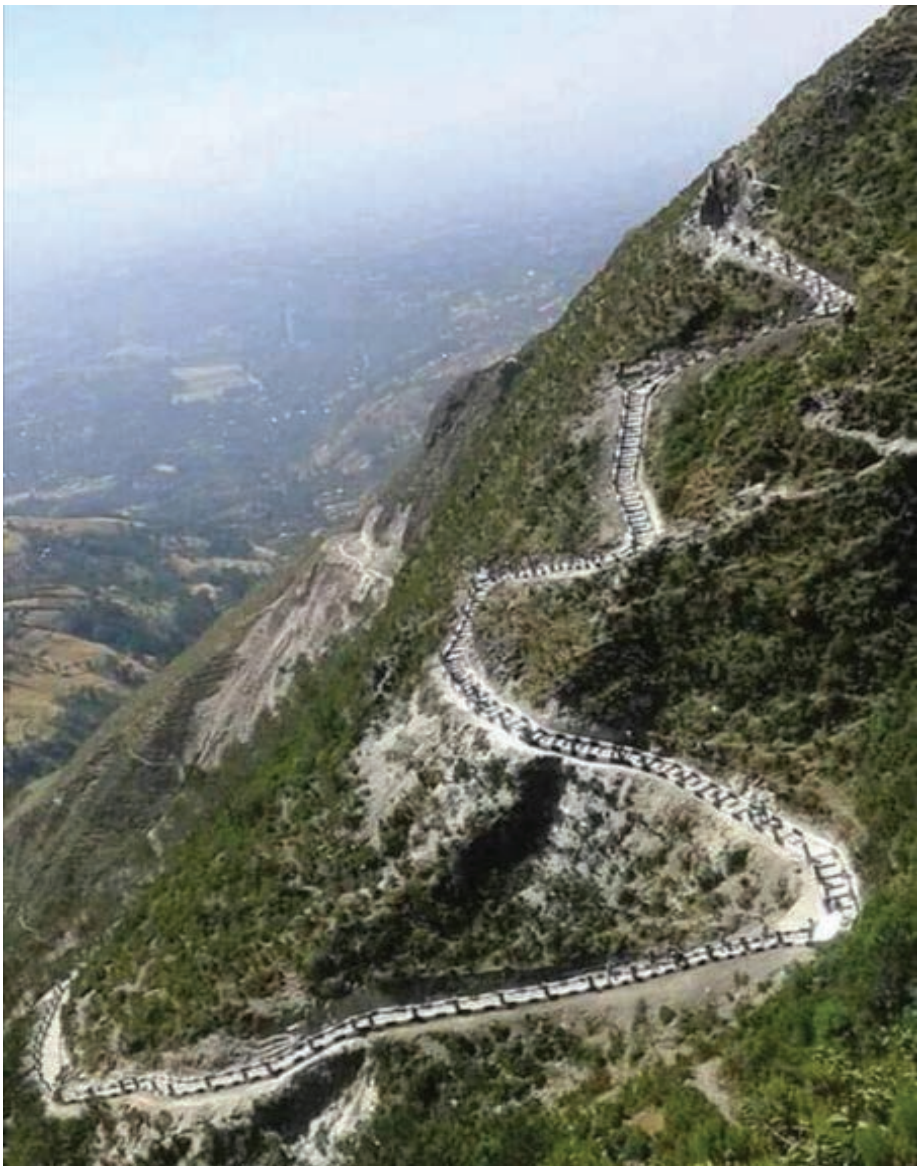


Figure 8.2 Mount Hambaricho, early socio- political center of Kambata

The *woma* of Halaba came from the *Sidae* clan. Likewise, the offices of kings of Tambaro were from *Molla* clans. For example, in Sidama, power transfer took place in luwa ceremonies once every eight years. The Sidama people comprise several sub-tribes ruled independently by their king, the woma, actually a supreme judge.

The *woma* of the different sub-tribes within the Sidama make up the woma-songo, the

assembly of sub-tribal kings or judges. In a way, it is the highest traditional authority. The Qabena were ruled by a group of elected leaders, the *woma*. An administrative council comprises 12 judges governing based on traditional and Islamic law. The *woma* of Halaba chaired the council of clans called Ogate and presided over ritual ceremonies.

Further south, Gedeo and Konso political process varies from their contemporary Cushitic states. *Gadaa* system was introduced in Gedeo after the period of Akumanoye. It was an era when women succeeded one another in dynastic rule. It was reported to have been dictatorial. The Gedeo *Gadaa* system comprised nine members council called *yiea*.

The *Gadaa* system announced power distribution and introduced egalitarian, democratic values. The *Gadaa* system transferred power once every eight years. Among Konso's nine clan leaders, *poqala tuma* possessed administrative and judicial authority.

One prominent unifying feature of these groups was their economies. They were farmers belonging to the "*enset*-culture complex" and cattle herders. *Enset* was a crucial staple for almost all of them except the Konso due to their environment. They, therefore, focused on producing cereals crops. They have grains, the most important of which is sorghum and millet.

The region receives low and erratic rainfall, making these crops ideal for such an environment. Konso has also developed an intensive agriculture system through time. They have terraced their hillsides with stones. This technological achievement has given sustainability to Konso agriculture.

Enset edulis is mainly cultivated by different ethnic groups west of the Rift Valley, except the Sidama, the Gedeo and the Amarro areas east of the Rift Valley. The *enset* plant provides a large amount of carbohydrates, which means that a whole family gets its daily requirement from a few plants. The *Enset* cultivation made the high density of population possible.

The *Enset* can be stored for months, allowing planned storage. This diet, though, has to be supplemented by-products from animal husbandry. In this way, the *Enset* cultivation and the cattle breeding complemented each other.

Enset food products have been used as a staple and/or co-staple food by the people who inhabit the country's southern, southwestern, and western parts. These regions are among the most densely populated areas in Ethiopia. The markets became places for communication across ethnic borders.

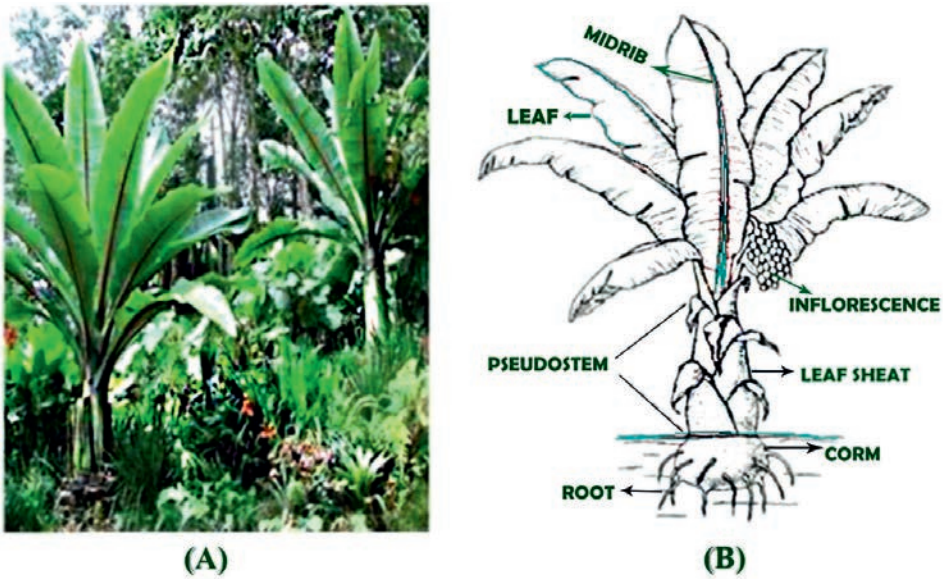
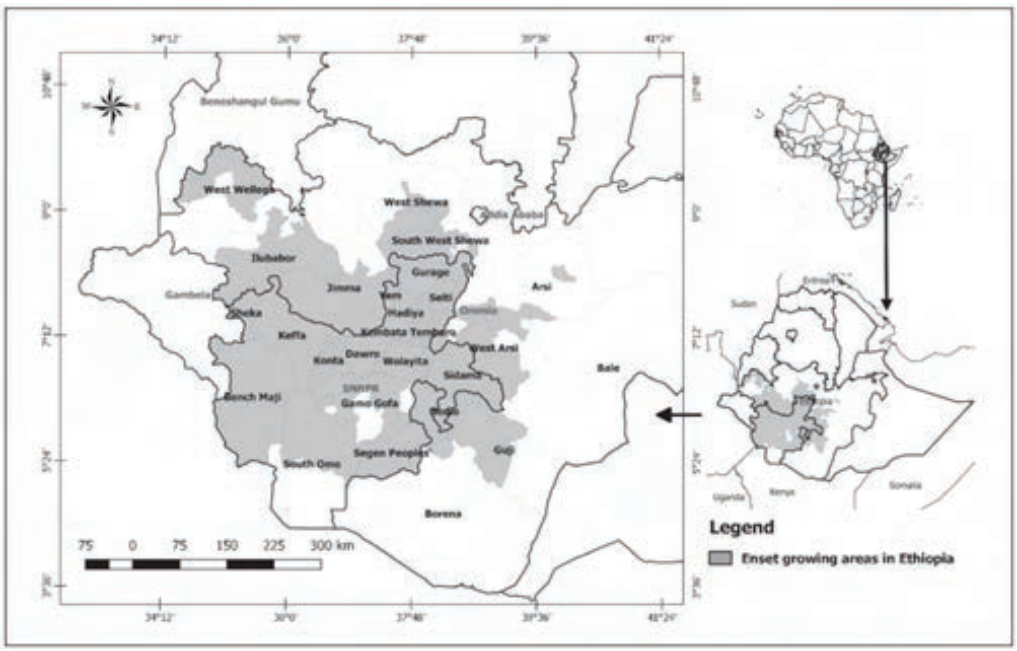


Figure 8.3 Enset plant in the garden (A) and its parts (B), (Source: ResearchGate)



Map 8.1 *Enset*-growing areas of southern and southwestern Ethiopia, (source: ResearchGate.net)

Although the Gurage are not a Cushitic language speaking population, their culture has been strongly influenced by the Cushitic speaking population. They are also part of what has been called the "*enset*-culture complex", which is discussed above. The Gurage chiefdoms were concentrated in the area west of Lake Dambal and the highlands of Dawaro. The Gurage were mentioned in written sources for the first time in the 14th century.

Gurage chiefdoms: Oral tradition suggests that they were descendants of Christian settlers from Gura, Eritrea. They were led by a man called *Azmach Sebehat.* The Gurage had been influenced culturally by the medieval Islamic and Christian Semitic culture. The Gurage practice agriculture. *Enset* is their main staple crop.

Its local chiefs used the titles of *Azmach*, *Abegaz* and *Nigus*. The basic unit of socio-political organisation was the clan assemblies. Local power is vested in lineages; these descent groups display corporate rights, obligations, and influence. In contrast, the religious or ritual system is highly centralised; ritual officials sanction the authority of the political elders. Elected officials exercised political, social and legal power. This distributed land administered justice and organised social events like funerals. This was called the *Yajoka Sera* among the *Sebat Bet*, while among the *Kistane*, it was known as *Ye Gordana Sera.*

Siltie *Sera*: The Siltie people live predominantly in Siltie zone, which is located in central Ethiopia. The ethno-genesis of the Siltie has exhibited two versions. One of the versions on the ethno-genesis of the Siltie states that the people existed in what is known eastern part of Ethiopia in ancient Muslim Sultanate of Harla in the ninth century. Moreover, historical sources point out that the Siltie are one of the ancient people who had established the medieval Muslim Sultanate of Hadiya which was incorporated into the Christian highland Kingdom during Amde-Tsion (r. 1314-1344). Having stressed the existence of the people long before 16th century in the eastern part of Ethiopia, other sources state that the Siltie people moved from this part of the country to the present area following *Imam* Ahmed ibn Ibrahim al-Ghazi during the first half of the 16th century.

The traditional administrative system termed as Siltie *Sera* politically united the Siltie people in a centralized administrative mechanism since at least 9th century. The Siltie's centralized political system is widely referred among the Siltie as *YeSiltie Sera*. The term *YeSiltie Sera* can also be expressed as an important centralized institution and has been deeply integrated into the political, social, and cultural lives of the Siltie society. It is a system of centralized governance the people employed to govern

themselves in the form of territorial and kinship organizations. The supreme leader of the Siltie *Sera* is known as *Mule Gerad*. In the system, the patrilineal descent (*Abotgae*) is a key factor to the Siltie social organization. Indeed, the Siltie trace also their descendants from mother lineage (*Ummegae*). The general assembly of the Siltie *Sera* is called *YeMule Siltie Melcho*, while its judiciary apparatus is called the *Raga* system.



Figure 8.4 *YeSiltie* Sera Assembly (Adopted from Kayredin Tezera, *Sera*: The Siltie People History, Culture and Language, Amharic version, 2012: 410).

YeSiltie Sera has a broader meaning that goes beyond being an appellation for system of local governance. It also describes the various norms and values that regulate the interactions of members. It signifies the norms and values that every member of the Siltie society is expected to respect and abide by.

Like in many parts of the country, the Siltie economy largely depends on mixed agriculture. In the low land and semi-highland areas Maize, Wheat and species are widely produced. In the highland Siltie, however, *enset* is widely produced and used as a staple food. Additionally, the Siltie have a long history as trans-regional traders. In medieval Ethiopia, they were actively involved in caravan trade activities.

Acitvitiy 8.3

1. What are the cultural and political significance of Mount Hambaricho for the Kambata people?
2. Identify the main peoples and states in the southern and central Ethiopian region.

8.1.2 Western States

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the source of political power in the peoples and states in western Ethiopia.
- explain the socio-economic and political structure of Nilotic peoples.
- value the historical, cultural and political values shared by different peoples of Ethiopia.

Brainstorming

- What do you know about the five Gibe Oromo states?

A. Oromo Monarchies: Gibe States

The Oromo had an egalitarian and republican socio-political organisation system known as the *Gadaa*, which is based on age groups. As discussed earlier, the socio-political organisation of the Oromo was based on the *Gadaa* system. However, following their expansion in the Gibe and Wallaga regions, the system went under changes in the early nineteenth century. In such a way, the Oromo gradually abandoned the *Gadaa* system and began to form monarchial states in these regions.

The Oromo population movement and expansion brought about fundamental changes in this part of the Ethiopian region. It put pressure on Damot, Gafat and Bizamo, causing the local inhabitants to assimilate with the Oromo or flee north of Abay River.

Different views are held regarding the cause for the transformation of the *Gadaa* system. One of the main factors was the changing of Oromos from a pastoral to agrarian mode of life and the class differentiation that this brought about. The continuous wars that the Oromo waged during their movement and expansion were another factor. The war tended to strengthen the powers of the a*bba dula* (the war-leader in the *Gadaa* system) at the expense of the *abba boku* (head of the Oromo society).

They controlled land, markets and trade routes, and used much of the war booties to built up their private armies. Finally, they were able to gain control over their respective clans and regions and began to assume the title of moti, meaning king.

This evolution towards monarchical power was manifested in two regions. The first was in the area of the Gibe River, hence they were named Gibe monarchies. This process occurred first in the Gibe region in the early nineteenth century, where five small Oromo states Limmu-Ennarya, Jimma, Gumma, Gomma and Gera emerged. The same process was repeated in Wallaga later in that century, where Leqa Naqamte and Leqa Qellem were formed.

Limmu Ennarya was the earliest Gibe state. Its center was *Saqqa*. This state was established on the territories of the older state of Ennarya. Its strategic location in the region enabled it to control the long-distance trade routes that linked the region with the north. As a result, it became the strongest state in the region during the first half of the nineteenth century. The strongest ruler of Limmu Ennarya was *Abba Bagibo,* or *Ibsa* (r. 1825-1861), which marked the peak of Limmu-Ennarya's ascendancy



Figure 8.5 *Abba* Bagibo, the Leader of Limu Ennariya (Adopted from Short History of Ethiopia, Baharu Zawude)

The second Gibe state was Jimma. It was stronger than Limmu-Ennarya and other Gibe states since the middle of the nineteenth century. It became popular under Sanna or Abba Jifar I (r. 1830-1855). Jimma named after its founder Abba Jifar I. It emerged in southwestern Ethiopia in the eighteenth and nineteenth centuries. The state of Jimma depended on the ideological support of Islam and the commercial prosperity from coffee and slave trade. Jimma's success resulted in its supremacy in the second half of the 19th century.



Figure 8.6 Palaces of *Abba* Jifar of Jimma

The state of Gumma emerged in the first decade of the nineteenth century. It became an important state in 1820. Its political importance grew up under its strong ruler, Oncho Jilcha. He involved Gomma in successive wars against the neighbouring states. Gomma was the earliest Gibe state to accept Islam. On the other hand, Gera became well known around 1835 during its strongest ruler, Tullu Gunji, a popular warrior king and a good administrator. It was in great conflict with the state of Gumma.

A distinctive feature of the Gibe states was their conversion from indigenous religions to Islam in the first half of the nineteenth century.

B. Oromo Monarchies: Leqa States

Besides the Gibe states, there were two main centres of monarchical power in Wallaga in the early nineteenth century. These were the states of Leqa Naqamte and Leqa Qellem. A leader called Bakare Godana established the state of Leqa Naqamte, which grew even more powerful under his successors Moroda and Kumsa Moroda. After his conversion to Christianity, his successors, Moroda and Kumsa (later Dejazmach Gabra-Egziabher), followed in his footsteps and consolidated Leqa Naqamte.

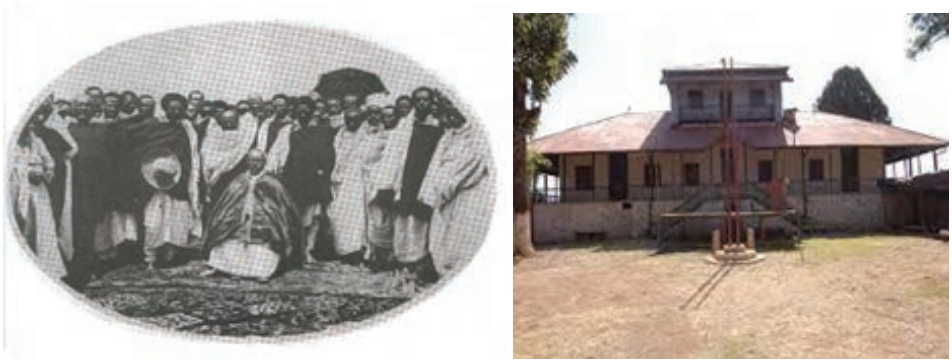


Figure 8.7 Kumsa Moreda (left) and his Palace at Naqamte (right)

In southwestern Wallaga, Leqa Qellem was founded by one of the Qellem chiefs, Tullu. His son and successor, Jote, consolidated it in the second half of the nineteenth century. Besides agriculture, the economy of Leqa states was based on the Ethio-Sudanese frontier trade. Some foreign merchants from Funj Sultanate of Sudan used to visit these two Leqa states. Jote Tullu's kingdom was in constant interaction, both hostile and peaceful, with the sheikhdoms of Asosa.

Acitvitiy 8.4

1. What were the economic sources of Leqa Qellem?

C. Sheikdoms and Peoples of Beni-Shangul Gumuz.

Sheikdoms and Peoples of Beni-Shangul Gumuz inhabited the narrow lowland strip along the Ethio- Sudanese border in the west. These peoples are mainly speakers of the Nilo- Saharan language family. This area was a gold-producing region since Punt and commonly identified as the Silent Commerce, probably due to language barriers between merchants. Gumuz society practiced shifting cultivation as chief subsistence strategies on a small scale in the pre-19th century. The Gumuz used slash-and-burn agriculture not only as a system of farming but also as a natural resource management system. Slash-and-burn agriculture has a long history that appeared during the Neolithic period and gradually expanded into different parts of the world. The Gumuz farmers also identified the fertility of the soil by observing the color of soil and its drainage capacity.

The Gumuz had a positive attitude towards the forests in their surroundings. The Gumuz natural resource management was tied to their belief system; they believed that natural resources are the best gifts of *Yama* (supreme deity). Moreover, they had indigenous knowledge on how to manage their natural resources.

The Gumuz used fire as an essential tool for hunting, providing new vegetation growth for their herds and diminishing the ravages of the tsetse fly. The Gumuz sow sorghum on the first virgin plot prepared through clearing. They sow millet and sorghum again for the second round on the same plot. For the third round, they sow cotton based on a peasant's need. Gumuz do not cultivate a single plot more than three times. Thus, after the third round of cultivation, this plot is left to become fallow for the regeneration of the forest.
The Shinasha were one of the groups of Gonga people who established a powerful kingdom in southwestern Ethiopia before the 16th century.

However, demographic and political pressures since the 16th century pushed them further to the west to the territories they occupied at present. In addition, the 16th century Oromo expansion weakened and divided the Gonga kingdom into different groups. The southern group was represented by the Kafa people, while the Shinasha people represented the northern group. The Gonga people lived along the sides of the Blue Nile, extending up to the Ethiopian escarpment long before the reign of Susenyos (1607-1632).

Shifting cultivation was one of the subsistence strategies of Shinasha, Gumuz and Benishangul. The Shinasha shifting cultivation was based on cooperative labour work coordinated and led by a community leader known as Dawa Nasho. Shinasha followed a similar shifting plot and crop rotation pattern with the Gumuz. After third round cultivation on a single plot, they left fallow. The other subsistence strategy of the Shinasha

people was cattle herding. Their knowledge of traditional medicine enabled them at least to restrict widespread cattle diseases in their locality. Thus, they possess large numbers of cattle.

Shinasha's social and cultural institutions gave special value to the preservation of forests. Cutting trees from such reserved forests was forbidden in Shinasha culture. Hence, Shinasha had cultures that suited the physical environment. They had the traditions of preserving their local environment.

The Benishangul people live in Benishangul Gumuz along the border of Ethiopia and Sudan. The Benishangul people are mixed farmers involved in livestock raising, trade, beekeeping, and coffee cultivation. Their staple food is sorghum.

The people of Benishangul Gumuz had organised their local administrative system. Based on their kinship lines, they were led by their own chiefs and local elderly councils. The people of Benishangul Gumuz were indigenous religious followers in the early period. Islam was introduced as a result of frontier trade and cultural relations with Sudanese. However, the southwestern remained of paramount economic importance to the central highland. The people of Benishangul Gumuz used a unique musical instrument known as *Zumbara*.



Figure 8.8 Zumbara: Musical Instrument

People in Benishangul Gumuz were the main agents of frontier trade and cultural relations between the Ethiopian interior and its neighbours due to continuous interactions between the local Benishangul-Gumuz and the Arabic-speaking merchants. The Muslim states of Asosa, Benishangul and Khomosha were formed Benishangul Gumuz. Because of the immense gold deposits of the region, Sheikhdoms became targets for Egyptians in the 1820s and Sudanese-Mahdist penetration in 1880s. Nevertheless, the Sheikhdoms defended their independence and the territory of Ethiopia as well.

Acitvitiy 8.5

1. Describe the type of interactions between the peoples along the Ethio-Sudanese border.

D. Local Chiefs of Gambella peoples

Brainstorming

- What do you know about the local chiefs of Gambella?

The people in Gambella include Anywaa, Nuer, Majang, Komo and Opuo. The history of Gambella peoples was influenced by broad regional developments. The socio-political organisation of the different populations of Gambella was characterized by the absence of a strong centralized state structure. For example, the political organisation of the Anywaa was centered in their villages. Villages were administered by either noble called nyieye or headmen known as *kuaari*. The primary responsibility of both these officials was to maintain peace and redistribute wealth. The Majang traditionally had a very egalitarian society. The traditional leaders of the Majang were called *tapad*, who come from the Melanir clan. Their position, however, was more religious than political. They provided ritual services.

They lived along the banks of rivers by cultivating the floodplains. They grew maize, tobacco, sorghum, among others and engaged in some hunting. Fishing and gathering were also important sources of livelihood. Trade was another factor that connected the peoples of Gambella with their neighbours. For example, before the 1850s, different kinds

of manufactured goods from Northern Sudan passed through Benishangul land and thence to the Oromo territories. It seems that some of these goods were taken into South Sudan. Such trade helped introduce new goods and ideas across this vast region.

8.1.3 Eastern States: Harar, Afar, Somali

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the source of political power in the peoples and states in eastern Ethiopia.
- value the historical, cultural and political values shared by different peoples of Ethiopia.

Brainstorming

- What do you know about Harar and Aussa?

Harar

As discussed earlier, in 1332, Ifat was defeated by the Christian kingdom and lost its independence. As a result, some members of the ruling family of Ifat retreated farther to Harar and established the Sultanate of Adal around 1380. As a result, Harar served as a political center of the Sultanate of Adal up to the sixteenth century.

The Sultanate of Adal was reduced to the walled town of Harar as the result of the Oromo expansion. After the death of *Imam* Ahmed, the Muslims of Adal were reorganised under Emir Nur Mujahid. The Emir launched an offensive war against the Christian kingdom. In 1559 Nur Mujahid defeated and killed Gelawdewos in the Awash valley. However, he could not continue with his victory over the Christian forces because the Oromo forces had already reached the Harar area at the time. So, he returned to Adal to defend it from falling to the Oromo. However, since most of Harar was occupied by the Oromo, he just built a wall around the town of Harar, which is known as the Jegol wall. The walls surrounding this city, considered "the fourth holy city" of Islam, were built between the 13th and 16th centuries and served as a protective barrier.

Following the Oromo movement and expansion, the Walasma rulers abandoned it and moved to Aussa. Then, the emirate of Harar was established under a local Harari dynasty in the middle of the seventeenth century. The founder of this dynasty was Emir Ali Ibn Dawd (r. 1647-1662). Harar functioned as the capital of the Harari emirate from 1520 to

1568 became an independent emirate in the 17th century.

The Emirate of Harar continued to serve as a strong center of Islamic culture and political power. It controlled the rich trade routes from the Gulf of Aden and the coastal areas of the Indian Ocean. From the late 16th century to the 19th century, Harar was an important trade centre between the coast and the interior highlands and a location for Islamic learning. Harar has existed as a center of Islamic studies since the fourteenth century.

Harar consolidated its power over the neighbouring communities, mainly through Islam and marriage alliances. Starting from 1875, the Egyptians occupied Harar for about a decade. The local Harari, Emir Abdullahi, revived the Harari dynasty in the second half of the 19th century. Harar was finally incorporated into Meneliks Empire in 1887 after the battle Chelanqo.



Figure 8.9 Harar wall (Jegol) and the main gate of Harar City (source: UNESCO site)

Afar (Aussa, Bidu, Gobaad, Tajura and Rahayito)

Since ancient times the Afar people have resided principally in the Horn of Africa in the region referred to as the "Afar Triangle". The "Afar Triangle" includes Ethiopia, Eritrea and Djibouti. The land inhabited by the Afar in the Horn region is known as the cradle of human beings. It also has abundant natural resources. Geo-political features of the Afar land further magnify its strategic importance. The Afar land is one of the sites of archaeological studies in human history. Afar people are predominantly Muslims.

The ancestors of the Afar settled in farmland in the Ethiopian highlands and primarily raised livestock. Later, they began a gradual transition to a more pastoral lifestyle and moved to the area they currently occupy. The Afar people used the ports of Adulis, Zula, Obok and Tajura for trade. The commercial relations between the Afar and the interior part of Ethiopia date back to the early Christian era. Since time immemorial, the Afar land provided Ethiopia with a bulk of salt supplies. The rock salt (called *amole*) was used for various purposes. It also served as currency for a long period of time.



Figure 8.10 The Afar Amole Production and Caravan Trade

Historically, the territory occupied by the Afar was organised into sultanates and semi-independent regions ruled by *Sultans*. In each sultanate, the group's unique culture and customs flourished. Traditionally each sultanate was made up of several villages. In the early 14th century, however, the kings of the Christian kingdom associated the Afar with the medieval Adal Sultanate. However, the "Afar Triangle" maintained a confederation of sultanates. Among these were the Sultanate of Aussa, Sultanate of Bidu, Sultanate of Tadjoura, Sultanate of Rahaito, and Sultanate of Goobad.

Aussa was ruled by the local Afar chiefs who had the title of *Sultan*. Later, the Walasma rulers of Adal ruled Aussa after they had left Harar in 1577. In 1577, the Adal leader *Imam* Muhammed Ga'as (r. 1573-1583), moved his capital from Harar to Aussa in Afar. In 1647, the rulers of the Emirate of Harar broke away to form their polity. However, Harari *Imams* continued to have a presence in the southern Afar. Aussa occupied relatively larger territorial limits than other sultanates in Afar.

The Aussa was weakened after a century. In 1734 *Sultan* Kadafo Hanfarie Aydahis (1733-1790) of the Mudaito clan established the Mudaito sultanate. The Mudaito clan ruled the sultanate of Aussa consequently for 241 years from *Sultan* Kadafo Hanfarie Aydahis to *Sultan* Ali Mirah II (1944-1974). The sultanate of Bidu held the second level to Aussa in military power. The Sultanate of Rahaito is the oldest in the region. Although it was the smallest in territorial limits, the Sultanate of Tadjourah exceeded all sultanates in Afar in terms of urban features.

The Afar people had an independent traditional political system. Each Afar *Sultan* was the religious and political leader of his clan. They had overall control of trade activities and imposed tax on caravans. The Afar successively resisted the persistent intrusions by neighbouring highlanders. This shows that there had been long-lasting rivalry between the Afar sultanates and the Christian highland kingdom for economic resources and socio-political hegemony.

Externally, its location on the coast exposed it to attacks from foreigners such as Ottoman Turks, Egypt, and French. Throughout history, the Afar people have strongly resisted domination by others, and this tradition continues into the 21st century. They did not let foreigners in, and thus, no European crossed their territory without claiming the right of hospitality. For example, they ambushed the Egyptian army led by a Swiss Werner Muzinger in 1875 into the sands of Afar.

The Somali

The Somali people have inhabited vast territory in the Horn. The Somali language belongs to the Eastern Lowland Cushitic language family. The majority of the Somalis were pastoralists, while others settled agricultural communities and traders. There are several Somali clans in Ethiopia.

The Somali indigenous governing structure was a council of elders known as *Guurti*, which had the power to decide criminal and civil cases. The decision-making process was highly democratic in that all adult males were allowed equal access and participation. These councils at the sub-clan, clan and inter-clan level provided a governing structure that acted as enforcement of law and justice. The council governed wide-ranging affairs, including resource allocation, marriage, trade, and crime. The *Guurti* (a council of elders) was the highest political council mandated to resolve conflicts and crisis.

Acitvitiy 8.6

1. Describe the type of relationship that existed between Harar and Aussa.
2. To which linguistic family does the Harari people's language belong?

8.2 Gondarine Period

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the major features and achievements of the Gondarine period.
- appreciate the achievements of the Gondarine period.

Brainstorming

- What do you know about Gondar?

The Gondar period refers to the years during which the rulers of the highland Christian Kingdom ruled from a new capital called Gondar. Beginning from the mid-sixteenth century, the Kingdom gradually shifted its political center from the Shewan highlands to the Lake Tana region. The shift was caused by Adal's continued threat and the pressure of the Oromo population movement. After the death of Gelawdows in 1559, Minas (r.1559-63), brother and successor of Gelawdewos, retreated to the lands north of the Abay River. However, his successors continued to live in mobile capitals. Denqez,

Gorgora, Azezo, Dembiya, and Qoga in Gojjam and Begemidir were sites where this mobile capital rested at different times.

Gondar was founded by Fasiladas around 1636. Gondar was strategically located on the long-distance trade route linking southwestern regions with Massawa on the Red Sea and Mettema on the Ethio-Sudanese border. Its establishment as a permanent capital city ended the tradition of ruling from temporary camps. Gondar continued to serve as a political center for the next two centuries.



Figure 8.11 The Fasiledas Castel

Gondar became known for its architectural achievements and building technology. Several kings who ruled from Gondar built magnificent castles as palaces. In addition, churches, bridges and swimming pools were constructed. Notably, during the reigns of its three successive kings: Fasiladas (r. 1632- 1667), Yohanes I (r. 1667- 1682) and Iyasu I (1682-1706), Gondar attained great prosperity and technological developments. The city grew, and traditional schools of learning were built and expanded around their palaces and Churches. These three Gondarine rulers were also politically stronger than their successors.

Gondar developed certain urban features very soon. It had about 70,000 inhabitants. Its population was composed of different religious, cultural, indigenous and foreign communities. Gondar became an important commercial center with a daily market attracting merchants, crafts and rural people to exchange their respective products. This led to intense urban-rural interactions. Traders were mostly Ethiopian Muslims, known as the *Jeberti*. However, there were also other occupational groups like the Bete Israel. They were engaged in craft activities such as masonry, pottery, basketry and ironworks.

There were separate living quarters for the Muslim communities, for the Bete Israel and also for some foreign communities from India, Greek, Armenia and Persia. Cash payment for labour services was also introduced.

The ruling class enjoyed luxurious life and lived in their beautiful palaces and castles. They took advantage of Gondar's commercial and urban prosperity. However, it was only during the reigns of the first three kings that Gondar led a life of glory. Later on, Gondar declined as an important political center and economic prosperity. Political disorder and social unrest became common in the city. Court intrigues became common, accompanied by poisoning and assassinations of kings and princes. The Gondarine monarchy could not keep its former political power. This was partly because of its military weakness. Finally, they were unable to impose control over regional lords and provinces. Following the assassination of Iyasu I in 1706, the imperial court itself had to be guarded by powerful warlords with regional bases. The period led to the strengthening of warlords of different regions with little or no control from the weakening centre.

The last stage of the Gondarine period was dominated by the growing power and importance of a Quara born woman called *Itege* Mentewab. She was the wife of Emperor Bakafa (r. 1721-30). Soon after the death of Bakafa, she began to rule over the kingdom as a regent for her young son and the successor of Bakafa, Iyasu II (r.1730-55). Until he died in 1767, she was Supported by her strong brother, Welde Leul, on whom she bestowed the prestigious title of *Ras* Bitweded. The warlords were contending for the title of *Ras* Bitweded and position during the whole period of the *Zemene-Mesafint.* Mentewab lost power in 1769 to the Tigrean warlord *Ras* Mikael Sehul. Michal Sehul came to Gondar, killed the reigning king, Iyoas (1755-1769), and took over the title of *Ras* Bitweded.

Gondar also suffered from internal splits within the Ethiopian Orthodox Tewahedo Church. In addition, the clergy were engaged in conflicts over religious principles or doctrines that also had a regional character. The combination of political and religious disputes finally led to the period of the *Zemene-Mesafint* or the Era of warlords.

Acitvitiy 8.7

1. Who was Mentewab? By asking local elders or exploring internet, discuss the political role of Mentewab. Also discuss the role women have in political affairs among your society.

8.3 The *Zemene-Mesafint* (The Era of Warlords)

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- identify the main features of the *Zemene-Mesafint.*
- locate using a map a competing region for political upper hand during *Zemene-Mesafint.*
- value the historical, cultural and political standards shared by different peoples of Ethiopia.

Brainstorming

- What does *Zemene-Mesafint* mean for you?

From 1767 to 1769, there was a power struggle in Gondar between groups of Wollo and Quara political factions. Wollo was represented by Wubit, the wife of Iyassu II and mother of the young monarch, Iyoas (r. 1755-1769). Quara, on the other hand, was represented by her mother in-law, *Itege* Mentewab, who then controlled state power in the name of her grandson, *Iyoas*. This rivalry took place following the death of *Ras Bitweded* Welde Leul in 1767. Mentewab had given a power base to the Wallo Oromo by arranging a political marriage between her son Iyassu II and Wabi, from the Wollo Oromo family. In addition, she intended to secure their military support to consolidate her power in the Gondarine state. After that, however, the Wollo Oromo gradually began to enjoy a leading political role and influence.

The conflict between Quara and the Wollo Oromo factions created political disorder around the capital. This endangered Mentewab's power. She was thus forced to look for any strong personality who could help her control the situation.

The most powerful candidate in 1768 was *Ras* Mikael Sehul of Tigrai. He had a big army and more modern firearms due to his access to foreign trade through the Red Sea. Mikael Sehul was invited to Gondar by Mentewab and soon restored peace and order in the city. He was awarded the highest title of *Ras Bitweded*. When king Iyoas ordered him to go back to Tigrai, Mikael felt strong and refused to obey the king's order. He assassinated King Iyoas in 1769. This event marked the beginning of a new era in which powerful regional warlords undermined the monarchy's power.

Zemene-Mesafint refers to the period when the actual political power was in the hands of different regional lords. The period from1769 when *Ras* Mikael Sehul "assassinated" king Iyoas to 1855 when Kasa Hailu was crowned as Tewodros II.

Ras Mikael, a kingmaker during the period, took strong measures against the nobility. A coalition of lords of Gojjam, Amhara, Lasta and Wollo defeated him at the battle of Sarba-Kussa in 1771 and forced him to go back to his power base in Tigrai. He ruled over Tigray for the next nine years until his death in 1780. After the defeat of Mikael Sehul, chaos and disorder continued until the coming to power of Ali Gwangul (Ali I) from the Yejju Oromo family. Ali founded a new ruling dynasty known as the *Yejju* dynasty or the *Warra Sheh* in 1786.

Under the reigns of his successors, there was relative stability, but several regional lords evolved. The main political regions that *Zemene-Mesafint* lords ruled were Tigray, Semen, Debye, Begemedir, Lasta, Yejju, Wollo, Gojjam and Shewa. This era is commonly known in Ethiopian history as the *Zemene-Mesafint (1769 – 1855).*

The different regionally based northern Ethiopian warlords of the *Zemene-Mesafint* fought against each other for various objectives:

- They wanted to expand their territories at the expense of their neighbours because large territory means enormous human and material resources.
- They wanted to have the title of Ras Bitweded to become guardians of the weak Gondarine kings and their court.
- They wanted to collect as much tribute as possible in the name of these weak kings.

Religious conflicts worsened the regional power conflicts of the *Zemene-Mesafint*. There was an intense doctrinal controversy within the Orthodox Tewahedo Church during the period. This weakened the position of both the Ethiopian state and the Church. The Orthodox Tewahedo Church could not enforce unity among the Christian masses because it was deeply divided into different factions within itself. The divisions took a regional character. The internal religious division gave an ideological dimension to the power conflict and further intensified the power struggle of the *Zemene-Mesafint*.

The endless wars of the *Zemene-Mesafint* affected the social and economic life of the peasantry. The peasants suffered from frequent wars. The peasants were forced to feed the enormous armies of the local and regional lords. The many shiftas (bandits) also forced the peasant to supply them food. Therefore, the various dependents discouraged the peasantry from working hard and producing surplus production. Moreover, the farmlands of the peasantry often became battlefields, and their villages were burnt down. Therefore,

agriculture which formed the backbone of the peasant economy, was depressed in the period of the *Zemene-Mesafint.*

The continuous wars of the *Zemene-Mesafint* also affected the development of trade. Merchants could not travel peacefully along the long-distance trade routes due to endless wars and robbery. Moreover, they were forced to pay heavy taxes at the different warlords' gates (tax stations). The most important trade items during the *Zemene-Mesafint* were natural products such as ivory, gold, and civet. Enslaved people formed an important element of trading items. As a result of feudal wars, war captives increased the supply of enslaved people who were in high demand in Arabia.

By and large, the continuous wars of the *Zemene-Mesafint* had undermined the sense of nationalism. It was a period of weak national feeling and national power.

Acitvitiy 8.8

1. Identify the basic features of the *Zemene-Mesafint.*

8.4 The *Yejju* Dynasty

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- identify the main characteristic features of the *Yejju* Dynasty.
- locate in a map regions that were competing for political upper hand during *Yejju* Dynasty.
- value the historical, cultural and political standards shared by different peoples of Ethiopia.

Brainstorming

- What do know about *Yejju Dynasty*?

After the defeat of Mikael Sehul, chaos and disorder continued until the coming to power of Ali Gwangul (Ali I) from the Yejju Oromo family. Ali founded a new ruling dynasty known as the *Yejju* dynasty or the *Warra Sheh* in 1786. This dynasty dominated the politics of northern Ethiopia in the name of the puppet kings of Gonder until the middle

of the nineteenth century. During this period of Yejju rule, the most important centers of political power were the territories of the present-day Gojjam, Gondar, Tigrai and Wollo. When compared to each other, the "*Yejju dynasty*" was the leading power during the *Zemen-Mesafint* with the center at Debre-Tabor.

The *Yejju* dynasty strengthened its power during its strongest ruler Ras Gugsa (1803-1825). The two successive Tigrian rulers, *Ras* Walda Sellase of Indarta (r. 1790 - 1816) and *Dejjazmach* Sabagadis (r. 1822-1831), resisted Gugsa's power in the north. Nevertheless, he tried to neutralize them through marriage relations and diplomacy. Moreover, Gugsa's military and diplomatic skills helped him exercise his power over the lords of Gojjam, Wollo, Lasta, Semen, Wagara and Dambya. Following the death of Gugsa in 1825, the *Yejju* dynasty met strong challenges from Semen and Tigrai. Semen was defeated by Gugsa's son and successor, *Ras* Yemam (1825-1828). Ras Marye succeeded Yemam in 1828.

However, *Dejjach* Sabagadis of Tigrai decided to end the Yejju political domination. This led to the battle in 1831 of May-Aslamay, near Debre Abay, in western Tigrai. The two rivals, *Ras* Marye and *Deijjazmach* Sabagadis were killed in this battle, but the final victory went to the *Yejju* dynasty. The ruler of Semen, *Dejiazmach* Wube, was rewarded Tigrai for his contribution siding with the Yejju lords during the battle of May-Aslamay. However, the Yejju political dominance over northern Ethiopia continued for the next two decades under *Ras* Ali Alula or Ali II (r. 1831-1853).

Under Gugsa Marso (r. 1803–1825), *Yejju* dominion reached its highpoint. Yimam (r. 1825–1828), Gugsa's successor, defeated Simen's Hayle-Mariam Gebre in 1826. The battle of Koso-Ber in 1827 also resulted in the death of Maru of Dambiya. Kasa Hailu of Qwara put an end to the *Zemene-Mesafint* era with fights that lasted from the 1840s until the 1855.

Acitvitiy 8.9

1. Who was the founder of *Yejju* dynasty?

8.5 The Kingdom of Shewa

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- describe the historical developments in Shewan region before 1696.
- explain the advantages of Shewan isolation from the wars of the *Zemene-Mesafint.*

Brainstorming

- Who was Sahle Sellase?

As already indicated in unit three, the central highlands of the present-day Shewa had been the political center of the Christian Kingdom. However, the Christian State shifted its capital to the Lake Tana area as a result of the pressure from Adal and the subsequent Oromo expansion of the sixteenth century. Some strong Gondarine rulers, including Iyassu I (r.1682-1706), tried to control Shewa. To this end, they sent military expeditions to Shewa. However, Shewa gradually detached itself from the newly founded centre ofthe Christian State. During this period of isolation, Shewa was disunited, and several local chiefs emerged in various parts of the region.

Nevertheless, the Shewan kingdom emerged in the area of Manz around the end of the seventeenth century or early eighteenth century. The founder of this Kingdom was a local chief known as Negasi. During the *Zemene-Mesafint*, by safely isolating themselves from the wars in northern Ethiopia, successive rulers began to consolidate the Shewan kingdom with their centre at Ankober. The Kingdom reached its heyday under *Nigus* Sahle Sellase (r.1813-47). Sahle Sellase had brought several regions under Shewan's control and maintained law and order in the Kingdom. This stability enabled several foreign travellers to come to visit Shewa. This helped Sahle Sellase to establish independent foreign relations with Britain and France.

Acitvitiy 8.10

1. Explain the role of Shewa kingdom in Ethiopian politics during *Zemene-Mesafint.*

Unit Summary

After the decline of the Christian Kingdom, many groups of people from southern, western, eastern and central Ethiopia developed their independent local states. From the mid-16th to the mid-19th centuries, political power was decentralised. In the period, independent polities flourished in western, southern and eastern Ethiopia.

The political organization of these states was monarchical, while that of the several peoples and communities was based on their traditional political systems. However, the Christian kingdom and the states and peoples in the rest of the Ethiopian regions maintained strong economic relationships throughout this period.

The highland Christian Kingdom's kings presided over the years from a new capital city named Gondar in 1636, known as the Gondar period. Gondar experienced the construction of permanent structures like palaces and Churches, the growth of trade, the introduction of cash payment for services and many other urban elements. Since the beginning of the eighteenth century, however, Gondar declined. This was partly due to the political anarchy in northern Ethiopia, culminating during the *Zemene-Mesafint* and doctrinal controversies within the Orthodox Tewahedo Church.

In 1786, Ali established the Yejju dynasty, also called the Warra Sheh, which became the new governing family. Up until the middle of the nineteenth century, this dynasty controlled politics in northern Ethiopia on behalf of the puppet monarchs of Gonder. Around the end of the seventeenth or beginning of the eighteenth century, the Shewan kingdom grew in the Manz region. A local chief by the name of Negasi served as the kingdom's founder.

Unit Review Questions

Part I: Choose the correct answer from the given alternatives.

1. The Ethiopian king who declared Catholicism as the official religion of the country was:

   A. Fasilades C. Gelawdewos

   B. Susenyos D. Lebene Dengel

2. Which of the following region did not engage in the wars of the *Zemene-Mesafint*?

   A. Shewa B. Gondar C. Tigrai D. Gojjam

3. The official title of the king of Wolaita was:

   A. Moti B. Kawo C. Tato D. *Nigus*

4. Which of the following was not the Oromo state?

   A. Jimma C. Komosha

   B. Limu-Enariya D. Gera

5. The Emirate of Harar was established by:

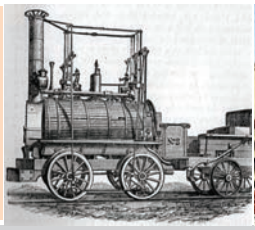
   A. the Afar chief C. Ali ibn Dawd

   B. Nur Mujahid D. Emir Abdullahi

Par II: Match the items under column "A" with names under "B".

A	B
1. Title of Oromo kings	A. Kumsa Moroda
2. The kings of Kambata, Halaba called	B. Jesuits
3. Ruler of Leqa Naqemte	C. Woma
4. Ethiopian Muslim merchants	D. Moti
5. Catholic missionaries	E. Jeberti

Unit 9





THE AGE OF REVOLUTIONS 1750S TO 1815

Unit Introduction

This unit intends to acquaint you with the Age of Revolutions, the 1750s to 1815. The lessons in this unit cover Industrial Capitalism in Europe, the French Revolution, the Napoleonic Era and the American war of Independence. Major points and arguments are illustrated with examples and images to facilitate your learning and make it interesting to you. The unit closes with a summary of the main points of each lesson, followed by review questions that enable you to measure your achievements all through the unit.

Unit learning outcomes

At the end of this unit, learners will be able to:

- evaluate the major changes that took place during the Modern Europe.
- describe the causes and consequences of the French Revolution and American War of Independence.
- discuss the contribution of the Industrial Revolution to humankind.

Key Terms

- Enlightenment
- Revolution
- Napoleonic Era
- Capitalism

9.1 Industrial Capitalism in Europe

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- identify factors that led to the consolidation of capitalism in Modern Europe.
- describe the main political, economic and social consequences of the industrial revolution.
- appreciate political, economic, and social effects of the Industrial Revolution.

Brainstorming

- What does capitalism mean?

9.1.1 Political, Economic and Social Effects of Industrial Revolution

The Industrial Revolution began in Great Britain in the late 1700s but slowly spread across the globe. The Industrial Revolution was new manufacturing processes in Europe and the United States that took place between the 18th and the 19th centuries. Before the Industrial Revolution, the economic needs of the society were met through the farming and production of simple handmade articles.

During the Industrial Revolution, manufacturing rapidly changed from mainly hand production to the use of machinery. This transition from old modes of production to new technologically driven production brought drastic changes in the European way of life. Making cloth moved from homes to large factories. Britain also had plenty of coal and iron, which was essential to power and produced machine for the factories.

The consolidation of capitalism in Europe was an outcome of change in producing cloth, iron, steel, and other manufactured goods. It was essentially the replacement of manual works by the new machine that made the large-scale production of goods possible.

Capitalism emerged in the 16th to 17th centuries in Northwestern Europe, especially in Great Britain. Industrial capitalism is a mode of production consisting of large, centrally controlled accumulations of capital that is used to finance production of commodities. One of the biggest factors contributing to the rise of industrial capitalism was technology. Characteristics of capitalism include capital accumulation, competitive markets, a price system, private property and the recognition of property rights, voluntary exchange and wage labour. In addition, there were new technologies that helped business: the telephone to coordinate transactions over long distances, the typewriter to speed up record-keeping,

and electricity which made it possible to work safely after dark.

The ethos of industrial capitalism also began to challenge mercantilist doctrines of trade barriers and protective monopolies, and by the mid-19th century, Britain had fully embraced laissez-faire economy. Liberalism and competition in trade and the development of a free-market economy are now capitalism's main political and economic philosophies. By the 19th century, Britain was seen (and saw herself) as the world's workshop. However, the driving forces of industrial capitalism, comparable to those experienced in the Britain, also impacted landscapes in other parts of Europe and North America.

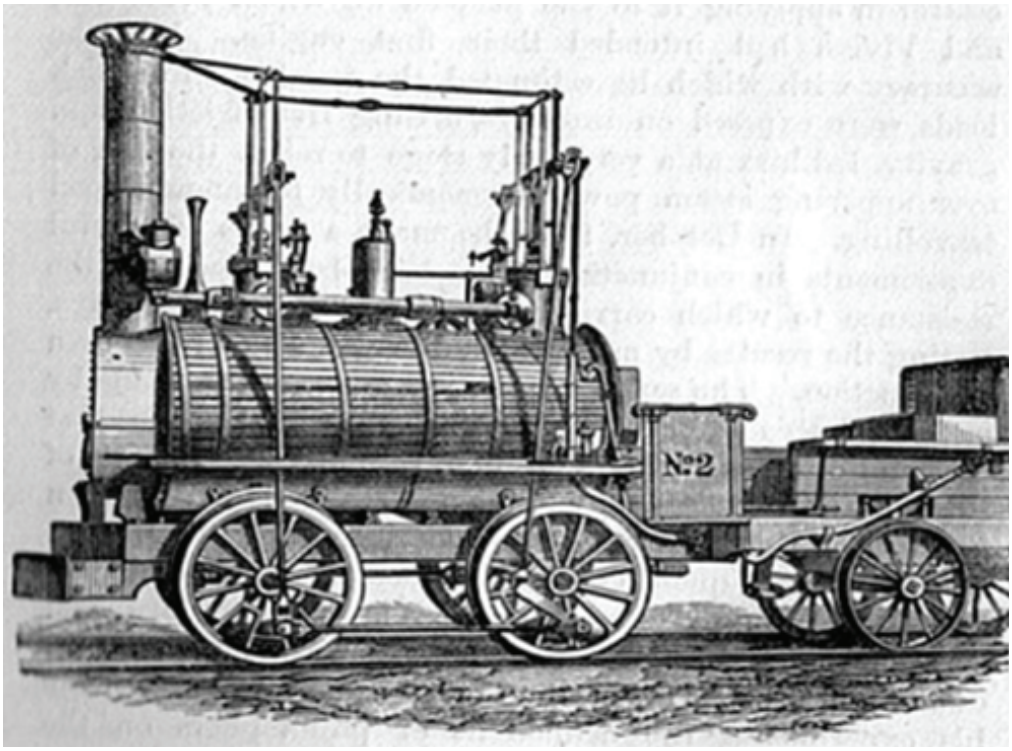


Figure 9.1 The first steam locomotive

Steam engine technology underpinned the invention in the early 19th century of steam-powered locomotive engines and the development of railways. Railways made possible the integration of vast continental spaces politically, culturally, and economically. For example, the British began to build railways in India in the 1850s. In North America, the first transcontinental railroad opened in 1869. As a result, the transport costs of raw materials and finished products were significantly reduced, new sources of supply became accessible, and new markets were opened.

Politically, industrialization had effects on the political structure due to the increase of power of the industries that would later become monopolies. The mechanization of

labour caused the displacement of thousands of labourers. The rise of industrial capitalism throughout the nineteenth century went hand in hand with the rise of strikes and other forms of labour protests.

Socially, Industrial Revolution drastically changed the social life of Europe and the world. This change was evident in the growth of cities and the emergence of two new social classes: the bourgeoisie and proletariat. The bourgeoisie owned the factory, machine in its raw materials and the finished goods. The proletariats sold their labour for money wages. They were poorly paid under strict work discipline and faced unemployment. Living conditions were changed along with the emergence of class differences. Children represented a cheap supply of labour.

Economically, the Industrial Revolution transformed agriculture and handicrafts economies to large-scale industry, mechanized manufacturing, and the factory system. This transformation resulted in increase in wealth, production of goods and standard of living. In addition, people had access to healthier diets, better housing, better education, and cheaper goods.

Industrial Revolution had also many negative effects. Among those were:

- environmental degradation,
- poor sanitation,
- spread of diseases,
- pollution,
- poor working conditions and low wage,
- child labor.

Acitvitiy 9.1

1. Write about the effects of the industrial capitalism.

9.2 French Revolution

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- point out and explain the causes, course, and consequences of the French Revolution.
- examine the causes, course, and consequences of the French revolution.

Brainstorming

- What do you know about the French revolution?

The French Revolution was a period of major social upheaval that began in 1787 and ended in 1799. The Revolution lasted for ten years. It began on July 14, 1789, when revolutionaries stormed a prison called the Bastille. The Revolution ended in 1799 when a general named Napoleon overthrew the revolutionary government and established the French Consulate (with Napoleon as leader).



Figure 9.2 The storming of the Bastille on July 14, 1789, (source: Encyclopaedia Britannica)

Before the 18th century, France was a feudal nation whose society was highly oppressed. This feudal oppression created revolutionary situations in the late eighteenth century. As a result, the French Revolution broke out in 1789. There were three main reasons for the outbreak of the Revolution.

- The French monarchy was bankrupt, and the autocratic kings were inefficient.
- The influence of the French philosophers stimulated the French society against feudal oppression and its political, economic and social injustices.
- The French people were highly influenced than any other societies in Europe by the English bourgeois Revolution and the American War of Independence.

Before the Revolution, the French society was divided into three Estates.

- The First Estate included the royal family and the clergy.
- The Second Estate consisted of the French nobility.
- The Third Estate formed the largest section of French society.

Both the First and the Second Estates owned vast lands. They also had special socio-economic and political privileges. They were free from government taxation. The peasants and the bourgeoisie made up the Third Estate. This Estate owned little land and enjoyed no social, economic and political rights. It paid heavy taxes and was highly exploited by the French government.

The French rulers did not call the Estates General (the gathering of the three Estates) for an extended period. Since 1614, it had been ignored and was not assembled for the next one hundred and seventy-five years. During this period, France remained an absolute monarchy. This meant power was concentrated in the hands of individual monarchs. Finally, on May 5, 1789, the French king, Louis XVI, faced financial bankruptcy and called for the meeting of the Estates General. At this time the French people got an opportunity to express their discontent. When the Estates General met on May 5, 1789, conflict broke out between the three Estates. This was because the Third Estate tried to control the Assembly. There was a power conflict between the first two estates, on the one hand, and the third on the other.

Louis XVI now prepared for struggle and gathered his troops from various French provinces. However, the revolt spread rapidly throughout France. The immediate action that led to the French Revolution came from the poor of Paris, who found it difficult to overcome the high price of bread and other daily needs. On June 17, 1789, the Estates-General was transformed into the National Assembly (also later called the constituent Assembly). On July 14, 1789, they stormed the Royal Castle and Prison of Bastile. The event is often called “the Storming of the Bastile”. It left Louis XVI helpless. He could not use his army because he was unsure about their loyalty.

Moreover, many of the aristocracies were now fleeing France. In June 1791, Louis XVI and his family tried to escape France in disguise. However, they were recognized in a small town called Varenis and taken back as prisoners to the capital. This episode is remembered as the Varnis crisis.

The French Assembly kept the king as a symbol until he signed the new constitution in September 1791. As soon as the Estates-General had transformed itself into the National Assembly, it began to undertake several reforms. The greatest political achievements of

the French Revolution were affected from 1789 to 1791.

The first achievement began with the "August Days of 1789" when the old feudal privileges were abolished. Second, the National Assembly declared the rights of man and all citizens in August 1789. Third, a constitution was written in 1791. It established a limited monarchy instead of an autocracy. By this constitution, voting was not extended to all French citizens. It was allowed only to what was called active citizens, which means those who paid taxes. Those who could not fulfil the necessary financial qualifications were called passive citizens.

The third achievement of the National Assembly was the law against the Catholic Church. It confiscated church lands and suppressed monasteries.

In the Revolution, new political forces emerged in Paris and other French cities. These political groups started to play the role of political parties since their emergence in 1789-90. The leadership of the French Revolution belonged to these political groups.

There was disagreement between the leaders of the Revolution, as some were moderate, while others were radical. These revolutionary leaders were under siege in 1792. The king could still serve as a center of plot for the royalist counterattack and damage the Revolution. Meanwhile, Austria and Prussia waged war against France, supporting the French monarchy. In April 1792, France declared war on Austria and Prussia.

The French people heroically fought against these external forces. The people marched into Paris, singing the song known as La Marsellaise that would become the French National Anthem. They demanded that the French Republic should be proclaimed. The French army defeated the enemy forces at the battle of Valmy on September 20, 1792. Two days later, France was proclaimed a republic. Louis XVI was put on trial in December 1792, found guilty and executed on January 21 1793. In February 1793, France again faced the joint military forces of Britain, Austria, Prussia, Holland, Spain, Sardinia and other Italian states. This anti-French coalition continued the earlier Austro-Prussian attempt to restore the French monarchy.

The first years of the French Republic were very stormy and bloody. As already indicated above, the leaders of the French Revolution differed among themselves. Girondists represented the big and middle bourgeoisie. They were called Girondists which was the name of the province they came from. The Girondists represented the extreme right political wing. The left-wing of the Revolution was led by a group called Jacobins. The Jacobins got their name from St. Jacob Church in southern France, where they made their first meeting. They defeated the Girondists and formed the Jacobin revolutionary

dictatorship in June 1793.

The Jacobins also adopted a new constitution on June 24, 1793. To protect the Revolution against internal enemies, they instituted the Reign of Terror against counter revolutionaries. The Reign of Terror reached its highest stage when Robespirre took over the Jacobinleadership. During this time guillotine became a famous machine in executing people.

The revolutionary Jacobins and their leader Robespirre executed members of the Girondins group or any other led by Danton. In addition, the Jacobins made several reforms under Robespirre. Many of these reforms encouraged merchants and free trade.

Nevertheless, the Jacobins harshly suppressed their opponents. Because of this, they gradually lost support. Finally, Robespirre and his Jacobin followers were themselves guillotined in July 1794. This brought the period of Jacobin Revolutionary Dictatorship to an end. Hence, the authority of the French republic passed to the board of five men known as the Directory. Nevertheless, its power also came to an end with the rise of Napoleon Bonaparte.

Results of the French Revolution: The French Revolution destroyed the old feudal order in France and led to the capitalist system's development. It further led to the growth of industrial capitalism, a process started earlier by the English Bourgeoisie revolution. Although the forces of the Revolution were the poor peasants and other lower sections of the French people, its final leadership came into the hand of the bourgeoisie. It did not extend political rights to the broad mass or improve the life of the working people.

The French Revolution had a tremendous and far-reaching impact that probably transformed the world more than any other revolution. Its repercussions include lessening the importance of religion, the rise of Modern Nationalism, the spread of Liberalism and igniting the Age of Revolutions.

Acitvitiy 9.2

1. Explore the internet and write the consequences of the French Revolution.

9.3 Napoleonic Era

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain the major reforms introduced by Napoleon Bonaparte.
- state the contribution of the Napoleonic era to the contemporary society.

Brainstorming

- Who was Napoleon Bonaparte?

The French Revolution ended when a French general named Napoleon Bonaparte took power and established a dictatorship over France and most of Europe. The period of the rule of Napoleon in France and Europe is known as the Napoleonic Era (1799 - 1815).

Napoleon Bonaparte was born in 1769 on the Mediterranean Island of Corsica. At the age of twenty-six, he became an officer in the French army. He was a supporter and a friend of the French revolution. He used to call himself "the son of the revolution". Since 1795, Napoleon started to become famous as a defender of the revolution from the reactionary forces of the European monarchical states. He saved France from foreign danger and reversed the invasion.

Napoleon Bonaparte commanded the French army that fought in Italy and got victory over Austria in 1796. From 1798 to 1799, he was in Egypt and managed a short-lived conquest of that country. On his return from Egypt, he was given a warm national welcome in France in 1799. He took over government power by a coup d'état in 1799. Since that year, he ruled as 'The first consul' and from 1802 onwards as 'Consul for Life'. Napoleon finally made himself 'Emperor' of France on 2 December 1804. As the ruler of France, he introduced many reforms in the political, economic, social, and cultural fields. Some of the reforms and changes introduced by Napoleon are stated as follows: He made himself an imperial dictator. He introduced press censorship and used the police and the army to strengthen his dictatorship. His administration was highly centralized. He introduced the Napoleonic Code of Laws in 1804. His laws guaranteed civil equality to all persons regardless of birth, wealth, and rank.

Acitvitiy 9.3

Read the case study below and answer the questions that follow.

1. How were the ancient Roman laws and the Napoleonic code interrelated? Discuss in pairs.
2. How did the Napoleonic Code affect Europe?

A Case study: Unifying the Law

In 1799, a French general named Napoleon Bonaparte set out to build an empire even larger than Rome's. To rule this empire, Napoleon followed the Roman example. He appointed a commission to write a uniform code of laws. This code, known as the Napoleonic Code, was completed in 1804. Although Napoleon ruled as emperor, he drew upon many of the legal precedents first introduced by the Romans. This included the principle that the same laws should be used to govern all people. Under Napoleon, this code was adopted in areas across the globe, such as present-day Belgium, Spain, and Latin America. (Jackson J. Spielvogel, 2005, Glencio World History (Glencio /McGraw-Hill SchoolCompany), p.14.

Employment and promotion in government offices were made based on ability. In 1802 a Legion of Honour was introduced to reward great deeds.

Collection of revenues from the provinces, called departments of the Empire, became efficient. In 1800, he established the National Bank of France. Public works, such as roads, bridges, monuments, and palaces, were carried out. He settled differences between his state and the Church. This was done by an agreement with the Roman Catholic Pope in 1801. The Pope finally accepted the confiscation of Church properties, and Napoleon promised to pay the salaries of the clergy of France. Steps were taken to expand

education. State secondary schools and universities were opened. The Church was allowed to keep its schools. In his colonial policy, Napoleon regained Louisiana for France. However, it was sold for $ 11,000,000 to the U.S.A. in 1803.

Napoleon's Government in France was a military dictatorship. The Bonapartist dictatorship, however, had its good sides. In France, the reforms of Napoleon kept the fruits of the French Revolution, like civil equality and achieved a great deal of constructive work. Nevertheless, his rule did not allow political democracy to the people. Napoleon Bonaparte was ambitious for glory. By 1799, at the age of 30, he had become master of France. He conquered the nations of Europe, built a European Empire, and ruled it until 1814. He claimed that he fought the wars of conquest to spread the democratic ideals of the French Revolution, i.e., "liberty, equality and fraternity," and for the glory of France.



Figure 9.3 Napoleon in His Imperial Robes, oil on canvas by Francois Gerard, 1805, (source: Encyclopaedia, Britannica)

Napoleon was a great political and military leader. He built a Grand Army that had 600,000 troops by 1812. His army was made up of horsemen and foot soldiers, which used weapons like cannons, firearms and swords. He had capable generals. Emperor Napoleon fought European coalition forces.

At one time or another, he fought against Britain, Prussia, Russia, Austria, Italy, Southern and Western Germany, Spain, Belgium, Holland, Poland, Sweden and Switzerland. Between 1805 and 1808, he built a large European Empire. In 1808, the Napoleonic Empire included Belgium, Spain, Holland, Switzerland, Italy, the Southern and Western German States on the Rhine River, Poland, and France. At this time, Russia, Prussia, Denmark and Norway were Napoleon's allies. Most of Europe was under his control, and he was at the highest of his power.

Napoleon and his troops spread the democratic ideals of the French Revolution (civil equality) wherever they went in the different corners of Europe. They attacked the old reactionary, conservative and feudal orders and privileges. They spread the new ideas of liberty and equality. Napoleon's troops took to Europe the ideas of individualism and secularism. They made reforms such as religious toleration, abolition of serfdom and civil equality. They planted the ideas of equality and the rule of law. Strong European forces challenged the Napoleonic Empire. Old established national states and new arising national forces resisted French rule. Together with the resistance of the forces of reaction and conservatism, they destroyed the Napoleonic Empire.



Map 9.1 Europe during Napoleonic Era, (source: Encyclopaedia, Britannica)

The first of these resistances came from the direction of Britain. Napoleon had plans to conquer Britain. Nevertheless, this plan never succeeded. Indeed, the British navy under Admiral Horatio Nelson defeated the allied French and Spanish naval forces at the sea Battle of Trafalgar in 1805. Napoleon imposed a blockade on British trade with mainland Europe. This was known as the Continental System. The system was in force from 1806 to 1810, but it failed to force Britain into submission. British resistance against the Napoleonic Empire was strong.

National resistance to French rule also appeared within the conquered territories of the Napoleonic Empire. This was because the French looted and economically exploited the conquered territories. They collected taxes. They even introduced French-like departmental (provincial) administration units in some conquered territories. Such measures led to strong nationalist feelings among the conquered peoples.

In Spain, a nationalist revolt took place between 1808 and 1812. With the help of Britain, Spain fought against France and became free from French rule in 1812. Prussia and other German states started to strengthen themselves between 1807 and 1813. Austria declared war on France in 1809.

In Russia, Napoleon met the strongest and the most successful resistance. The 1812 campaign to conquer Russia became the beginning of the end of the Napoleonic Empire. Napoleon began the war to conquer Russia with a giant army of 600 000 soldiers. The Russians mobilized a force of 400,000 troops. However, they chose to use the strategy of withdrawal and scorched-earth tactics rather than fight a major battle. Moreover, the Russian winter was unbearable to Napoleon's force.

Nevertheless, it contributed much to defeating Napoleon's Grand Army- Hunger, cold and disease defeated the French Army. When Napoleon occupied Moscow on September 14, 1812, he got it burned down and left it five weeks later. Napoleon was defeated and withdrew from Russia. At the Battle of Leipzig in Northern Germany, also known as the Battle of the Nations, European coalition forces of Russia, Britain, Sweden, Prussia, and Austria defeated Napoleon's retreating, tired and demoralized troops. Napoleon fled from Germany and went to France.

The European coalition forces occupied Paris and forced Napoleon to abdicate on March 31, 1814. He was exiled to the Island of Elba. King Louis XVIII was put on the throne of France. However, Napoleon escaped from Elba and returned to France on March 20, 1815. He ruled France for one hundred more days. On June 18, 1815, at the Battle of Waterloo in Belgium, the English commander Arthur Wellesley (the Duke of Wellington)

and the Prussian general Blucher defeated him. This was his end. The forces of reaction and conservatism and the rising nationalism of European states and peoples won. He was exiled to the Island of St. Helena in the southern Atlantic Ocean, where he stayed until his death in 1821.

Acitvitiy 9.4

1. By referring to the internet, write a report on the consequences of Napoleonic era. Then, discuss your reportd in pairs.

9.4 American War of Independence

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- explain the causes, course and consequences of the American Revolutions.
- examine the causes, course and consequences of the American Revolution.
- recognise the consequences of the American war of Independence on later democratic and nationalist movements all over the world.

Brainstorming

- What do you know about American War of Independence?

The American Revolution was also called the U.S. War of Independence. The war was the insurrection fought between 1775 and 1783, through which 13(thirteen) of Great Britain's North American colonies threw off British rule to establish the sovereign United States of America.

Since Columbus's discovery of the "New World" in 1492, people from Europe began to inhabit, searching for a better life there. Nevertheless, these people gradually developed settled life as colonists and began to claim colonial territories in the "New World". Among Europeans, between 1607 and 1682, the British have succeeded in establishing thirteen colonies in North America. The struggle of these European settlers (thirteen colonists) against British colonial rule for independence was coined in world history as the American War of Independence.

As the British began to impose heavy taxations, the thirteen colonists gathered at Philadelphia - the First Continental Congress. They adopted a non-importation, non-consumption agreement, which virtually cut off imports from Britain. Again, they met in Philadelphia on May 10, 1775. The Congress set the Army of the United Colonies and Colonel George Washington to be Commander-in-Chief of the Army.

The fighting started in the largest cities and trading ports. Finally, in 1776, representatives from 13 colonies met in Philadelphia to declare themselves independent. Thomas Jefferson drafted a document called the Declaration of Independence (July 14, 1776). It justified the act of rebellion and announced the birth of a new nation called the USA. The document also set forth the philosophy of human freedom, which later became a dynamic force in the rest of the western world. In 1783, the British government accepted defeat. The majority of delegates signed a constitution on September 17, 1787.

Acitvitiy 9.5

Case Study: Constitutional Government laid ground for Peace

The founders of the United States knew about and admired the Romans and their belief in limiting government power. When it came time to draw up a government plan, the founding fathers of America wrote a constitution that balanced the powers of government among three branches. To ensure that elected leaders did not place themselves above the law, the founding fathers included a provision that made the Constitution "the supreme law of the land." The Constitution was adopted on September 17, 1787, which laid the ground for peaceful power transfer.

Answer the following questions based on the case study given above

1. How did ancient Roman law influence the American conistitution? Discuss in pairs.
2. How did the United States ensure that leaders would not place themselves above the law?

The constitutional convention of 1787 faced severe challenges in 1788 when a gulf was created between federalists and anti-federalists. Nevertheless, finally, anti-federalists joined the federalists to ratify the constitution on June 25. The war of independence brought about the liberation of the American people from British rule. It also created independent American nations, which were formerly the British colonies. These nations finally created the United States of America. The American War of Independence highly influenced many countries like the French and Latin Americans. It was one of the immediate causes for the French Revolution outbreak in 1789. In the case of the Latin American countries, they started to raise arms against their colonial masters, Spain and Portugal. In March 1889, elections were held for the Presidency of the new federal government, and George Washington became the first President of the USA.

The American War of Independence did not abolish slavery. At the same time, it did not consider the Red Indians as citizens. Nevertheless, it was an essential step towards creating the United States of America, which has shown a more rapid industrial development since then.

Acitvitiy 9.6

1. By exploring the internet, write a paragraph about the consequences of American Revolution.

9.5 The Congress of Vienna

Lesson learning outcomes

At the end of this lesson, learners will be able to:

- point out the aims and consequences of the Congress of Vienna (1815).

Brainstorming

- What comes to your mind when you hear or read about the congress of Vienna?

Congress of Vienna began in September 1814, five months after Napoleon I's first abdication and completed its "Final Act" in June 1815, shortly before the Waterloo campaign and Napoleon's final defeat. The settlement was the most comprehensive treaty that Europe had ever seen. The objective of the Congress of Vienna was to provide a long-term peace plan for Europe by settling critical issues arising from the French Revolutionary Wars and the Napoleonic Wars. As a result, virtually every state in Europe had a delegation in Vienna.

The four powers (Austria, Prussia, Russia, and Great Britain) that were chiefly instrumental in the overthrow of Napoleon had concluded a special alliance among themselves with the Treaty of Chaumont on March 9, 1814, a month before Napoleon's first abdication. The subsequent peace treaties with France, signed on May 30 not only by the "four" but also by Sweden and Portugal and on July 20 by Spain, stipulated that all former belligerents should send plenipotentiaries to a congress in Vienna. Nevertheless, the "four" still intended to reserve their real decision-making.



Map 9.1 Delegates states during the congress of Vienna,
(source: Encyclopaedia, Britannica)

All of Europe sent its most important statesmen. The delegates began to arrive in Vienna towards the end of September 1814. Klemen, principal minister of Austria, represented his emperor, Francis II. Tsar Alexander I of Russia directed his diplomacy. King Frederick William III of Prussia had Karl, Prince von Hardenberg, as his principal minister. Great Britain was represented by its foreign minister, Viscount Castlereagh. However, when Castlereagh had to return to his parliamentary duties, the duke of Wellington replaced him, and Lord Clancarty was principal representative after the duke's departure.

The restored Louis XVIII of France sent Charles-Maurice de Talleyrand. Spain, Portugal, and Sweden had only men of moderate ability to represent them. Many of the rulers of the minor states of Europe put in an appearance. With them came a host of courtiers, secretaries, and ladies to enjoy the magnificent social life of the Austrian court. Assisting Metternich as host, Friedrich Gentz played a vital role in the management of protocol and the secretarial organisation of the congress. The social side of the congress was, in fact, one of the causes of the long and unexpected delay in producing a result, for Metternich at least sometimes subordinated business to pleasure.

The major points of friction occurred over the disposition of Poland and Saxony, the conflicting claims of Sweden, Denmark, and Russia, and the adjustment of the borders of the German states. In general, Russia and Prussia were opposed by Austria, France and England, which at one point (January 3, 1815), went so far as to conclude a secret treaty of defensive alliance. The major final agreements and decisions of the congress were as follows.

In return for acquiring Poland, Alexander gave back Galicia to Austria and gave Thorn and a region around it to Prussia; Kraków was made a free town. The rest of the Duchy of Warsaw was incorporated as a separate kingdom under the Russian emperor's sovereignity. Prussia got two-fifths of Saxony and was compensated by extensive additions in Westphalia and on the left bank of the Rhine River. It was Castlereagh who insisted on Prussian acceptance of the latter territory, with which it had been suggested the king of Saxony should be compensated.

Castlereagh wanted Prussia to guard the territories of the Rhine region against France and act as a buttress to the new Kingdom of the Netherlands, which comprised both the former United Provinces and Belgium. Austria was compensated by Lombardy and Venice and got back most of Tirol, Bavaria, Wurttemberg, and Baden, on the whole, did well. Hanover was also enlarged. The outline of a constitution, a loose confederation, was drawn up for

Germany- a triumph for Metternich. Denmark lost Norway to Sweden but got Lauenburg, while Swedish Pomerania went to Prussia. Switzerland was given a new constitution.

In Italy, Piedmont absorbed Genoa; Tuscany and Modena went to an Austrian archduke; and the Duchy of Parma and Piacenza was given to Marie-Louise, consort of the deposed Napoleon. The Papal States were restored to the pope, and Naples went to the Sicilian Bourbons. Valuable articles were agreed to on the free navigation of international rivers and diplomatic precedence. Castlereagh's outstanding efforts to abolish the slave trade were rewarded only by a pious declaration.

The Final Act of the Congress of Vienna comprised all the agreements in one great instrument. It was signed on June 9, 1815, by the "eight" (except Spain, which refused as a protest against the Italian settlement). All the other powers subsequently acceded to it. As a result, the political boundaries laid down by the Congress of Vienna lasted, except for one or two changes, for more than 40 years. The statesmen had successfully worked out the principle of a balance of power.

However, the idea of nationality had been almost entirely ignored, necessarily so because it was not yet ready for expression. Territories had been bartered about without much reference to the wishes of their inhabitants. Until an even greater settlement took place at Versailles after World War I, it was customary for historians to condemn the statesmen of Vienna. It was later realized how difficult their task was, as was the fact that they secured for Europe a period of peace, which was its cardinal need. However, the statesmen failed to give to international relations any organ by which their work could be adapted to the new forces of the 19th century, and it was ultimately doomed to destruction.

Acitvitiy 9.7

1. Explore the internet and discuss briefly the consequences of the congress of Vienna.

Unit Summary

A fully developed capitalist system in the present western world emerged only after the Industrial Revolution of the nineteenth century. Nevertheless, the industrial revolution was not the only factor for the emergence of modern capitalist society.

A series of events occurred before the industrial revolution and contributed to the growth and consolidation of capitalism. The earliest of these events was the English Revolution of the seventeenth century. The English revolution was a bourgeois revolution. It destroyed feudal autocracy and cleared the way for the rapid growth of capitalism in England.

Similar revolutions also took place in North America and France. In North America, the revolution took the form of a war of Independence which was fought to liberate the 13 colonies of North America from British rule. However, the war had results that were far beyond this objective. It created a new nation called the USA and facilitated the growth of capitalism in that new nation.

The American war of Independence also provided an immediate cause for the French revolution of 1789. In fact, before the American war of Independence, the intellectual movement called *Enlightenment* had created a revolutionary situation in France. Thus, the two events inspired the French Revolution's outbreak, which destroyed the old feudal system and stimulated rapid capitalist growth in France.

The French Revolution was important not only to France but also to the world. It became a source for new ideas and principles like liberty and equality. Napoleon's conquests spread these new ideas and principles to various corners of his European empire. However, his rule awakened nationalist feelings among the conquered peoples and states of Europe and finally brought about the downfall of the Napoleonic Empire.

Unit Review Questions

Part I: Multiple Choice Item. Choose the best answer.

1. The two privileged classes in France before the revolution were:
   A. nobility and peasants
   B. nobility and bourgeoisie
   C. nobility and clergy
   D. clergy and bourgeoisie
2. What was the fundamental cause of the French Revolution of 1789?
   A. The American war of Independence
   B. Food shortage caused by poor harvest
   C. The Enlightenment
   D. Injustices under the old feudal order
3. The battle that marked Napoleon's final defeat was:
   A. Leipzig
   B. Jena
   C. Waterloo
   D. Trafalgar
4. Which of the following was not the effect of the American War of Independence?
   A. It liberated the American people from British rule
   B. It influenced the French and Latin Americans
   C. It abolished slavery
   D. It created the USA
5. The action which marked the outbreak of the French Revolution in 1789 was related to the:
   A. French bourgeoisie
   B. poor people in Paris
   C. peasantry
   D. merchants of Paris
6. Napoleon Bonaparte met the strongest and most challenging resistance of all in
   A. Prussia
   B. Austria
   C. Russia
   D. Egypt

Part II: Short Answer

1. Browse the internet and find the consequences of the French Revolution. Then, discuss your findings in groups.
2. Discuss some of the reforms and changes introduced by Napoleon.

GLOSSARY

***Abbaa*:** father, master of a ceremony/ religion.

***Abbaa Gadaa*:** Prime Councilor, Master of *Gadaa* period, *Gadaa* leader.

***Abbaa Muudaa*:** father of anointing.

***Abba Duulaa*:** commander in chief .

Balabbat: hereditary owner of rist land; or is an appointee at district level by the state to serve as subordinate land administrator or local land lord.

Balambaras: head of the amba' a low-level administrative title.

Butta Cermony: the cermony occured every eight years by the Oromo,when power transfered from one *Gadaa* grade to the next.

Chaffe: the Oromo *Gadaa* assembly.

***Dejjazmach*:** Politic-military title literally meaning commander of the gate.

***Etege*:** equivalent to Queen.

***Fitawurari*:** Politic-military title literally meaning commander of the vanguard.

***Gabbar*:** tribute paying peasants either in kind or many.

***Gadaa*:** an Oromo indigenous, traditional socio-political system through which the Oromo society exercise self-governance.

***Geber*:** agrarian tribute, invariably paid in kind, tax.

***Gult*:** non hereditary right to collect tribute given to officials.

Guddifacha: a form of parent adopting a child Oromo family.

***Grazmach*:** Politic-military title literally meaning commander of the left.

***Jeberti*:** the Ethiopian Muslim merchants of the 19th the and early 20 centuries.

***Janissaries*:** a member of the Turkish infantry forming the Sultan's guard between the 14th and 19th centuries.

***Kawo*:** Tittle for King of Wolaita, Gamo and other Omotic people.

***Luwa*:** is an age grade system of Sidama where each grade rotates every 8 years.

***Manor*:** Villages during the medieval European.

***Moggasa*:** was a system of adopting non-Oromo community into Oromo clan.

Odaa: a sycamore tree chosen for the performance of religious rituals as well as political actions.

***Negadras*:** head of merchant, later chief government official in charge of the collection of customs.

***Nigus*:** King.

***Qaalluu*:** Oromo religious leader. He leads ritual performances and prayers, anoint the participants as a religious piety. His gosa and he are believed to be the 'eldest'.

He is seen as a custodian of the waqeffanna and the guardian of the harmonious functioning of the *Gada* system.

***Qegnazmach*:** Politic-military title literally meaning commander of the right.

***Ras*:** 'head', the highest traditional title next to *Nigus*.

***Rist*:** a lineage system of land ownership, giving usufruct right to the claimant; in the 20th century, and rist assumes the meaning of absolute private property.

***Tato*:** tittle for King of Kafa and Yem People.

***Sera*:** a set of cultural norms regulating the social structure of the society (Law).

***Woma*:** Tittle for King among Kambata, Sidama, Tambaro, Halaba and others.