

CONTENTS

Page

UNIT ONE: EARLY HUMAN BEINGS, THE NEOLITHIC REVOLUTION AND EMERGENCE OF STATE

Introduction	1
1.1. Meaning of Prehistory and History	1
1.2. Early Human Beings and the Neolithic Revolution	6
1.3. Emergence of States	12
1.4. Peoples and Languages of Ethiopia and Africa	15

UNIT TWO: ANCIENT AND CLASSICAL WORLD CIVILIZATIONS

2.1. General Survey of Ancient World Civilizations	28
2.2. The Rise and spread of Christianity	38
2.3. The Aksumite State	40
2.4. The Rise and Expansion of Islam	46

UNIT THREE: STATES IN THE ETHIOPIAN REGION AND THE HORN OF AFRICA UP TO 1529

3.1. The Zagwe Kingdom	58
3.2. The Christian Highland Kingdom under Yekuno Amlak and his Successors	62
3.3. Peoples and States in the Ethiopian Region and the Horn of Africa up to 1529	66
3.4. The Dominance of the Christian Highland Kingdom over the Ethiopian Region and the Horn of Africa	72

UNIT FOUR: MEDIEVAL EUROPE AND DEVELOPMENT OF EARLY CAPITALISM

4.1. Medieval Europe	78
4.2. Developments of Early Capitalism	88

UNIT FIVE: INTER-STATE CONFLICTS IN THE HORN OF AFRICA AND THE OROMO POPULATION MOVEMENT

5.1. Relations between the Muslim Sultanates and the Christian Highland Kingdom up to 1529	99
---	----

5.2. Dominance of the Sultanate of Adal in the Ethiopian Region and the Horn of Africa	103
5.3. Oromo Population Movement and Expansion	105

**UNIT SIX: THE CHRISTIAN KINGDOM AND PEOPLES
AND STATES IN THE REST OF THE
ETHIOPIAN REGION (1543-1855)**

6.1. Catholicism and the Christian Kingdom	117
6.2. The Gondar Period	119
6.3. The Zemene Mesafit (The Era of Warlords)	123
6.4. Peoples and States in the Southern, Western, Central and Eastern Ethiopia Region	127
6.5. European Explorers in the Ethiopian Region in the First Half of the Nineteenth Century	137

**UNIT SEVEN: PEOPLES AND STATES IN PRE-COLONIAL
AFRICA AND THE TRANS-ATLANTIC SLAVE
TRADE UP TO 1800**

7.1. Mamluk Egypt	143
7.2. Kongo	151
7.3. The Khoi-Khoi	152
7.4. The Trans-Atlantic Slave Trade	154

**UNIT EIGHT: INDUSTRIAL CAPITALISM AND
THE WESTERN WORLD**

8.1. Consolidation of Capitalism in Modern Europe	160
8.2. The English Revolution	162
8.3. The Enlightenment	165
8.4. The American War of Independence	168
8.5. The French Revolution	171

HISTORY

STUDENT TEXTBOOK

GRADE 9

Revised by:

Wondu Teklemadhin

Oljira Tujuba

Edited by:

Berhanu Lemeso

Reviewed by:

Temesgen Gudina

Mega Publishing Enterprise

Addis Ababa, 2005

© Ministry of Education, 2005

First Published, 1999
Revised Edition, 2005

UNIT ONE

EARLY HUMAN BEINGS, THE NEOLITHIC REVOLUTION AND EMERGENCE OF STATE

Introduction

This unit deals with the objectives and methods of the study of history. It also tries to outline the process of human evolution and identify the major achievements of the Neolithic Revolution. The historical origin and development of states is also explained in the unit. Finally, it deals with the linguistic classifications of the various nations and nationalities of Ethiopia and the peoples of Africa.

Objectives

After learning this unit, you will be able to:

- explain the objective and methods of studying history;
- describe the process of human evolution;
- analyze state formation
- analyze the interrelations of the nations, nationalities, and peoples of Ethiopia.

1.1 Meaning of Prehistory and History

Terms to know

Archeology	Chronology	Inscriptions	Pre-history
Century	Fossils	Oral Traditions	

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

History helps us to know about the past, to understand the present and to foresee the future developments. It also helps us to have a broad understanding of national and international issues including democratic principles and nationalism. History can also help us to develop the necessary skill for collecting and analyzing informations to reach at conclusions.

Prehistory is the study of distant past. It is the study of events before human society developed the art of writing. **Archaeology** is the science in which archaeologists dig out material objects and **fossils** of the past. It helps us in the study of prehistory. Fossils are the remains of dead plants, human beings and animals. The study of fossils and other material remains of the past helps us to reconstruct what happened before writing started. Unlike prehistory, however, the subject of history mainly deals with the past beginning from the time when writing and recording started.



Figure 1.1 Artefacts and fossils

General Sources of History

History is supported by evidences which are obtained from several sources. The general sources of history are divided into two i.e *primary and secondary sources*.

Primary sources are original materials that have direct relations to the events they describe. These are original written materials, such as accounts of direct witness or observation of an event. Monuments, tools, ornaments and coins are also primary sources. Primary sources are more reliable than secondary sources.

Secondary sources do not have direct relations to the events they describe. Examples of secondary sources are history books, oral traditions, novels and plays.

History can only be written on the basis of information collected from the above two types of general sources. Historians are expected to carefully use them in writing the history of a given society such as that of the Ethiopian region.

Exercise Questions

- ❖ Which of the following sources is more reliable?
a. monuments b. novels c. oral traditions
- ❖ The remains of dead plants, animals and human beings are:
a. archeology b. fossils c. secondary sources

General Sources of Ethiopian History

The most important primary sources of Ethiopian history, are fossils, ruins of buildings, inscriptions, chronicles and documents such as letters and codes of laws. The old inscriptions and documents about Ethiopia were written in Sabeian, Geez, Amharic, Arabic, Greek and other European languages. The major part of

secondary sources for the study of Ethiopian history are history books, novels, plays and oral traditions.

Oral traditions are informations transmitted by word of mouth from generation to generation. It is also one of the main sources for the study of Ethiopian history.

Activities 1.1

- ❖ Identify the primary and the secondary sources:
chronicles, plays, coins, novels, oral traditions, fossils, letters, history books

Dating in History

- ❖ Find out on what basis the national Ethiopian Calendar was devised.
(Group Work)
- ❖ Name the different calendars that you know.
- ❖ What is the *Hejira*?

Events occur in time. But their duration in time could be short or long. If so, how could we express the duration of events in time? We express the duration of events in time by using certain units. These units are called *decade*, *century*, and *millennium*. A period of ten years is called a decade, that of the hundred years, century, and one thousand years millennium.

In writing history, past events are organized according to their sequence in time. The sequence of events in time is called *chronology*. Calendars help us to put events in a time chronology. There are different kinds of calendars. But two of

them are widely used all over the world. These are the Gregorian and Islamic calendars.

According to the Gregorian calendar, time is counted forward and backwards from the time of the birth of Jesus Christ. In this case, the time before the birth of Christ is referred to as BC (Before Christ), whereas the time after the birth of Christ is expressed in A.D. (a Latin term, "Anno Domini"), meaning "in the year of the Lord.

The Islamic Calendar follows the event called the Hejira to count time forwards and backwards. The Hejira was the flight of the prophet Mohammed from Mecca to Medina in 622 AD. Hence, B.H, stands to the years before the Hejira and A.H, refers to the years after the Hejira.

Apart from the above two ways, we can also refer to the time in the past in terms of B.P (Before present). B.P is mostly used to refer to very distant times in the past.

Note:

The years from 600 AD to 699 is in the 7th century. Therefore, Hejira is in the 7th century A.D according to the Gregorian calendar. Similarly, 1805 is in the 19th century.

Activities 1.2

- ❖ The Gregorian uses the time of the
 - a. birth of Jesus Christ
 - b. death of Jesus Christ
 - c. birth of Moses
 - d. death of Abraham
- ❖ The year 1855 is found in the
 - a. 18th century
 - b. 19th century
 - c. 20th century
 - d. 17th century

The Writing of History

The world's oldest written history comes from China. Archeologists have discovered records of Chinese history written before 1000 BC.

Western historical writing began in ancient Greece. The first Greek historian, Herodotus (484-425 BC) was known as the "Father of History". His most famous successor, Thucydides (thū'sid' ə dē'z') wrote critically and accurately.

Most Historians use certain basic methods in writing history. First, they select an issue or a topic from the past period. Next, they read different source materials. Then they interpret the information obtained from these sources. Finally, they write the history in a simple, readable, attractive and objectively.

1.2 Early Human Beings and the Neolithic Revolution

Terms to know

Australopithecines	Creationist	Genus Homo	Stone age
Bipedal	Domestication	Hominids	
Civilization	Evolution	Species	

The Evolution of Human Beings

There are two different theories about the origin of human beings: the *creationist theory* and *scientific theory*. According to the creationist view, human beings were created by God. The scientific theory explains that human beings developed from lower beings through a slow and natural process of changes. This is called the theory of evolution. The theory of evolution was described by the English scientist, Charles Darwin (1809 - 1882).

He developed the theory in the middle of the 19th century. Eventually the theory was widely accepted by the scientific communities.

Hominids

Human beings belong to the species called *Homo sapiens*. These species belong to the hominid family. Hominids were the ancestors of human beings. They appeared about 25-40 million years ago. One group of hominids was called Australopithecines (Southern ape). They were the earliest human species that appeared in Africa around 6 million years ago.

The oldest of Australopithecines is *Sahelanthropus tchadensis*. Fossils of this species were discovered in northern Chad, in 2001. 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*, known as Lucy, was found at Hadar, in the Afar region in 1974. It is estimated to be 3.18 million years old. Lucy's fossils are the most complete so far found. Remains of *Australopithecus africanus*, aged 2.5 million years, were discovered at Taung, South Africa in 1924.

Australopithecines had small brains and large faces and jaws. *Australopithecus afarensis* was bipedal (walked on two feet with up right position) and appears to have been the ancestor of human beings from among the Australopithecines.

Genus Homo and the Appearance of Modern Human Being

Three different species belong to genus *Homo*. They are *Homo habilis*, *Homo erectus* and *Homo sapiens*.

Homo habilis (handy human beings) is considered to be the oldest human being. This species had lived in Africa about 2 million years ago. Fossils of *Homo habilis* were found at Olduvai Gorge in Tanzania, at lake Turkana in Kenya and in the Omo valley in Ethiopia.

Homo erectus (up right walking human being) appeared about 1 million years ago in Ethiopia. Fossils of this species were found in the Omo Basin, Melka-Kunture, Konso - Gardula and Middle Awash in Ethiopia and also in Java (now Indonesia) as well as near Peking in China

Homo sapiens (wise human being) was very similar to modern human being. It appeared first in Africa at about 100,000 years ago. Fossils of this species were found in the Awash and Omo valleys and in the areas near Dire Dawa.

Modern Human beings appeared about 40,000 years ago. They are different in many ways from their ancestors. They have large brains, are bipedal and walk erect. They think and excute complicated ideas. They use language, develop culture, invent tools and use them effectively. They transmit knowledge from generation to generation.

Activities 1.3

- ❖ Which species appeared first?
 - a. sapiens b. erectus c. habilis
 - d. none
- ❖ Which one is not a characteristic of modern human

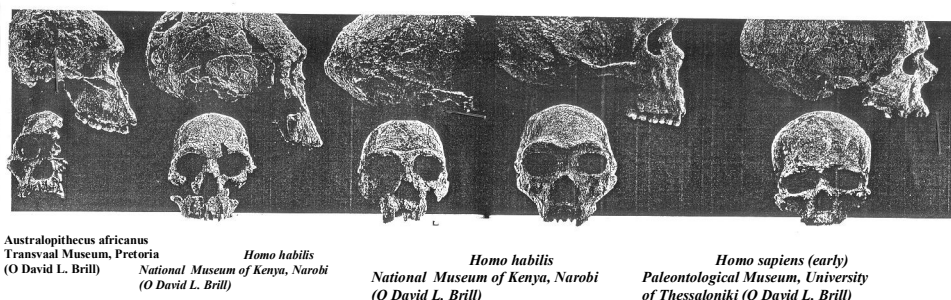


Figure 1.2

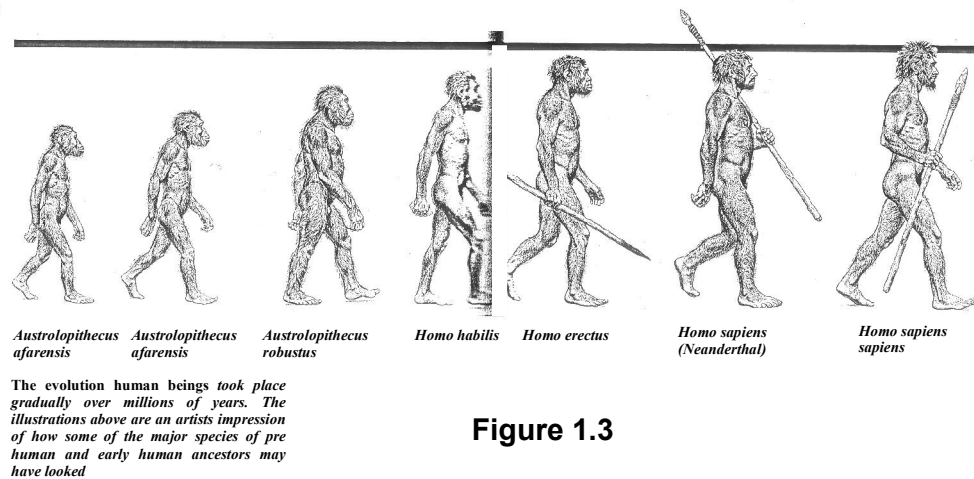


Figure 1.3

The East African Rift Valley seems to have been the home of human evolution. Rich archeological evidences were found in the Awash and Omo valleys in Ethiopia, in the Kenyan part of the Rift Valley and the Olduvai Gorge in Tanzania.

Hominids and Homo sapiens first appeared in Africa and then later moved out into Asia Europe and the Americas. Hominid Archeological sites outside Africa are those of Mesopotamia, Palestine, France, Germany, India and Peru.

The Neolithic Revolution and the Emergence of Communities and Societies

The life of human beings in general is divided into two major periods. The first was the period of hunting and gathering. This was a long period when human beings got their food by hunting wild animals and gathering wild fruits. The second was the period of civilization which emerged as a result of the beginning of farming, human settlement, social division of labour and urbanization. Indeed, civilization is the sum total of human achievements in economic, political, social and cultural spheres of life.

The Stone Age

- ❖ What does Stone Age mean?
- ❖ Which one was the longest of the three Stone Ages?

In the transition from the period of 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 long period of time was called the stone age. The stone age is further divided into three periods. These are the Paleolithic Age, the Mesolithic Age and the Neolithic Age.

The Paleolithic and Mesolithic Ages

The Paleolithic age was the longest of the above ages. It lasted until about 11,000 years ago (around 9,000 BC). During this period, early human beings began to use language. They made the first crude stone tools known as hand- axes and discovered fire. People lived in caves.

The Mesolithic age was a transitional period between Paleolithic and Neolithic Ages. It lasted from 9000 BC. to 8000 BC.

Activities 1.4

- ❖ Why were the tools of early human beings made from stone and not from some other material?

The Neolithic Revolution and Its Achievements

The *Neolithic* Age started from about 8,000 BC and lasted until about 4,000 BC. A great revolution took place during this age. It is known as the Neolithic Revolution. The prerequisites for civilization were laid during the Neolithic

Revolution. During this period, human beings domesticated plants and animals. Farming was introduced and human beings began to produce food. This was followed by a sedentary way of life.

As a result of sedentary life, communities and societies were formed. Stone houses were built. Religious houses and granaries were constructed. New and better tools like the hoe, the yoke, the wheel appeared and the use of animals helped human beings to produce more food.

The production of surplus food led to population increase and Competitions among communities over crop and grazing fields led to conflicts. The production of surplus food also led to specialization in different crafts. Some began making clay pots and baskets. Others wove clothes, carved religious idols, produced spears and began shaping gold, copper and bronze.

In short, the Neolithic Revolution made human beings food producers and community dwellers.

Places and Archaeological Sites of the Neolithic Revolution

It is believed that the domestication of plants and animals took place in parts of Ethiopia about 6000 years ago. Among the domesticated plants were *teff*, *dagussa*, *nug* and *enset*. Important archeological sites for the domestication of plants and animals are found near Aksum, in Tigrai and around Lalibela. There are also similar archological sites near Chercher in Hararghe and near Metehara in Shewa.

The major archeological sites for the domestication of plants and animals in the rest of the world are found in Palestine and Mesopotamia in the Near East, the Nile valley in Egypt, in parts of Tropical Africa, the Yangtze Kiang valley in China, the Indus valley in India and parts of the Americas.

Activities 1.5

- ❖ Which period comes last?
 - a. Paleolithic
 - b. Neolithic
 - c. Mesolithic
 - d. Middle Stone Age
- ❖ Which of the following age is an age in which humanbeings began the use of language?
 - a. the Paleolithic Age
 - c. the Neolithic Age

1.3 Emergence of States

Terms to know

inscription	Theocratic
temples	Tribute

Theory of the Emergence of States

Human societies did exist in some form of organization before the emergence of state. However, the state was different from all earlier human organizations in that it had (i) definite territorial area, (ii) large group of people, and (iii) a government that can use force to make people obey.

There are different theories about the emergence of states. One of these theories is related to religion. Human beings introduced the concept of religion when they were living in caves. As religion developed, priests appeared in early societies. They began to play central roles in spiritual and administrative spheres of life. Priests were performing fertility prayers and healing sick people. They also supervised the construction of irrigation canals, predicted the rise and fall of water

levels and devised calendars. They collected tributes from farmers in the name of temples where gods and goddesses were kept.

As early society was divided economically into higher and lower classes, priests occupied key position in the emerging state. Early states were known as theocratic states. They were basically ruled by priests.

Soon afterwards, however, village chiefs gradually replaced priests with the emergence of markets. These chiefs had the power of collecting tributes and keeping the security of villages and the markets around them.

This development marked the appearance of states.

Activities 1.6

- ❖ What is the difference between state and government?
- ❖ Could you guess any other way through which early states emerged?

Emergence of States in the Ethiopian Region and the Horn of Africa

- ❖ What kind of tributes could have been given to the early chiefs by the members of their communities?

The beginning of agriculture was one of the factors for the emergence of complex communities. The division of these communities into economic classes led to the formation of early states throughout the Ethiopian region.

The growth of internal and external trade speeded up the formation and development of these states. Each state in this region had direct relationship with its immediate neighbours. They were involved in external trade. As internal trade

routes led their ways across different areas, keeping the security of merchants and collecting taxes became the duties of traditional warriors and war leaders.

These warriors were the future rulers of the traditional societies. They had the power to control important resources in their respective areas. They started to monopolize clay soil for making pottery, salt pans and hot water springs both for human and animal feeding as well as healing animal diseases. Early states which controlled these natural resources and local trade routes could easily accumulate wealth. The whole duty seems and have been taken over by rulers of these states, their trade agents, or their administrative bodies.

External trade also linked some of these states with other civilized parts of the world like Egypt and Arabia.

Activities 1.7

- ❖ How could the emergence of markets and trade routes help for the rise and development of early states?
- ❖ Explain the major duties of the leaders of early states?

First Historically Known States in the Ethiopian Regions and the Horn of Africa

Punt

Punt was one of the ancient states of the Horn of Africa which existed in the third millenium B.C. Historical evidence about the existence of this state was found in the Egyptian sources. According to this evidence, the territory south of Egypt was known to the ancient Egyptians as the land of punt. However, the exact location of punt and its territorial limit is not known. Many scholars suggest that the present-day Ethiopia, Somalia and Eritrea were part of the punt state. Ancient Egyptians maintained trade relations with the land of punt. The trade was conducted by land and sea routes.

Damat

Damat existed just before the rise of Aksum. Its center was little to the south of the town of Aksum. Information about this state comes from local archeological sources. Some of Damat's rulers used the South Arabian political and religious title called Mukarib. This indicates that Damat had established external relations with South Arabia. This can be understood from local inscriptions left by one of its *rulers around* fifth century B.C. Damat used the port of Adulis on the Red Sea coast.

Activities 1.8

- ❖ Draw a map of the Horn of Africa and indicate where the early states of Punt and Damat might have been located?

1.4 Peoples and Languages of Ethiopia and Africa

Nations and Nationalities of Ethiopia

Terms to know

Clan	Linguist	Native	Super family
Contiguous	Nations	Oppress	Tribe
Extinction	Nationalities	Poverty	

Activities 1.9

- ❖ How does the Federal Constitution of Ethiopia of 1995 define nation and nationality under Article 39, Number 5 ?
- ❖ List down the major classifications of the nations and the nationalities of Ethiopia on the basis of language.

Ethiopia is the land of diverse nations and nationalities. What are nations and nationalities? In pre – class human society, human beings were organized into clans and tribes. This was the case in the distant past. Clan is a small group of individuals closely related by blood. Members of a clan married outside the group. The members of a clan also descended from a common ancestor, and have a common family name. Among the characteristics of clan the most important were: first, the absence of private property and classes; second, the practice of primitive collectivism, or collective labour and consumption; third, common ownership of the basic means of production; and finally equality of members in communal affairs. Clans were the basic socio – economic units of primitive society.

Another pre-class mode of human organization was the tribe. Tribe is made up of individuals related by blood but divided into clans. The members of a tribe intermarried among themselves. A tribe with highly developed clan structure had also tribal government in the form of tribal councils, and military and civilian chieftains.

The transition of pre-class society into class society led to the emergence of nationalities. Nationalities and nations are modes of human organization that belong to class societies. Nationalities appeared immediately before nations, and emerged within the first class societies. Nation is a group of people who live in the contiguous territory that can be identified, speak a common language, share the same culture or customs, have a common psychological make- up and identity, and economically united. On the other hand, nationality is a group of people who

have the above characteristics except for the fact that they are found at a relatively lower level of economic development.

At present, both nations and nationalities are found in Ethiopia. For a list of some of the nations and nationalities of Ethiopia, see the following chart.

Chart 1.1 Nations and Nationalities in Regional States of Federal

Democratic Republic of Ethiopia

Regions	Tigrai	Afar	Amhara	Oromia	Somali	Benishagul Gumuz	Southern Nations Nationalities and Peoples	Harari	Gambella
Nations and Nationalities	Erob Kunama Tigrai	Afar Argobba	Agaw Amhara Argobba Oromo	Oromo	Somali	Berta Gumuz Komo Ma'oo Shinasha	Alaba Bana Basketo Burji Bula Dasanech Dawro Dime Dizi Doko Gamo Gidole(Darashe) Goffa Gurage Hadya Hamer Kaffacho Kambata Konso Korre Sidama Konta Malle Mursi Nao Shekacho Walayta Yem	Afar Argobba Harari Oromo	Anuak Majengir Nuer

Activities 1.10

- ❖ Discuss in group why most of the time Ethiopia is referred to as the country of the museum of peoples.
- ❖ What is a dead language? Give an example.
- ❖ Locate the approximate home of the Cushitic, Semitic, Omotic and Nilo-Saharan people of Ethiopia on a map.

Linguists divide languages into super families and families. In line with this the nations and nationalities of Ethiopia speak languages that belong to two super-families. These are the Afro- Asiatic and the Nilo-Saharan super-families. 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

- A. **Cushitic:** Ethiopia is predominantly inhabited by Cushitic language speakers who are the majority in the country. The major speakers of this family include: Afar, Agaw, Alaba, Burji, Darashe, Gedeo, Hadya, Kambata, Konso, Oromo, Sidama and Somali.
- B. **Semitic:** the speakers of this family include: Amhara, Argobba, Gurage, Harari, Tigray, Silte, Gafat and Zay. The Geez language also belongs to this family.
- C. **Omotic:** its speakers include mainly peoples living in the Southern Nation, Nationalities and Peoples regional state. Most of them live in and around the Omo river basin. The Shinasha and Anfillo, who are living far

away from the Omo basin in Gojjam (currently in Benishangul-Gumuz region) and Wallaga respectively are exceptional. The main speakers of this family include: Gamo, Goffa, Gimira, Kaffa, Cho, Konta, Dawro, Walayta, Yem, Dorze and Maji. Beside the major groups there are also other speakers of Omotic language whose numbers are very small like the Bana, Basketo. Dizi, Gidicho, Hamer, Geleb, Kachamo, Karo, Koyra, Male, Nao, Oyda, and Zayse.

II. Nilo - Saharan Super - Family

- A. **Chari-Nile:** this family includes languages of the people of Anuak Nuer, Mi'en, Majengir, Berta, Kunama, Mursi, Surma and Tirma.
- B. **Koman:** includes the peoples of Gumuz, Koma, Sese, Ma'o, and Komo.

In Ethiopia the speakers of the Nilo-Saharan super-family are mainly living 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. The following chart gives a more detailed list of speakers of Ethiopian languages.

Chart 1.2. Some Languages of Ethiopia Under Different Families and Super - Families

Afro-Asiatic Super - Family				Nilo-Saharan Super - Family
	Cushitic	Omotic	Chari-Nile	Koman
Amhara	Afar	Bana	Anuak	Gumuz
Argobba	Agaw	Basketo	Berta	Koma
Gurage	Alaba	Bench	Kunama	Langa
Harari	Arbore	Dime	Kwegu	Northern Mao (Kere)
Tigrai	Bayso	Dizi	Mi'en	Sese

Silte	Burji	Gamo	Majengir	Komo
Zay	Busa	Geleb	Murle	
Geez	Darashe (Gidole)	Gidicho	Mursi	
	Dasanech	Gofaf	Nuer	
	Erob	Hamer	Surma	
	Gawada	Kachamo	Tirma	
	Gedeo	Kaffacho	Zilmamu	
	Hadya	Karo		
	Kambata	Konta		
	Konso	Koyra		
	Oromo	Dawro		
	Sidama	Male		
	Somali	Southern Mao		
	Tsemai	(Anfillo)		
		Nao		
		Oyda		
		She		
		Shekacho		
		Walayta		
		Yem		
		Zayse		

Out of the great number of the languages of Ethiopia, few have already disappeared, and some are close to death. This is because of the decreasing number of their speakers. Gafat is an example of a language that has disappeared. For a short list of some Ethiopian languages in danger of extinction at present, see the following chart.

Chart 1.3. Some Languages of Ethiopia in Danger of Extinction

Cushitic	Omotic	Semitic	Nilo-Saharan
Amuru	Ganza	Argobba	Gabato
Bayso	Hozo	Geez	Kwama

Birale Girara Kunfal	Kachama Karo Nayi Southern Mao (Anfillo)	Zay	Kwegu Opuuo Shabo
----------------------------	---	-----	-------------------------

Therefore, we can say that Ethiopia is a multi-national state. The nations and nationalities of the country speak variety of languages and practice diverse cultures. They have lived side by side, interacting with each other. They have had many common experiences including the class oppression they have suffered. But very recently conditions have began to change and the national oppression has started to fade away. In particular, the democratic changes which are introduced to Ethiopia after 1991 have ensured the equality of the nations and nationalities of the country. This and other democratic rights are guaranteed by the Ethiopian Federal Constitution of 1995.

However, most of the peoples of Ethiopia are living in a deep poverty. What are the causes of this poverty and how could the people of Ethiopia alleviate the poverty they are immersed in?

Peoples and Languages of the Horn of Africa

Do you know the countries which constituted the Horn of Africa? The Horn of Africa is located in East Africa. The region consists of Ethiopia, Eritrea, Djibouti and Somalia. Diverse peoples live in this region. The people of this region have been interacting for long period of time and are related to each other in many ways.

The peoples of the Horn of Africa also speak languages that belong to the two super-families spoken in Ethiopia. It is believed that a small minority of Bantu speaking peoples live in Southern Somalia. The Bantu language belongs to the Niger-Congo super-family. Outside Ethiopia, the speakers of the Nilo-Saharan super-family are found in Eritrea, where we have the Kunama people. In this case we can say that Eritrea, Djibouti and Somalia are virtually the home of the speakers of the Afro-Asiatic super-family. Of the three families of this super-family, only two of them are spoken in these countries. They are the Semitic and Cushitic families. Accordingly, the Tigrigna and Tigre speakers of

Eritrea belong to the Semitic family. The Beja, Bilen, Saho, Afar and Somali peoples of the region belong to the Cushitic family of languages.

Peoples and Languages of Africa

Activity 1.11

- ❖ Are all languages spoken in Africa today native to the continent?
Discuss in group.

Africa is a vast continent inhabited by peoples who speak variety of languages. Linguists tell us that over 1000 different languages are currently spoken over the continent. These languages are interrelated to each other. Linguists describe the degree of the relationships among these languages by using some root words. Languages belonging to the same group share certain basic vocabulary or words. Based on this they classify the peoples of Africa into the speakers of four super-families of languages known as Afro-Asiatic, Nilo-Saharan, Niger-Congo and Khoisan. Out of these, the speakers of Afro-Asiatic and Nilo-Saharan super-families are found in the northern, north-eastern and central Africa, in the Sahara desert and the upper Nile valley, and in the Horn of Africa. The rest of the continent is dominated by languages of the Niger-Congo super-family. The languages of the smaller Khoisan super-family are spoken in a few areas of southern Africa. Based on rough estimates the Niger-Congo super-family has the largest number of speakers, between 300 to 400 million. Afro-Asiatic has between 200 to 300 million speakers. This is followed by Nilo-Saharan, and finally by the Khoisan, which has between 200,000 to 300,000 speakers. Thus, the population of Africa is the sum total of the speakers of these four super families.

In fact, all languages spoken in Africa are not 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. Later on, the European colonial powers brought their languages to their respective colonies of Africa.

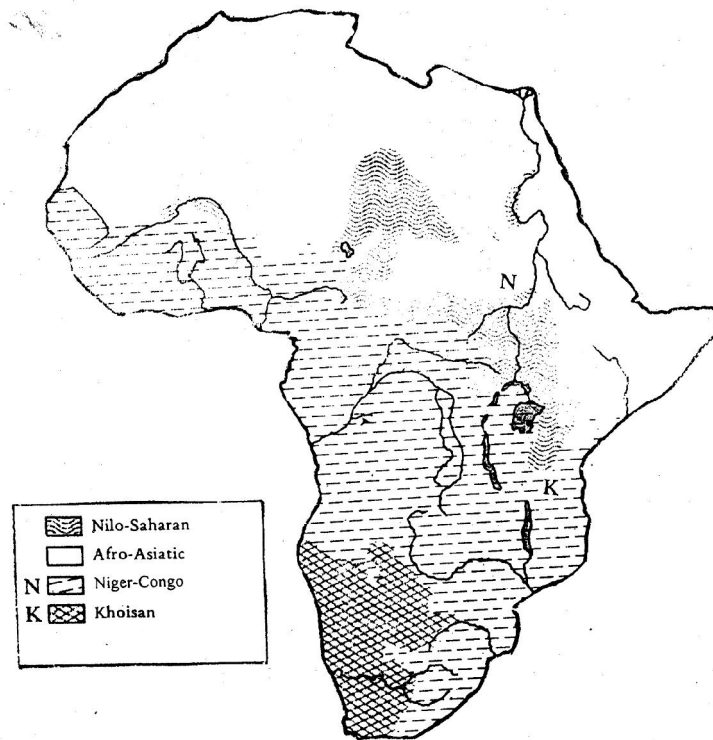


Figure 1.4 Distribution of speakers of the four language super - families of Africa

I. Niger- Congo Super-Family

It has seven main subgroups spoken in West Africa, Central African Republic, Eastern and Southern Africa. The subgroups are: Benue- Congo (including Bantu), West-Atlantic, Mande, Voltaic, Kwa, Adamawa East and Kordofanian.

II. Afro-Asiatic Super -Family

The speakers of this super-family are living in northern Africa, the Sahara, the Horn of Africa and around Lake Chad. Afro-Asiatic is divided into six sub-groups: Ancient Egyptian, Chadic, Berber, Cushitic, Semitic and Omotic. The latter three are spoken in the Horn.

III. Nilo- Saharan Super-Family

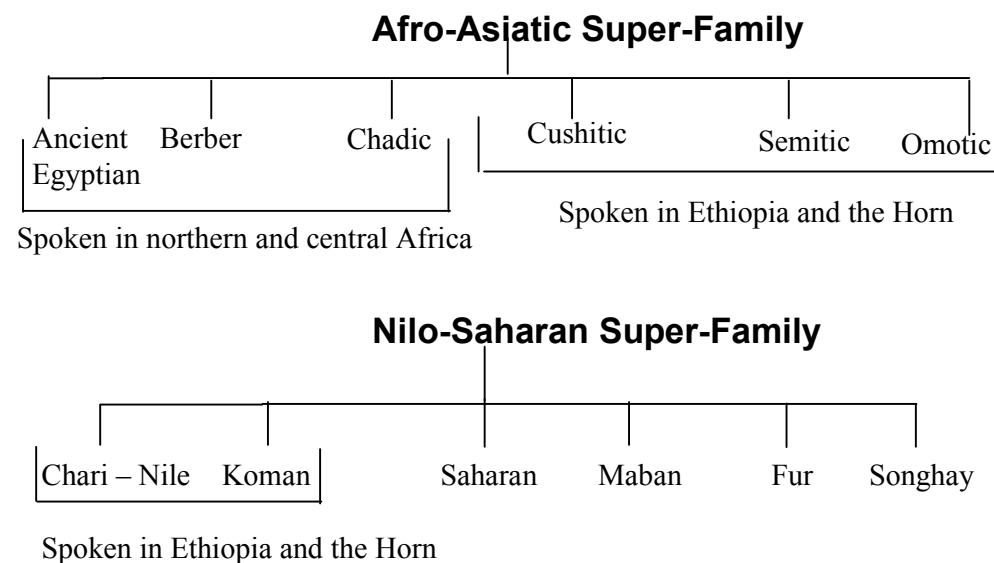
It is divided into six subgroups:

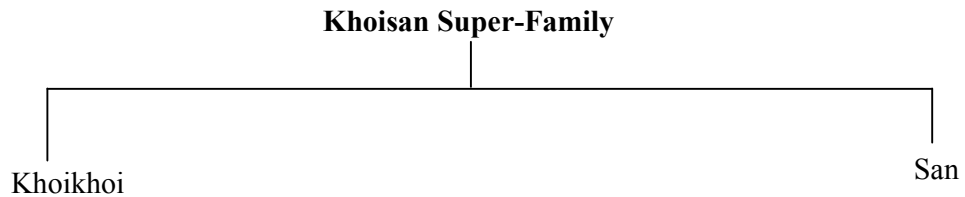
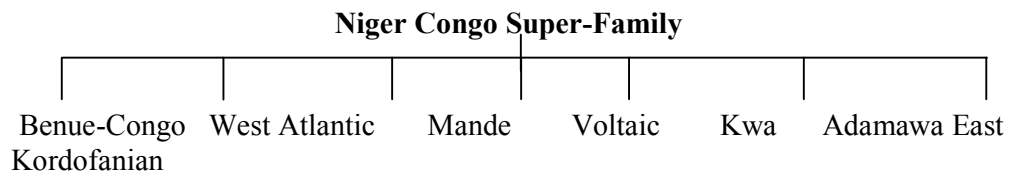
Chari-Nile, Songhay, Saharan, Meban, Koman and Fur. Chari-Nile and Koman are spoken in parts of Ethiopia and the Horn.

IV. Khoisan Super-Family

It has two subgroups: the Khoikhoi and the San. They live in and around the Kalahari desert of northern South Africa, South western Botswana and Namibia.

Chart 4. Super-Families and Families of African Languages





Summary

The peoples of Ethiopia are made up of nations and nationalities that have been interconnected and interacting in their historical past. The Ethiopian peoples and state are the results of the historical development of these interconnections and interrelations. The histories of all the peoples of the Horn of Africa have also been closely connected with those of the nations and nationalities of Ethiopia. So were those of the rest of Africa to a limited extent.

The peoples of Africa in general speak languages that belong to four super-families. These are the Afro-Asiatic, the Khoisan, the Niger-Congo and the Nilo-Saharan super-families. Peoples of the Horn of Africa are speakers of languages that belong to the Afro-Asiatic and Nilo-Saharan super-families. The same is true for the nations and nationalities of Ethiopia. Indeed, the peoples of the rest of the Horn of Africa speak mostly languages spoken in Ethiopia. In Ethiopia, the largest number of speakers are those of the Afro- Asiatic super family. The Afro- Asiatic super- family speakers are further divided into speakers of Cushitic, Omotic and Semitic language families. The Nilo-Saharan super-family speakers are subdivided into speakers of Chari-Nile and Koman language families.

REVIEW QUESTIONS 1

I. Choose the best answer

1. An extinct Semitic language of Ethiopia is
a) Geez b) Gafat c) Zay d) Argobba
2. Most of the Ethiopian peoples speak languages which belong to _____ family.
a) Semitic b) Omotic c) Cushitic d) Koman
3. Identify language that does not belong to Omotic family
a) Dorze b) Konso c) Walayta d) Gamo

II. Give short answers

4. What do we mean by nation and nationality?
5. Describe the major speakers of the Cushitic family of languages in Ethiopia.
6. Give examples of Ethiopian languages in danger of extinction.
7. What are the major linguistic classification of the peoples of Africa?
8. What are the guarantees for the protection of the rights of the nations and the nationalities of Ethiopia?

UNIT TWO

ANCIENT AND CLASSICAL WORLD CIVILIZATIONS

Introduction

In the previous chapter we have tried to look at how human beings passed the stage of primitive life and began an organized way of life. It is this achievement that we call **civilization**. This stage of human development was not achieved uniformly all over the world at the same time. Civilizations developed in different parts of the world at different times. In this unit, we will see some of these civilizations.

Objectives

After learning this unit, you will be able to:

- point out the major achievements of most of the ancient civilizations of the world;
- Analyze the conditions leading to the rise and spread of Christianity;
- give a brief account of the major progresses attained through the Aksumite civilization;
- differentiate the nature of Aksumite relations with the outside world and list the major factors for the fall of the Aksumite civilization,
- Analyze the historical conditions that led to the origin of Islam and the rise of Muslim Arab Empire, and also identify the features of Muslim civilization.

2.1 General Survey of Ancient World Civilizations

Terms to know

Buddhism	Hieroglyphics	Papyrus	Pyramids
Consuls	Hinduism	Pharaohs	Senate
Cuneiform	Logographic	Phoenicians	Shona
Hellens	Mwenemutapa	Polis	Sumerians
			Zoroastrianism

This section will briefly look at major political, economic, social and cultural achievements of ancient world civilizations in Africa, Asia, America and Europe.

I. Africa

Egypt

The civilization of ancient Egypt began at about 3000 BC. It flourished in the Nile Valley of northeast Africa. The majority of ancient Egyptians were poor farmers. They lived in small mud huts. Their main crops were wheat, barely, onion, flax and vegetables produced in the Nile Valley. They were also keepers of cattle, goats and other domestic animals.

The rulers of Ancient Egypt were known as Pharaohs. Their servants, scribes and tax collectors used to supervise peasant labour and production. Peasants undertook irrigational activities. They also engaged in the construction of palaces huge temples and tombs. Thousands of peasants were involved in the construction of large tombs, for the Pharaohs. These tombs are known as pyramids.

Activities 2.1

- ❖ What are pyramids?
- ❖ Why did the Ancient Egyptians construct pyramids?

Ancient Egyptians believe in life after death. The process of preserving the body is called mummification. Mummification later developed into skilled art.

Ancient Egyptians developed the art of writing known as hieroglyphics. It was a pictorial form of writing and one of the oldest of its kind. Hieroglyphics were at first carved on the walls and pillars of palaces and temples. Gradually, however, Egyptians introduced papyrus. Papyrus was a paper like substance. The early Egyptian writings were about religion, such as the "Book of the Dead."

Activities 2.2

- ❖ What are hieroglyphics?
- ❖ What is papyrus?

Ancient Egyptians also advanced Mathematics and medicine. The Great Pyramids and Sphinx are examples of Egyptian architecture. Their art and architecture reflected their religions. Ancient Egyptians had cultural and commercial relations with the Ethiopian region.

Kush

Kush was a kingdom along the Nile River in what is now northeastern Sudan. It existed as early as 2000 BC. and lasted until 350 AD. The kingdom exported slaves, cattle, gold and ivory.

Egypt conquered Kush in the 1500's BC and the Kushites adopted elements of Egyptian art, language and religion. The Kushites conquered Egypt about the eighth century BC. They ruled it until about 670 BC., when Assyrians from Asia invaded Egypt. The Assyrians destroyed Napata, the capital of Kush. The Kushites moved their capital south to Meroe. This kingdom flourished again. The Kushites found iron ore, made iron tools and weapons. Free from Egyptian influence, they developed their own art and architecture, used their own language, invented a system of writing and worshiped their own gods. At about 350 AD. the Aksumite king, Ezana, invaded and destroyed Meroe.

Activities 2.3

- ❖ Explain about the origin of Kush.

Carthage

Carthage, one of the greatest cities of ancient times, stood on a peninsula in North Africa, near the present city of Tunis. Carthage was founded by Phoenician seamen as a trade and shipping outpost at about 814 BC. Carthage grew quickly because of its location and excellent harbors. The city was well protected by a wall stretched across the peninsula.

Carthage was probably the first city state to grow into large empire. Much of western North Africa, southern Spain, Sardinia, Corsica and the western half of Sicily came under Carthage rule. The people of Carthage were more interested in trade than in conquest. When the Romans wanted to take Sicily, Carthage fought and lost three wars called the Punic wars with Rome. It was destroyed during the wars from 149-146 BC and its territory became part of the Roman Empire.

Activities 2.4

- ❖ Who were the founders of Carthage?
- ❖ What were the sources of the wealth of Carthage?

Zimbabwe

People have lived in the region for thousands of years. The Shona people began their rule about 1000 AD. They built a city called Zimbabwe, or Great Zimbabwe. The word Zimbabwe is a shona word means "house of stone". The ruins of the city lie near Masvingo.

During the 1400's a branch of the Shona, called the Karanga, established the Mwenemutapa Empire. This empire included most of what is now Zimbabwe. The Karanga traded ivory, gold and copper for porcelain from China and cloth and beads from India and Indonesia. The Rozwi, a southern Karanga group, rebelled in the late 1400's and founded the Changamire Empire. This empire became stronger than Mwenemutapa Empire, and the Rozwi took over the city of Zimbabwe. The Rozwi built the city's largest structures. The Changamire Empire was in turn defeated by the Nguni people and the city was abandoned since 1450 AD.

II. Asia

Mesopotamia

Mesopotamia included the area that is now eastern Syria, southeastern Turkey and most part of Iraq. The heart of the region was the land between the Tigris and Euphrates rivers. The name Mesopotamia comes from a Greek word meanings "between rivers."

Villages had been established in southern Mesopotamia by about 5000 BC. Sometimes before 3500 BC, new settlers arrived in this region. The area they settled became known as Sumer. The Sumerians began to build the first cities in the world. They also invented the world's first system of writing called **Cuneiform**. They developed mathematics, astronomy, medicine and metal works.

Activities 2.5

- ❖ What was the cuneiform?

Persia

Persia was a land that included parts of what are now Iran and Afghanistan. The Persians called the region the "Land of the Aryans" from which the name Iran comes. The Persians called their language Aryan.

The early Persians were nomads who came to the area about 900 BC. They created an empire that lasted for over 200 years. They made important contributions in government, law, and religion. The Persians developed an efficient "pony express" relay system of postal service.

In the 500s BC Persia became the center of a vast empire which extended from North Africa and southeastern Europe in the west to India in the east and from the gulf of Oman in the south to the Caucasus Mountains in the north.

The Persians developed a cuneiform system of writings. Their religion was known as *Zoroastrianism* founded by a prophet called Zoroaster (or Zarathustra).

Activities 2.6

- ❖ For how long did the persian Empire Survive?

India

About 2500 BC. a civilization began in the Indus valley in what is now Pakistan and western India. Ruins of the ancient cities of Harappa and Mohenjo-Daro tell much about this civilization. Drainage systems ran from the houses into brick-lined sewers. The people lived in brick homes several stories high. The cities has large public baths and well-planned streets that formed city blocks.

The people had systems of counting, measuring, weighing and writing. They dug ditches and canals around the cities to irrigate their farms. The Indus people traded with one another and also with other civilizations like Mesopotamia. Indus artisans used copper and bronze to make tools, mirrors, pots, and pans and also crafted silver and gold ornaments.

A religion called Hindu was developed from the beliefs of the early Indo-Aryans. Later, another religion known as Buddhism emerged from Hinduism as a reform movement.

Different explanations are given for the decline and disappearance of the Indus valley civilization. One explanation is that an invasion by the Aryans from the north destroyed the Indus valley cities. It is also believed that the drying up of the Hakra River and changes in the course of the Indus River disrupted agricultural and economic system of the area.

Activities 2.7

- ❖ Name and locate where Indian civilization was started?
- ❖ Mention two major religions of India?

China

Ancient Chinese civilization reached the highest stage about 3000 B.C in the valley of Hwang Ho. The earliest Chinese states were the Shang and the Chon.

The Shang kingdom was centered in the Hwang Ho valley. It became a highly developed society during the 1700's B.C. Its achievements included the creation of bronze vessels, the development of war chariots and the establishment of a system of writing.

About 1122 BC the Chou dynasty overthrew the Shang and established their own rule. It ruled China until 256 BC.

The greatest of the Chinese philosophers was Confucius (551-479 BC). His teachings are called Confucianism. Confucianism teaches the importance of a well-ordered society in which parents rule their children, men rule women and the educated rule the common people.

The Great Wall of China was constructed by the ancient Chinese to keep out invaders from central Asia. It extends about 7,400 kilometers across northern China.

The Chinese developed their own system of writing called *logographic* which means the use of pictorial symbols to represent words of Chinese language.

Activities 2.8

- ❖ Name the major centre of Chinese civilization and locate it on the map of China.
- ❖ Discuss the most important achievements of Chinese civilization.

III. America

Maya

The Maya were native American people who developed a magnificent civilization in western hemisphere before the coming of the Europeans. This civilization was at its peak from about 250 to 900 AD. The Maya produced remarkable architecture, painting, pottery, and sculpture. They made great

advancement in astronomy and mathematics and developed an accurate yearly calendar. They developed an advanced form of writing. The Maya worshiped many gods and goddesses.

The Maya built tall pyramids of limestone with small temples on top. Today, descendants of the Maya live in Mexico and central America. The Spanish had conquered the Southern part of the area in the 16th century. Spanish domination of the entire Maya region was completed in the late 17th century.

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 about 1438. It included parts of the present-day Colombia, Ecuador, Peru, Bolivia, Chile and Argentina. Its capital was Cusco, in southern Peru.

The Inca were skilled in engineering and in crafts. They built a network of roads. Inca craft workers made fine articles from gold, silver and other materials. The Inca also wove fine cotton and woolen cloth.

The Inca empire was conquered by Spanish forces after 1532.

Aztec

The Aztecs were another native American people who ruled a powerful empire in Mexico during the fifteenth and early sixteenth centuries. The center of this civilization was the valley of Mexico. The Aztec 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. Corn was the most important crop. The Aztecs worshiped hundreds of gods and goddesses. They used a form of writing called *pictographic* writings. Their empire was destroyed by the Spaniards in 1521.

Activities 2.9

- ❖ When did the Spanish destroy Mayan culture?
- ❖ Tell where each of the following lived: Maya, Inca and Aztecs.
- ❖ What arts did the Aztecs practice?

Europe

Greece

Ancient Greece was the birth place of western civilization about 2,500 years ago. The magnificent achievements of the ancient Greeks in government, science, philosophy and the arts still influence our lives.

Greek civilization developed chiefly in small city-states called **Polis**. A city-state consisted 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**.

Ancient Greeks made great achievements in philosophy architecture , pottery and sculpture. They also developed drama and originated western philosophy. "Democracy", "Psychology" "Olympic" and "Marathon" all have Greek origin.

Activities 2.10

- ❖ What is Polis?
- ❖ What do you know further about Greece?

Rome

Different peoples inhabited ancient Italy. One of these peoples were called the Latins. They settled on the hills above the River Tiber in central Italy around 753 B.C. The city and empire of Rome was originated at this same place. The first Romans were farmers and shepherds.

Ancient Rome had great influence on the development of western civilization. The language of the ancient Romans, Latin, became the basis of French, Italian, Spanish and other languages. 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 models for engineers.

Ancient Romans built public baths and amphitheaters (outdoor arenas). The most famous amphitheater in the city of Rome was the Coliseum. Roman sculptors and painters borrowed from Greek art and native Italian tradition. Literature of ancient Rome was greatly influenced by Greek poetry and drama.

A series of kings ruled ancient Rome at the beginning. The Roman Republic was established in 509 BC after 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 20 years of civil war. The empire lasted until Rome fell in 476 AD.

Activities 2.11

- ❖ Identify the difference between the Roman Republic and the Roman Empire.

2.2 The Rise And Spread of Christianity

Terms to Know

Apostle	Clergy	Gospel	New testament
Baptism	Gentiles	Holy communion	Old testament
			Patriarchate

Christianity emerged in palestine in the first century A.D. It is a religion based on the teaching of Jesus. Jesus was born in Bethlehem, in Judea part of palestine, which was at that time under the Roman Empire.

The followers of Jesus believed that he was the Son of God sent to mankind as the saviour, or christ (hence the name Jesus Christ).

The teachings of Jesus included a belief in a single God, brotherly love and eternal salvation in heaven. The teachings of Jesus become the basis of a new religion, Christianity.

At the beginning the Roman government considered Christianity a branch of Jewish religion and treated it as such.

But later on, the government of Rome recognized the Christians as a threat against unity and reform and undertook to eliminate them. This was because the loyalty of Christians to "Jesus as Lord" was irreconcilable with the worship of the Roman emperor as "Lord", which was a common practice at the time. For about 300 years Christian were presecuted by the Roman government. The persecution was most severe during the Roman Emperors Nero (54 - 68AD) and Diocletian (245 - 313 AD). The grounds for hostility to the Christians were not always the same, and often opposition and persecution were localized. The Christians were denied Roman citizenship, they were confiscated their properties.

They also suffered torture and death.

Many people were attracted by the ideals of Christianity such as "equality of men before God" which appealed specially to the poor and oppressed. The Christian missionaries travelled and preached through the Roman Empire. The early Churchmen displayed courage, Sincerity and ability in their deeds. People were impressed by many early Christians, Who rather than renounce their faith, suffered persecution and died as martyrs. Thus, Christianity continued to grow stronger and gain converts.

In 4th century A.D, Emperor Constantine (r. 324-337 A.D) ordered religious toleration in what was called the *Edict of Milan*. Thus, the Christians gained freedom from persecution. Later Emperor Constantine was converted and Christianity got a privileged place in Society. In 392 A.D. the Emperor Theodosius (r. 379-395 AD) proclaimed Christianity the official state religion. The religion thus gained wide spread acceptance through the Empire.

During the middle Ages (500-1500 A.D) Christianity replaced the Roman Empire as a unifying force in Western Europe. Supreme in religious matters, the Roman Catholic Church also undertook many unreligious functions that were beyond the weak feudal governments.

During the early christian era, Rome and Constantinople competed for religious power. The Pope, or Bishop of constantiniople asserted authority over Church affairs in the East. They also had conflicting views on Church language and rituals. These disagreements finally created split in the Christian Church. In 1054 the Church split in to two distinct parts the Roman Catholic Church at Rome and Greek Orthodox Church at Constantinople. The Greek Orthodox Church later split into a number of Easter Orthodox churches.

The Roman Catholic Church and Eastern Orthodox Churches retain separate identities to this day.

In 1517, a movement called the Reformation began and Western Christianity was divided into the Roman Catholic Church and Protestantism.

Activities 2.12

- ❖ What are the three major groups of Christianity?
- ❖ What is "monotheism"?

2.3 The Aksumite State

Terms to know

Baptize	Expel	Kaaba	Prosperous	Royal
Bishop	Exemption	Lucrative	Rebellion	Ruin
Consecrate	Gateway	Monopolise	Rivalry	Sultanate
Exemption	Hijira	Prophet	Revenue	Umma

Activities 2.13

- ❖ What informations could be extracted from Aksumite coins? Stalae? Discuss.
- ❖ How was Christianity introduced to Aksum?
- ❖ Discuss the Church-state relationship in Ethiopia. How long it lasted?

The state of Aksum was not the first state in Ethiopia. There were pre-Aksumite states like Punt and Damat and several other ancient sites in northern part of Ethiopia. Scholars assume that well organized communities had occupied sites like Yeha, Coloe, Matara, Hawelti and Melazo.

The exact time when Aksum emerged as a center of state is not certain because of the lack of sources. But based on some evidences, scholars assume the

origin of this state in the middle of the second century BC. This assumption was mainly based on the document known as the **Periplus of Erithrean Sea**, which was written around 50 AD. This document is a manual or handbook used by merchants who frequently come to the Red Sea, the Gulf of Aden and Indian Ocean. Its author is not known. This document gives a detailed account of the Aksumite state and the ports on the Red Sea and the Gulf of Aden coasts. According to this document Adulis was the port of the city of Aksum. It also states that the king of Aksum was called Zoscales, and could communicate with Greek.

At the beginning, it seems that the Aksumite state was dominated by land owners, who derived much of their income from agriculture. But later on the Aksumite economy became highly dependent on the income from the Red Sea trade, which it monopolized. On the Red Sea coast there was an ancient port of Adulis, through which several foreign merchants came to Aksum. This port rendered shipping services, for which the merchants have to pay. From this port, very important trade route also stretched into the interior of Aksum. So, the Aksumite state controlled both the internal and external trade and became very much prosperous. Particularly, when Aksum tookover the control of the port of Adulis, its prosperity became complete.

The local and international trade contributed very much to the development of important towns including Aksum itself. Aksumite kings further promoted the trade by issuing coins of gold, silver and bronze, which bear their images. It seems that they were using these coins for an international trade. This trade brought an immense wealth and prosperity to Aksum. With this income the Aksumite kings built magnificent staele, palaces and Churches, which are the signs of the advanced technology of Aksumite civilization.

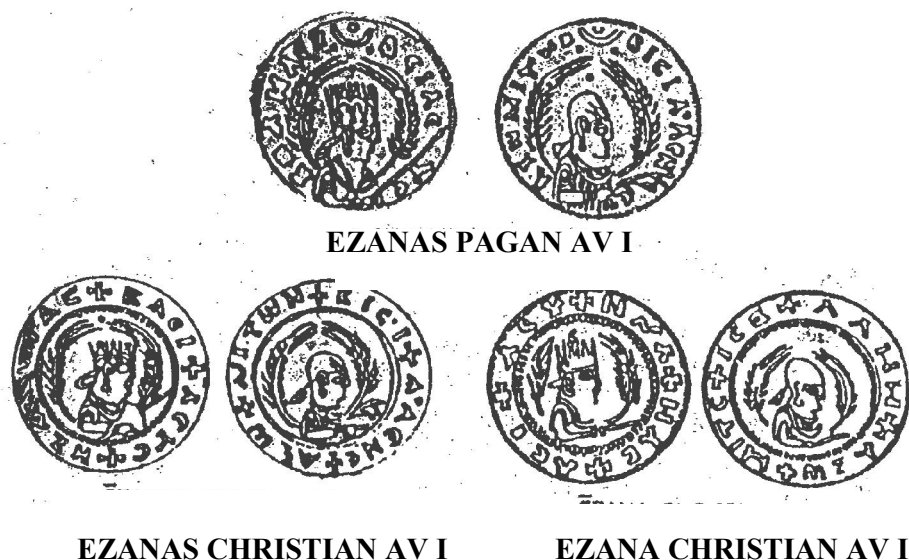


Figure 2.1 Aksumite coins



In order to protect these lucrative trade and trade routes from rivals, the Aksumite rulers built a strong military force using the income from the Red Sea trade. Moreover, they began to expand their territories in different directions by the use of this army. In its heydays Aksum's territorial extent came to include the whole region between the Red Sea coast in the east, the highland region overlooking the Blue Nile (Abbay) river in the west, the northern tip of Eritrea in the north, and northern Shawa in the south. Even some sources indicate that the Aksumite influences extended beyond these areas. A book entitled **The Christian Topography**, written by a Greek traveller called Cosmas Indicopleustes, stated that the Aksumite merchants visited lands to the south of Abbay to buy gold for the ruling class. There were also intense rivalry and clashes between Aksum and the Kingdom of Meroe in the Sudan. Some historical evidences indicate that Aksum had controlled territories in parts of South Arabia probably in a desire for controlling the Red Sea trade on both sides. This was between the third and sixth centuries of the Christian era, when Aksumite rulers had strong military power.

Aksum established closer diplomatic and commercial relations with the Eastern Roman Empire and other states in the Middle East, Near East and other countries on the Indian Ocean coast. So, Aksum was already exposed to the Greco-Roman world even during its pre-Christian days.

In the middle of the four century, during the reign of king Ezana Christianity was introduced to Aksum. This further reinforced the exposure of Aksum to outside world. This event was a far reaching development in the history of Aksum. The introduction of Christianity to Aksum was not a well-planned missionary activity. Rather it was an incident, effected because of the diplomatic and commercial relations between the two countries. The Aksumite king, Ezana, (r.320 - 350 AD) was the first to accept Christianity. Fremnatos (later Bishop Abba Salama) converted Ezana and his close friends around 330 AD. Since then Christianity became the state religion in Aksum. As a result, Christianity secured the royal support which later on helped its rapid expansion. However, Christianity was first confined to the court of Ezana in Aksum. After over a century following the coming of some monks known as the **Nine Saints** towards the end of the fifth century AD the religion began to spread among the broad masses.

These monks were very active in religious involvement. They preached the religion among the ordinary society of the interior of Aksum. They built Churches and monasteries. They translated the Bible and other religious books into Geez. From this time onwards Geez began to serve as the language of Church in Ethiopia.

One very important development which followed the introduction of Christianity to Ethiopia was the long lasting relationship between Ethiopia and Egypt. Right from the beginning, the Ethiopian Church became dependent on the Alexandrian Church of Egypt for its bishop. Fremnatos was baptized as a bishop by the Patriarch of Egypt and sent for Ethiopia. This tradition of consecrating the

bishops and sending them for Ethiopia continued until 1958. Until that year the bishops, heads of the Church, were always Egyptians.

The Decline and Fall of Aksum

Activities 2.14

- ❖ What was the major external factor for the downfall of Aksum?
- ❖ Discuss the internal factors that contributed to the decline of Aksum.
- ❖ Collect pictures showing the legacies of Aksumite civilization and discuss them in class.

As mentioned in the preceding section, the prosperity and growth of Aksum was directly related to its control of the Red Sea trade. Similarly, the Aksumite state and civilization began to decline when its Red Sea trade faced serious competition from South Arabians. Rebellion against king Caleb, (r.500 - 535 AD) broke out. Caleb 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 rise of Islam in the seventh century AD and other subsequent creation of a vast Muslim empire led to intense rivalry between Aksum and the Muslim Arabs over the Red Sea trade. The port of Adulis was destroyed by the Arabs in the early eighth century AD. The loss of revenues from the port and the Red Sea trade, resulted in the military weakness of Aksum. With out strong military power Aksum could not check external invasions and internal rebellions from the Beja and other peoples. These external and internal pressures led to the gradual shift of the political center of the Aksumite state to the south. Finally, the Aksumite

power declined and its kings totally lost their power to a new dynasty known as the Zagwe in the mid twelfth century AD.

Legacies of Aksumite Civilization

Unlike many other centers of civilizations like Yeha, Mattara and Adulis, Aksum continued to exist as the biggest centre of a highly developed civilization for several centuries. This can be attested from the ruins of:

- Aksumite temples
- iron tools
- obelisks,
- ornaments
- bricks
- pottery
- coins and tombs.

Ship building technology was also well known in the port town of Adulis. The construction of obelisks and temples and the use of writing in Greek, Sabea and Geez languages indicated the development of craft and literature. Those ruins have become among the known centres of tourism in Ethiopia today.

2.4 The Rise and Expansion of Islam

Terms to Know

Caliph	Nomadic	Persecute	Sultanates	Worship
Idols	Pilgrimage	Polytheist	Titular	

The rise of Islam in the early seventh century AD. radically transformed the political, religious and social structures of the Middle East countries. As you remember, the Middle East has been the site of great empires and powerful civilizations from ancient times. In the seventh century AD. a new force, the Arabs, arose in the Arabian peninsula and spread their religion and influenced rapidly the Middle East and other parts of the world.

Activities 2.15

- ❖ Who are the Arabs?
- ❖ Where is the birth place of Islam?
- ❖ What is **jihad**?
- ❖ Locate the Middle East and South Arabia on a map.
- ❖ What effected the expansion of Islam to different parts of the world?

Basic Features of Islam and Its Achievements

The Arabs are a Semitic-speaking peoples who led a nomadic life in the Arabian peninsula. Pre-Islamic Arabia was politically disunited, and as the result of the harsh environment the Arabs were organized into clans to support each other. The clan organization helped to protect law and order in the society. The clan was represented by a titular head, the **shiekh**, who was mostly chosen from one of the leading families by a council of elders.

Following the domestication of camel, the Arabs began to take part in the caravan trade. Later on the Arabs became major carriers of trade between the Persian Gulf and the Mediterranean Sea. The early Arabs were **polytheists**, worshipping many different gods. In this traditional religion, their gods were mainly symbolized by a sacred stone. Such was the socio-political and economic conditions of the Arabs before the rise of Islam in the early seventh century AD.

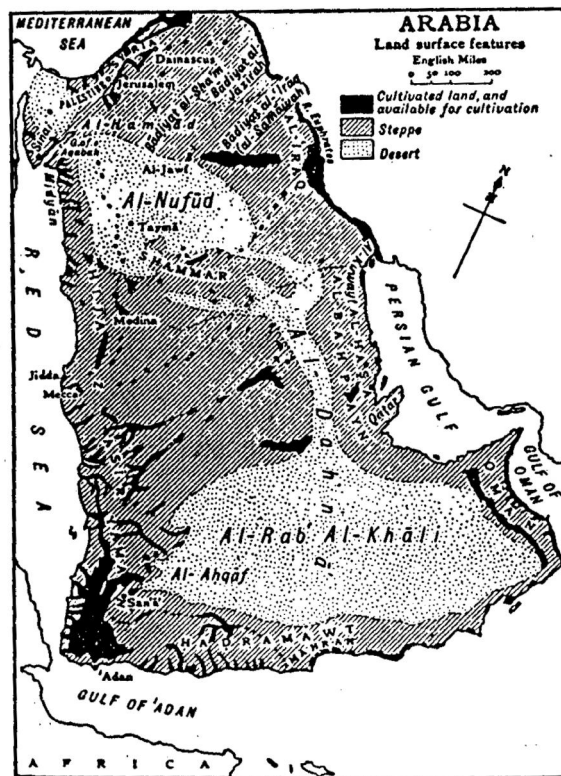


Figure 2.3 Map of Arabia

The founding prophet of Islam, Mohammed, (570 - 632 A.D) was born from a Quaraysh tribe around 570 AD in Mecca, Arabia. As a young man he was married to a widow of rich merchant Kedijja. Around 610 AD, he began preaching a new religion, Islam.

In the Arabic language, the word Islam means "Surrender" or "Submission"- submission to the will of God. A follower of Islam is called a Muslim, which in Arabic means "one who surrenders to God". The Arabic name for God is Allah. Islam's central teaching is that there is only one God and Mohammed is his messenger or prophet. The religion also teaches that all Muslims are equal before God and thus all Muslims belong to one community the *Umma*. Muslims holy book is known as the Quran.

Mohamed began experiencing Islam at the age of 40. He started preaching the new religion, initially to a small group of relatives and friends, and then to the general public.

In his teachings Mohammed attacked the idolatry. This inturn affected the income of Meccan Qurayshs which they used to draw from the idols. Thus, Mohammedi teachings met with severe and hostile oppositions from the Qurayish people. As more people accepted his call, his enemies became more aggressive against him.

In the year 622 AD. Mohamed immigrated to yathrib, and the name of the city was changed to Medina, meaning city of the prophet. The flight of Mohammed from Mecca to Medina is known as Hejira (Arabic term means flight or immigration). This date was designated by later Muslims as the beginning of the Muslim Calendar.

At Medina Mohammed taught his faith and had many followers. He also organized an Islamic society. In AD 630 Mohammed captured Mecca with his large force. He destroyed the idols but retained the black stone, the Kaaba which had great respect through out Arabia.

After taking over Mecca, Mohammed could teach and preach freely. For the first Muslims, Mohammed was not only a religious teacher and leader but also a law giver, chief judge, commander of the army and head of state.

Mohammed died in 632 AD. After his death four leaders were elected from the Quraysh tribe turn by turn as his successors (Caliphs). These were Abu Bakr (632-34), Umar (634 - 44), Othman (644 - 56) and Ali (656 - 61). These Caliphs

united Arabia and spread Islam far. They sent their forces to the east and west and created a huge Islamic Empire.

Mohammed had made use of the Arabic tribal custom of making raids against one's enemies, and Mohammed's successors turned to the same custom to expand the movement. This activity was called a **jihad**, (Islamic Holy war).

Once the Arabs had become united, they began to direct the **jihad** against the neighboring peoples. In 636 AD the Arab army defeated the Byzantine army and after some years took control of Syria. To the east, the Arabs defeated a Persian force and then went on to conquer the entire Persian empire by 650 AD. In the meantime, they crossed to Africa and by 642 Egypt and other countries of northern Africa had been added to the new Arab Empire. At the beginning of the eighth century, the Arab armies moved across north Africa. They conquered the Berbers and converted them to Islam. At the same time the Arab forces crossed the straight of Gibraltar and occupied southern Spain. Later on, in 732, they advanced to southern France where they were defeated at the battle of Tours. Their attempt to over ran the capital of the Byzantine Empire, Constantinople, was unsuccessful and this saved that empire and Christian Europe.

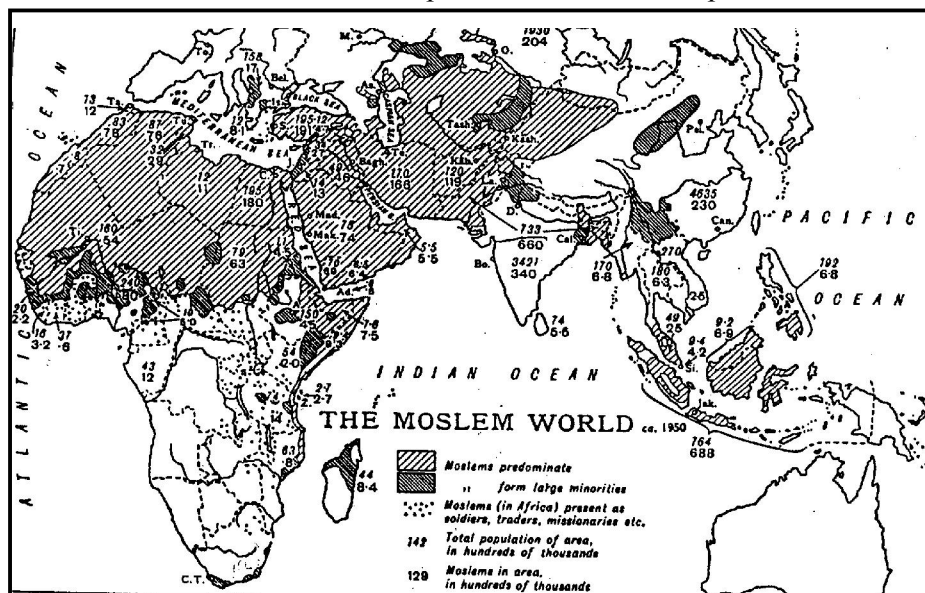


Figure 2.4 The Muslim Empire

Within one hundred years after the death of Prophet Mohammed, a vast Muslim Arab empire was created. The Arabs became a master of this large empire which included all of the Arabian peninsula, North Africa, Turkey, Iran, Iraq, Turkistan (central Asia), the Caucasus in Russia, Afghanistan, Pakistan, East Indies, southeastern Europe, India, parts of China and the Philippines. This large scale expansion was achieved under four successive Muslim dynasties: the Caliphates, Ummayyads, Abbasids and the Ottomans. In the meantime, the Muslim world came up with its own civilization.

The basic feature of Muslim Arab civilization is not purely Arabian in all aspects. Expansion had brought not only great wealth and new ethnic groups into the fold of Islam, but also contact with other civilizations. So, the new Muslim Arab Empire was influenced by the cultures of the Byzantine and Persian empires. In the eighth and ninth centuries, many Greek, Syrian and Persian scientific and philosophic works were translated into Arabic. They were read and studied by Muslim scholars. Islamic scholars also made considerable advances of their own. They contributed to logic and sciences of nature such as mathematics, chemistry, medicine, astronomy, metaphysics, ethics and politics.

The art and science of designing buildings or architecture were gradually developed in the Muslim World. Muslim craftsmen constructed many of the older big monuments including the magnificent Mosques and palaces of Mecca, Medina, Damascus, Baghdad, Cairo, and in other parts of the Muslim world.

During the expansion of Islam trade generally flourished. Extensive trade activities were conducted, not only with the Islamic world, but also with China, the Byzantine Empire, India and Southeast Asia. Trade was carried out both by ship and by camel caravans. The flourishing of trade led to the creation of prosperous cities in the Muslim Arab Empire. Damascus, Baghdad and Cairo were formed this way. These cities became centres of administrative, cultural and economic activity for their regions.

After the rise and dramatic expansion of Islam, Arabic became an international language spoken over the vast Muslim Arab Empire.

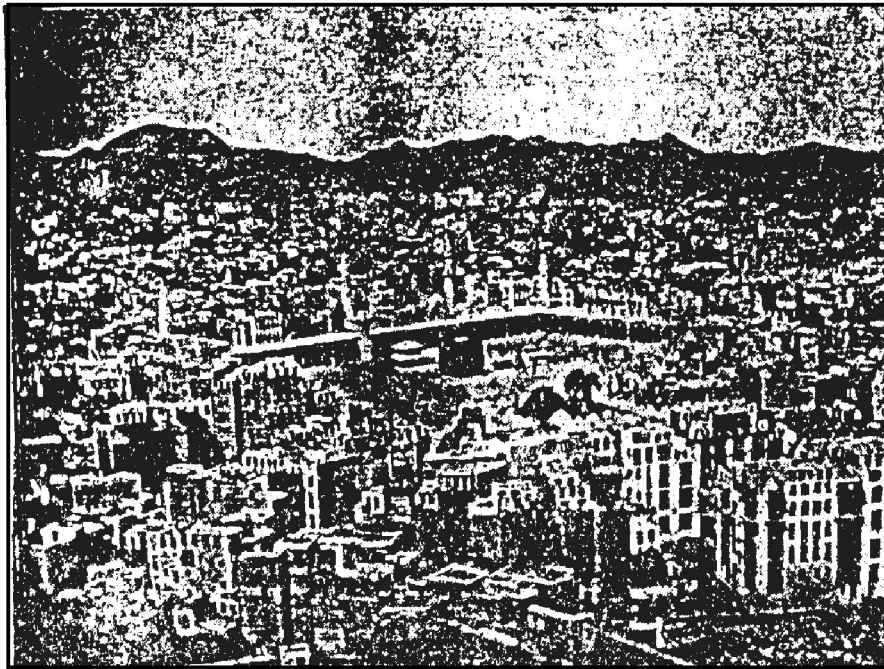


Figure 2.5 Mecca and the Kaaba

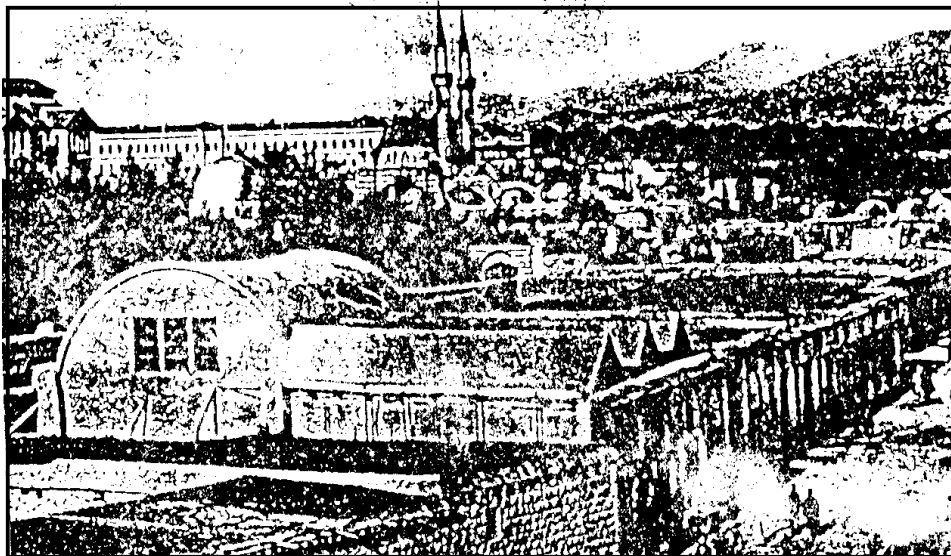


Figure 2.6 The Mosque of Damascus

Islam and the Horn of Africa

Activities 2.16

- ❖ Show on a map:
 - a. The Red Sea
 - b. The Dahlak Islands
 - c. The Gulf of Aden
 - d. The Indian Ocean
- ❖ Draw the map of the Horn of Africa and show the distribution of the major religions in the region.
- ❖ Locate the ports of Adulis, Zeila, Merca, and Moqadishu.
- ❖ How was Islam introduced to the Horn of Africa?

As stated above, Islam spread to different parts of the world when the Muslim Arab armies launched a war of conquest called **jihad** (Holy War). In the Horn of Africa, however, its introduction was in a peaceful way. The Arabs did not launch the **jihad** against the countries of the Horn. This was mainly because of the favour that the Aksumite kingdom had done for the early Muslim refugees. As discussed earlier, when Mohammed began teaching Islam in Mecca, he came into series of conflicts with the Quraysh tribe. When the persecution against his followers became serious, Mohammed sent a small group of his followers including the prophet's daughter Rukiya to the kingdom of Aksum in 615 AD.

The warm reception and good attitudes of the king of Aksum towards the Muslim refugees moved Mohammed not to conduct jihad against the Ethiopian region.

After the returning back of all the Muslim immigrants back to Arabia safely around 628 AD the Prophet continued to maintain closer links with the kingdom of Aksum. As a result Mohammed exempted the kingdom of Aksum from **jihad** in the future.

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.

As you remember, the Muslim Arabs destroyed the ancient port of Adulis in 702 AD and occupied the Dahlak Islands. By then Islam had already firmly established in the Islands. Later on, in the tenth century, the Muslim sultanate of Dahlak was established. About the same time, Muslim communities began to settle on the Red Sea coastal regions. They converted much of the pastoral peoples living in the lowlands of the Red Sea coast to Islam. But Islam did not succeed in penetrating the interior of northern Ethiopia from the lowlands. This was mainly because Christianity was well-established on 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. Particularly, after the destruction of Adulis, the importance of the Zeila port began to increase. Several Muslim Arab merchants began to come to the Horn through this port. A very important trade route, called 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. In this direction Islam successfully spread into eastern Shewa, Wallo, and the Harar regions of central and eastern Ethiopia. Later on, from the same direction, Islam spread to Bale, Arsi and Hadya regions of southcentral Ethiopia.

The third gateway of Islam to the Horn was the Indian Ocean coast from where it penetrated into the Somali region. Islam reached the Somali communities

through the coastal towns of Moqadishu, Brava and Merca. Arabs and non-Arab Muslim merchant started to settle in these towns since the tenth century AD.

The introduction of Islam to the Horn of Africa was followed by the rise of series of Muslim sultanates or states. Generally, Islam and trade led to the emergence of several Muslim sultanates along the trade routes deep into the interior. The Muslim sultanate of Dahlak have been already mentioned. In the late ninth century AD the Muslim sultanate of Shawa was formed on the eastern foothills of the Shawan plateau. Towards the mid thirteenth century, another Muslim sultanate called Ifat emerged a little bit to the south of Shawa . Later on several other Muslim states came into being to the south and east Ifat. These Muslim states were Dawaro (in eastern Hararge), Fatagar (around Shenkora), Bali (in Bale), Sharkah (Arsi), Hadya, Dara, and Arbabini.

Activities 2.17

- ❖ Discuss the significance of the Red Sea, the Gulf of Aden and the Indian Ocean coasts for the spread of Islam in the Horn of Africa.
- ❖ Compare and contrast the role of the Dahlak Islands and port of Zaila for the spread of Islam in the Ethiopian region.

Summary

Before the rise of Islam, the Arabs were politically disunited and practiced traditional religions. With the rise of Islam, the Arabs entered a new way of life. They were united under Islam through Prophet Mohammed. Within a few decades of Mohammed's death, the Middle East came under their rule through jihad. Arab armies also marched westward across North Africa and eastward into Mesopotamia and Persia, creating a new empire that stretched from Spain to the

Indus River valley. Arab rule also brought with it a new religion and a new culture to the conquered lands.

Islam was introduced to Ethiopia and the Horn of Africa in a peaceful way through the agency of Muslim Arab merchants and clerics. It entered the region in three different directions: the Dahlak Islands in the Red Sea, the port of Zeila on the Gulf of Aden coast and the towns of Moqadishu, Brava and Mecca on Indian ocean coast. The port of Zeila served as the main gateway of Islam into the interior of Ethiopia.

REVIEW QUESTIONS 2

I. Choose the best answer

1. The periplus of Erythrean Sea
 - a) was written by Cosmas.
 - b) served as a guide for merchants.
 - c) describes the introduction of Christianity to Ethiopia.
2. Zoscales was the king of _____.
 - a) Aksum
 - b) Moroe
 - c) Ifat
 - d) South Arabia
3. _____ was an ancient port in northern Ethiopia.
 - a) Zeila
 - b) Berbera
 - c) Adulis
 - d) Djibouti
4. The king of Aksum who welcomed the Muslim refugees was
 - a) Caleb
 - b) Ella Saham
 - c) Zoscales
 - d) Walasma

II. Match Items of column A with their appropriates under B

A	B
_____ 5. Hijira	a) the most important gateway for Islam to Ethiopia
_____ 6. Nine Saints	b) converted Ezana to Christianity
_____ 7. Fremnatos	c) conquered South Arabia
_____ 8. Caleb	d) translated Bible to Geez
_____ 9. Zeila	e) the flight of Mohammed and his follwers

III. Identify the followings

- 10. Ifat
- 11. Jihad
- 12. Adulis
- 13. Christian Topography
- 14. Zeila trade route
- 15. Prophet Mohammed

IV. Give short answers

- 16. What internal and external factors led to the downfall of Aksum?
- 17. What are the benefits of Aksumite states?
- 18. Discuss the advantages of Ethiopia's exemption from jihad.

UNIT THREE

STATES IN THE ETHIOPIAN REGION

AND THE HORN OF AFRICA UP TO 1529

Introduction

Beginning from the late ninth century onwards, the political centre of the Aksumite Empire shifted to Kubar, in southern Tigray, near the Agaw inhabited districts. It was from the Agaw region that the Zagwe dynasty emerged and took over the political power from the weakened Aksumite rulers around 1150 AD. This unit deals with the history of the Ethiopian region and the Horn of Africa beginning from the emergence of the Zagwe dynasty up to 1529. This year marked the end of the dominance of the Christian highland kingdom when it was defeated by the forces of Ahmad Ibn Ibrahim (Ahmad Gragn).

Objectives

After learning this unit, you will be able to:

- examine social, economic and political conditions in the Ethiopian region;
- develop respect for the distinctive histories of the different peoples of Ethiopia and recognize their interrelated development;
- develop the ability to identify and analyze cause and effect relations in historical study.

Terms to know

Dynasty	Gult Right	Holy Land	Monolithic	Rest
Guerrilla	Gult system	Legend	Pilgrimage	Rock-Hewn Church

3. 1 The Zagwe Kingdom

Activities 3.1

- ❖ What does Zagwe mean?
- ❖ How did the Zagwe dynasty emerge to Christian state power?
- ❖ Explain Zagwe's international relations.
- ❖ What are the main achievements of the Zagwe dynasty?
- ❖ What are the main reasons for the downfall of the Zagwe dynasty?
- ❖ Show the capital and the territorial extent of the Zagwe dynasty on map.

After the downfall of Aksum, the Zagwe dynasty took over the political power in northern Ethiopia. This dynasty came from the local Agaw ruling class of Bugna, a district in Lasta. This province was part of the Aksumite empire and the people were long christianized after the arrival of the "Nine Saints". The southward shift of Aksumite political center led to the integration of the Agaw people and the local ruling class with the Aksumite ruling class. The Agaw people were recruited into the Aksumite army while the Agaw ruling class began to intermarry with the Christian court of Aksum. This closer interaction eventually enabled the Agaws to take power easily from the Aksumite rulers in the middle of the 12th century.

The Agaw dynasty was founded around 1150AD. The founder of this dynasty was Merera, also known as Mera Tekle Haymnot. He established a new capital at Adefa, in Lasta, in the center of the Agaw speaking region. Adefa was later on renamed Lalibela, after one of the greatest kings of the dynasty king Lalibela (r. about 1190 - 1225 AD). The territorial limits of the Zagwe state included the former highland Aksumite provinces in the north and the present

northern Shawa in the south. The Zagwe also seemed to have pushed their territory into the Lake Tana region in the west.

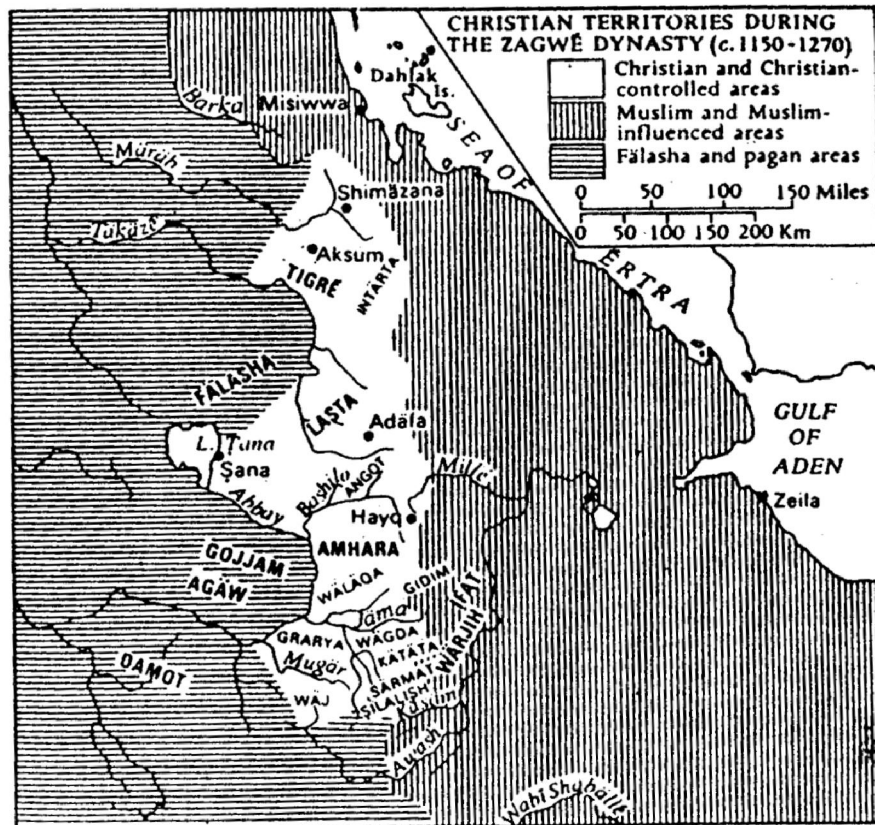


Figure 3.1 Sketch map of the Zagwe Kingdom

The economy of the Zagwe dynasty was based on agriculture. The peasantry formed the bulk of the population. The peasantry paid part of his produce to the court in the form of tribute. District governors were expected to organize an army to ensure peace for traders, trade routes and peasants. Trade brought additional income to the state. The trade of the kingdom was conducted through two outlets. The Dahlak Islands on the Red Sea coast served as an outlet for the trade of the northern part of the kingdom, while the Zeila port was the main outlet for the trade of the southern territories of the Zagwe state.

The Zagwe dynasty maintained the cultural traditions of the Aksumite state almost intact. Christianity continued to be the state and official religion of the country. Geez was maintained as the language of the Church and writing. The dynasty continued to maintain cordial relations with the Muslim rulers of Egypt.

The tradition of visiting the Holy Land of Jerusalem in Palestine for religious purposes seemed to have reached its peak during this period.

The Zagwe dynasty is renowned in Ethiopian history for its remarkable architectural achievement. This was the technology of building the monolithic rock-hewn Churches. The surviving evidences are the 11 rock hewn churches built 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. This architectural achievement of the Zagwe dynasty is now recognized as one of the world's cultural heritage and became a known center of tourism in Ethiopia.

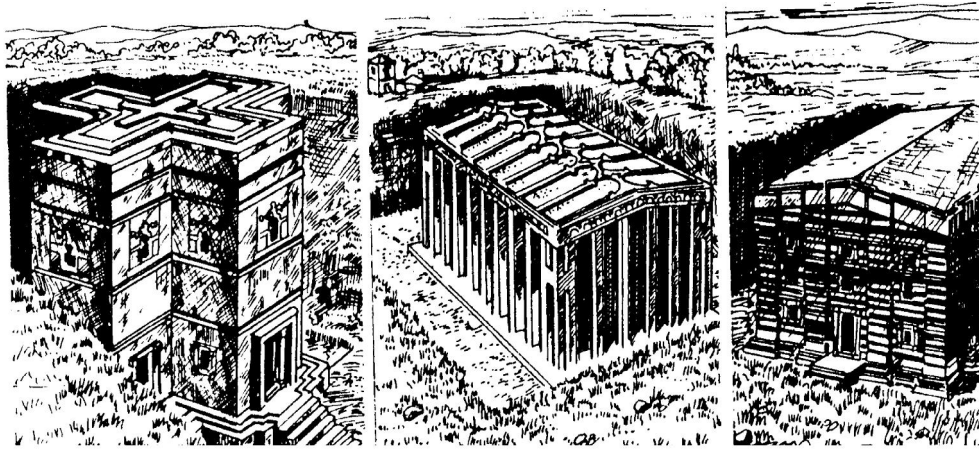


Figure 3.2 The well known Lalibala rock hewn churches

Activities 3.2

- ❖ What are the economic and cultural importance of the rock hewn Churches of Lalibela at present?
- ❖ Identify the similarities and difference between the politics of the Aksumite and that of Zagwe Kingdoms.
- ❖ Collect oral traditions on the building of the rock hewn Churches and analyze them in group.

Many reasons contributed to the downfall of the Zagwe dynasty. The first one was problem of succession to the throne among the Zagwe princes. Most of the time

they settled this issue by force of arms. 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 Tigray the leading clergymen of the Churches of Aksum and Debre Damo spread anti-Zagwe propaganda that was related to the legend of the Queen of Sheba. This legend maintains that all Christian kings must trace their descent directly from Menelik I. According to the legend Menelik I was born to king Solomon of Israel from Queen Sheba, the supposed queen of Ethiopia. Hence, the Zagwe kings were seen as illegitimate successors of Aksum. The intension behind this legend was the restoration of the ancient dynasty of Aksum. However, in spite of the strong opposition in Tigray, 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 Shawa. An Amhara chief Yekuno Amlak, organized a movement against the Zagwe rule. He defeated Yetbarek, the last Zagwe king, in the battle field 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. By 1270 AD Yekuno Amlak declared himself an Emperor and at the same time the restorer of the so-called Solomonic dynasty. Thus, Yekuno Amlak (r. 1270 - 1285) is considered the founder the so-called 'Solomonic' dynasty. Yekuno Amlak and his successors had used this legend as an ideological arm to legitimize their political power and the tradition of identifying the Christian kings of Ethiopia with ancient Israel continued until 1974.

3.2 The Christian Highland Kingdom under Yekuno Amlak and his Successors

Activities 3.3

- ❖ Collect oral traditions about the legend of Queen Sheba and King Solomon. Discuss them in group.
- ❖ What economic factors contributed to the shift of state power from Lasta to the region of Amhara?
- ❖ Identify the territorial limits of the Christian Highland kingdom under Yekuno Amlak and his successors.
- ❖ What do you understand by the words *rest* and *gult*?

The legend of Queen Sheba and King Solomon was not the major factor for the success of Yekuno Amlak in 1270. He was said to have built a strong army, by which he launched successive military expeditions against the Zagwe rulers. The maintenance of strong army presupposes economic strength, which might have been acquired from the Zeila trade route passing through the Amhara land. The control over the Zeila trade route helped Yekumo -Amlak to strengthen his economic power. The economic strength in turn helped him to organize and sustain strong army. This economic and military strength contributed much to his success in defeating the Zagwe king and to inaugurate a new ruling dynasty.

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.

One very important development of this period was the large scale territorial expansion of the Christian kingdom. In 1270, when it came to power, the Christian kingdom was confined to the territory that consisted of southern Eritrea, Tigray, Lasta and northern part of Shewa. From this area Yekuno Amlak and his successors began to expand the territory of the new dynasty. Its territorial limits covered the ancient highland provinces of Aksum and Zagwe in the north. It also covered the regions of Gonder and eastern Gojjam in the north west, Bizamo and Damot in the south west, the Gurage lands and the Omotic populations of Walayta and Gamo in the south and Ifat, Fatagar, Dawaro, Hadya and Bali in the east and south east.

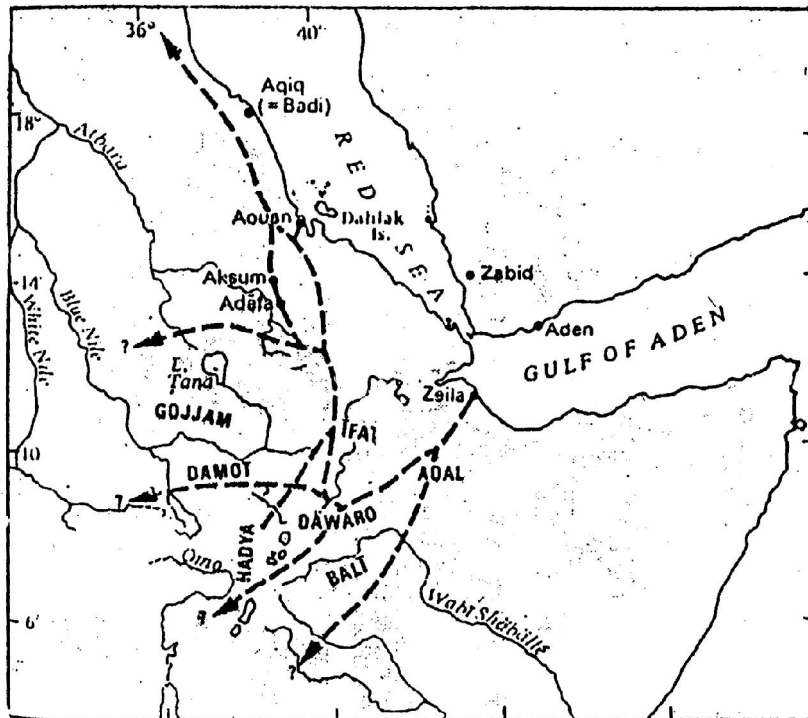


Figure 3.3 Map of states in the Ethiopian Region in the 14th and 15th centuries

In order 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 granted right of collecting tribute (called the gult right) from the local peasantry. **Gult** right is a right given to an official to share in the produce of the peasantry. An official who was given this right by the state was known as **bale-gult** or **gult** owner. Peasants are given to him based on his rank in state hierarchy. The bale-gult enjoyed a number of 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 labour of the peasants under him for different purposes. Moreover, he could

recruited local army and command them in wars during period of local or national crises.

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

A **rest** right is a claim to the hereditary ownership of land. Rest right was a communal birth right to land. The state provides them with security where as the peasants were obliged to pay tribute or **gebber** 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 and it lasted as far as the official remained loyal to the state. It was not hereditary. The gult system remained to be a predominant feature of Ethiopian feudalism for long period of time.

During this period, the Christian kingdom had no permanent capital like Aksum or Lalibela. It ruled over the vast territory through mobile courts for over two centuries. The kings, their armies, officials and their camp followers moved from region to region, where they established temporary camps. The area of Lake Hayq in Wallo, Menz, Tegulet and Bulga in northern Shewa; and Yerer and Ziquala in eastern Shewa served as temporary royal camps of administration in this period. The royal camps were moving from region to region to check rebellions in different parts of the empire and to control the security of the vast kingdom. The need to get daily food supply and firewoods for such great number of court officials, soldiers and servants also necessitated the use of mobile camps.

The Christian highland rulers continued Zagwe's tradition of foreign relations with Egypt and the Middle East. They also extended these relations to Europe. Some sources show that numerous visitors from Egypt, Syria, Persia,

Italy, the Vatican, Portugal and Spain frequented the courts of the Christian kings during the period. More closer relations were, established with Portugal and Spain.

3.3 Peoples and States in the Ethiopian Region and the Horn of Africa Up to 1529

Besides the highland Christian state outlined above, a number of other states emerged in the region of the Horn of Africa. There were Muslim sultanates in the southeast. There were also Peoples with traditional religion. The study of the history of these states and peoples help us to understand the continuous process of interactions among peoples with diverse cultures and religions.

A) The Muslim Sultanates

Activities 3.4

- ❖ Locate on a sketch map of Ethiopia and the Horn the Muslim sultanates that emerged along the Zeila trade route.
- ❖ How was the establishment of Adal became a practical problem to the highland Christian state?

As already discussed in Unit Two the introduction of Islam to the Horn was followed by the emergence of a series of Muslim states since the ninth century AD. Some of these Muslim sultanates of the region were Dahlak, Shewa, Ifat, Adal, Fatagar, Dawaro, Dara, Arababini, Sharka, Bali and Hadya.

Dahlak, one of the gateways of Islam to Ethiopia, is located within the Red Sea. The Dahlak Sultanate (state) seemed to have emerged in the beginning of the tenth century AD. However, in this direction Islam could not penetrate deep into

the interior of northern Ethiopia because local Christian rulers opposed open Islamic activities from this Island.

The northern Ethiopian trade was declined as the result of the Arab control of the Red Sea and the destruction of Adulis. Thus, Zeila, on the coast of the Gulf of Aden, emerged the primary port for south eastern Ethiopian trade. This port became the most important 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. The earliest one was the Muslim Sultanate of Shewa founded around 896 AD. Since the founders of this sultanate claimed descent from the Makhzomite clan of south Arabia, the dynasty came to be known as the **Makhzumite** dynasty. Its location was in the hot lowland region on the left of the Awash River. The ruling family of this state had internal power struggle which later led to its final decline.

Towards the mid thirteenth 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. Ifat controlled a vast territory through which the long distance trade routes of Zeila passed. 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 begun to develop a very 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. Frequent skirmishes between the two finally resulted in the defeat of Ifat by the Christian forces of Amde Seyon (r.1314-44) in 1332 AD.

To the south, east and north of Ifat there were several other small Muslim Sultanates. The sultanate of Fatagar was situated south of the present day Bulga around Shenkora. Dawaro was located between the Middle Awash River and Upper Wabi-Shebelle. Further, Bali's location was in the rich area south of the Wabi Shebelle River. Dara probably existed between Dawaro and Bali states,

whereas Arbabani was identified between Dawaro and Hadya (near Arsi). Hadya was located to the west of Dawaro and Bali.

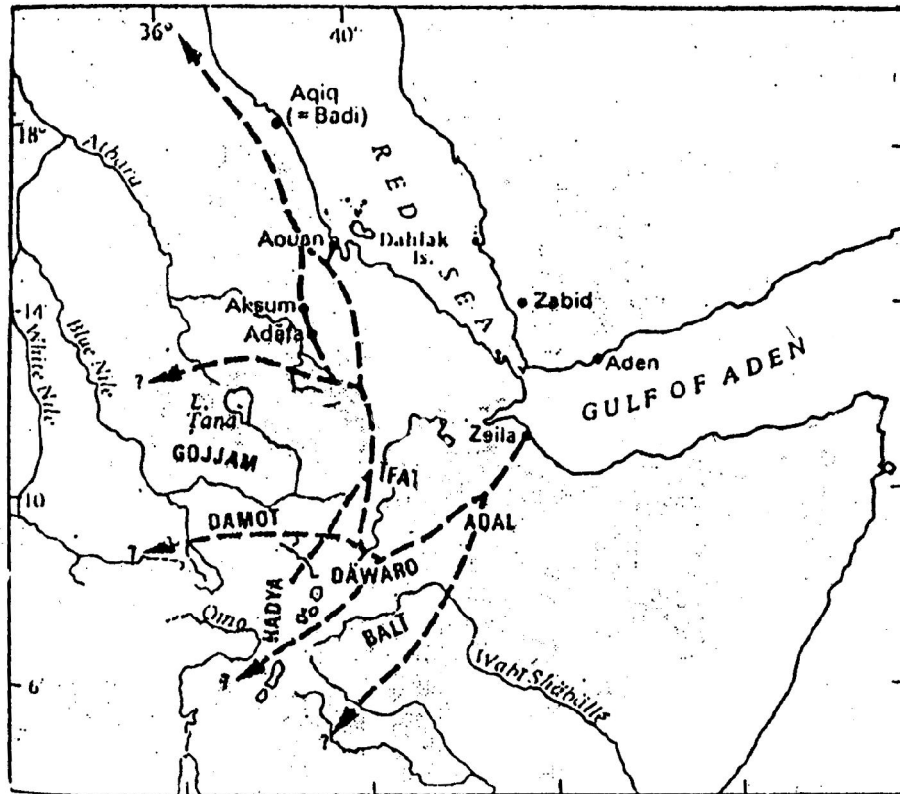


Figure 3.4 Muslim states and trade routes

The economy of these Muslim states was mainly based on agriculture and profit from the rich long distance trade. More or less, they had similar administrative structure with the Christian state. Their rulers exercised both religious and political powers. By 1332, these Muslim states sided with Ifat and fought against the Christian state. The Christian king, Amde Seyon, defeated all of them and turned them into **tributary** provinces. Since then, the Christian state controlled much of their political and economic activities while they still maintained their religious rights.

However, from the late fourteenth century onwards, Muslim resistance against the Christian kingdom began to revive. This situation was created with the emergence of the Muslim sultanate of Adal. Adal was established on the Harar plateau by the descendants of the Walasma ruling family of Ifat, who refused to be under the Christian rule. They launched a war of resistance or guerrilla warfare against the Christian kingdom throughout the fifteenth century and until the early sixteenth century. During this period Ahmad Ibn Ibrahim successfully challenged the Christian kingdom from this area.

In an attempt to maintain their control and win the loyalty of the Muslim states, Christian kings made political marriages with them. Emperor Zara Yacob (r. 1434-1468) had officially married to a Hadya princess. This policy was followed by the successors of Zara Yacob, even though it could not meet the desired target.

B) The Central and Southern States

Activities 3.5

- ❖ Identify the main peoples and states in the southern and central Ethiopian region.
- ❖ List the main items of trade in southern and central Ethiopian region.
- ❖ Describe the relations between the Muslim states and the peoples of southern and central Ethiopia.
- ❖ Mention a southern state which was not dominated by the Christian highland state.

In central and southern parts of the region there were also states and peoples with traditional religion. The most known ones were Damot, Kaffa, Enarya, Bizamo, Walayta, 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, west of the sources of Awash river, east of Didessa river and west of Hadya. Damot might have possibly extended to include the areas of Enareya, Bizamo and Walayta. 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 Solomnic 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 are scanty. But there are evidences for that it had early connections with Damot. The kingdoms of Enareya, Kaffa, and Walayta had also 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 seem 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 Kaffa. Kaffa was known at least since the end of the fourteenth century. It was not, however, mentioned in any of the Christian documents at that time. It was an independent kingdom from the Christian High land state.

The state of Walayta might have also been part of the kingdom of Damot since its connection with Damot was strong. The ruling dynasty of Walayta was known as Walayta Malla. This dynasty had a strong tradition which recognized Motalami as its first king. Walayta 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 Ibrahim. More information on the states of Enareya, Kaffa, Yem, and Walayta will be discussed in unit six.

A number of states had existed in central Ethiopian highlands. Among them were Kambata, the Gurage chiefdoms and the Agaw kingdom of Gojjam. These states seem to have existed for a long period of time. But they became more important in this period. We have little historical information on Kambata. 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. It was predominantly Agaw speaking and located to the south of Lake Tana. It exercised strong control over the Lake and its islands. Many Christian kings made successive attempts to bring it under their control. Finally Amde Seyon incorporated Gojjam in to the Christian state in the early fourteenth century. 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 items of trade from these areas were slaves, civet, ivory and other natural products. Slaves formed the most important trade item in this period. Slaves from this region were highly demanded in Arabia, Persia, and India. The Muslim states, being located between the sources of slaves and the port of Zeila, were the main conductors of slave trade. Slaves as captives of war, were obtained not only from south and central regions but also from 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, there were also other societies in the same area but without highly organized states. Most of them had inhabited the frontier areas of present day Ethiopia and its neighbors. Some of them were living in the vast lowlands from the northern tip of the Red Sea coast up to and including south eastern Ethiopian region and the Horn. They

were mainly leading pastoral way of economic life. Most of them spoke the Cushitic language family. Pastoral way of life has also been an important economic activity of the Oromo peoples living in south central part of Ethiopia and the other communities of the Ethio-Kenyan frontier in the south. They had no well organized state structure. Moreover, in the west, less organized communities inhabited the narrow lowland strip, along the Ethio- Sudanese border. These peoples are mainly speakers of the Nilo- Saharan language family. They have been living as hunters and gatherers, dependent on fruits and plants with some elements of pastoral activities. Shifting cultivation was also practiced in some areas by different communities.

The less organized societies mentioned possess their own local administrative system. They were led by their own chiefs and local elderly councils based on their villages and clan territories. They were the main agents of frontier trade and cultural relations between the Ethiopian interior and its neighbors.

3.4 The Dominance of the Christian Highland Kingdom Over the Ethiopian Region and the Horn of Africa.

Activities 3.6

- ❖ Identify the most successful Christian king who expanded and controlled different states.
- ❖ Which state was the most rebellious against the Christian highland state?

Between 1270 and 1529, different linguistic, ethnic and religious communities were conquered by the Christian highland state. This state made large scale conquests and territorial expansion mainly in the fourteenth and fifteenth centuries and ruled over a vast empire. Particularly, during the reign of Amde Seyon (r.1314-1344) different states and communities came under the

control of the highland Christian state and became its tributaries. Since then there was intensive interaction between peoples living in the newly conquered territories and the Christian state. The Church played a major role in the promotion of Christian culture in the occupied territories. Some local peoples gave up their former religions and accepted Christianity. However, from the newly occupied territories only Shewa north of the Awash river, and the eastern region of Gojjam were deeply Christianized and integrated to the Christian state. The others remained minimally affected by this expansion and some of them began to rebel against the domination of the Christian state.

Particularly, in the area of the Muslim state, the Walasma rulers did not recognize this Christian domination. As mentioned earlier, beginning from the last quarter of the fourteenth century, they shifted their center of resistance from Ifat to Harar and began guerrilla type warfare. This war of resistance was led by Haqadin II and Sa'adadin who descended from the Walasma, the dynasty which founded the Muslim sultanate of Adal. Adal coordinated the whole lowland communities to rebel against the Christian rule. For this reason the Christian king Dawit (r. 1380-1412) made an unsuccessful campaign as far as Zeila. His successor, Yeshaq (r. 1413- 1430) lost his life fighting with the Adal rulers. Emperor Zara Yaqob (r. 1434- 1468) defeated and killed the ruler of Adal, Sultan Ahmad Badly, in 1445 and weakened Adal for sometimes. This was how the Christian highland kingdom took the upper hand in the Ethiopian region and the Horn. Christian dominance continued until Emperor Lebne Dengel (r.1508-1540) was defeated by Ahmad Ibn- Ibrahim in the late 1520s. At this time, the balance of power shifted in favor of the Muslim states.

Summary

The Zagwe kingdom maintained the basic features of the Aksumite kingdom. At this period, the history of peoples and states in the various parts of the Ethiopian region and the Horn of Africa shows a great deal of interactions with one another. Moreover, the Zagwe rule was best known for its rock hewn Churches that became numbered among the famous world heritages. 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 apparently Menelik I whom they consider as the 'first Solomonic King'

This legend has only helped to legitimize state power for successive generations until 1974.

The result was the Christian highland state dominance over the peoples and other states of the Ethiopian region and the Horn of Africa between 1270-1529. There were series of conflicts between the Christian, Muslim and other states during this period. The end 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.

REVIEW QUESTIONS 3

Choose the best answer

1. Islam made a great penetration into the interior of the Horn of African through the port of
 - a. Adulis
 - b) Massawa
 - c) Zeila
 - d) Moqadishu
2. The last king of the Zagwe dynasty was
 - Lalibela
 - c) Dil Naod
 - Yekuno Amlak
 - d) Yetbarek
3. The Zagwe dynasty was known in Ethiopian history for its
 - large scale territorial expansion
 - c) monolithic churches
 - monopoly over the Red Sea trade
 - d) rivalry with Muslim Arabs
4. The legend of Queen Sheba and King Solomon
 - a) established the relations between Ethiopia and ancient Israel on historical bases.
 - b) served as a legal base for the dynasty that took power in 1270.
 - c) recognized the Zagwes as legal rulers of Ethiopia.
 - d) a and c
5. Which one of the following did not come under the control of the Christian State between 1270-1529?
 - a) Damot
 - c) Gojjam
 - b) Kaffa
 - d) Ifat

Match items of column A with their appropriates under B.

<u>A</u>	<u>B</u>
_____ 1. Motalami	a) feudal administration
_____ 2. Bete Giorgis	b) founded Shewan sultanate
_____ 3. Adefa	c) captives of war
_____ 4. Gult system	d) ruler of Damot
_____ 5. Slaves	e) a rock hewn Church
_____ 6. Makhzumite dynasty	f) Lalibela

Identify the following

1. Amde Seyon
2. Menelik I
3. The kingdom of Gojjam
4. Adal
5. Bale-gult

6. Rock hewn Churches

IV. Give short answers

- 1. Discuss the Church – state relations during the period from the Zagwe rule to 1529.**
- 2. Explain the major cause of conflict between the Christian and Muslim states of the Horn of Africa.**
- 3. What was the importance of the port of Zeila? Explain.**
4. What was the Walayta Malla?

5. What were the advantages of controlling vast territories by Amde Seyon and his successors for the Christian kingdom.
6. What two important purpose did the gult system serve?
7. In what ways did the lack of provision and firewoods cause the shift of the royal camps from region?

UNIT FOUR

MEDIEVAL EUROPE AND DEVELOPMENT OF EARLY CAPITALISM

Introduction

This unit covers the European history from about 500 AD to 1700AD. It is divided into two parts. The first part deals with the Dark Age, West European feudal society, the Byzantine Empire, and the relationship between European states and the Ottoman Turkish Empire, during the European Medieval Period between 500 AD and 1500 AD. The second discusses the developments of early Capitalism in Europe between 1500 AD and 1700AD. These are the age of explorations and discoveries, the beginnings of early capitalist economic relations, the Renaissance, and the Reformation. The developments within each of the periods shaped the history of future generations in Europe and the world.

Objectives

After learning this unit, you will be able to:

- explain the major characteristics of European feudal society in Medieval period;
- outline the major features of the Byzantine Empire;
- indicate the relationship between Europe and the Ottoman Turkish Empire;
- point out the major economic activities of early capitalism in Europe and European explorations and discoveries;
- discuss the major achievements of the Renaissance;
- describe the major characteristics of the Reformation.

Terms to know

<i>Autocratic</i>	<i>Dark Age</i>	Multi-national state
Capitalism	Discoveries	Protestantism
<i>Chivalry</i>	Domes	Reformation
<i>Civilization</i>	<i>Exploration</i>	Renaissance
Counter-Reformation	Feudalism	Voyages
<i>Crusades</i>	Monorail	

4.1 Medieval Europe

The Medieval Period, also Middle Ages, covers the period of European history from 500 AD to 1500 AD. It covers period from the fall of the Western Roman Empire and the rise of feudalism, to the rise of capitalism in 1500 AD.

The Dark Age

- ❖ What was the Dark Age?
- ❖ How did the Dark age start?
- ❖ Who were the peoples that invaded Western Europe during the Dark Age?

The period of West European history from 500 AD to 1000 AD is referred to as the 'Dark Age'. It was the early part of the medieval period. It is called the Dark Age because civilization in Western Europe declined during this period.

The Western Roman Empire was destroyed both by internal and external problems. Internally the empire suffered internal divisions and decay. Externally it was invaded in the fifth century AD by the Anglo-Saxons and Franks from the

Germanic tribes, and the Huns and the Magyars from the Asiatic tribes. The invasions brought the following changes in Western Europe.

- Greco-Roman civilization declined.
- Societies became rural (cities and towns declined).
- There was a sharp decline in the population and wealth of towns and cities.
- Feudalism became the bases for economic and political life of West European Society.

There were, however, some bright marks even in the Dark Age.

- Bishops and monks kept old records and learning.
- Churches were constructed castles and palaces were built.
- Chivalry was practiced by the **knights**.

Two large empires were formed in Western Europe. They were the Carolingian Empire (481-882 AD) and the Holy Roman Empire (962-1806AD). The first was centered in present-day France. The second founded by the German Emperor Otto the Great (r. 912-973 AD) and was made up of German and Italian territories. Both empires did not include all parts of Western Europe. During the Dark Age, the only unifying institution in Western Europe was the Roman Catholic Church. The Church had authority over both the common peoples and their rulers.

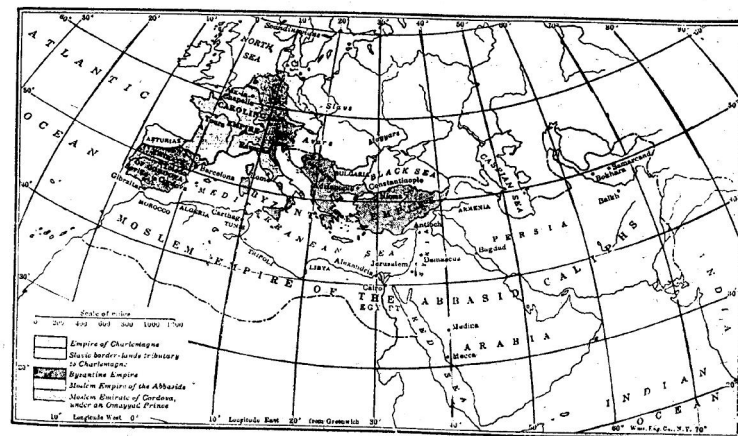


Figure 4.1 The Carolingian, Byzantine and Muslim Arab Empires, 800 AD

Western Europe continued under pressures from invaders. In 711 AD the Muslim Arabs from north Africa invaded Western Europe in the direction of Spain. They conquered Spain and established the Arab Omayyad Caliphate of Cordova which lasted for several centuries. Arab attempts at expansion into Western Europe were stopped by the Carolingian Empire. It achieved a decisive victory over the Arab armies at the battle of Tours (in France) in 732 AD. From the eighth - eleventh centuries, Northmen from Denmark and Norway invaded Europe. Their invasions were directed against present-day Ireland, England, France, Iceland, and Greenland.

Feudal Society

- ❖ Explain what is meant by the term feudalism.
- ❖ When was the period of European feudalism?
- ❖ What were the economic and social importance of Feudalism?
- ❖ Explain the role of the Church in West European feudal society.

In Western Europe, the **collapse** of the Western Roman Empire led to the birth of the feudal system. Feudalism was the political, economic and social system in Western Europe from 500 AD to 1500 AD.

The ruling class of the feudal society was made up of kings, nobles, **knights** and the higher **clergy**. They had political power and owned the lands. Knights came from the nobility and were the soldiers of the Middle Ages. Higher lords were connected with lower lords by a system of **vassalage**. In this system, a higher lord gave land called **feud** to a lower lord. In return, the lower lord became the vassal of the higher lord. He fought his wars and served him loyally. Real power was exercised by the lowest group of lords called manorial lords. Villages of the Middle Ages were known as **manors**. Manors were the basic units of

European feudalism. The manorial lord lived in his castle, surrounded by his peasants and their plots of farms. He exercised political, administrative, judicial and military powers over the peasants of his manor.

The masses of peoples were made up of peasants, craftsmen and traders. They had no political or economic powers. Most of the peasants were **serfs**. Serfs rented the land, paid tributes and gave free labour services to the lords. They could not leave the land by law. They were permanently tied to the lands of manorial lords. The peasants (serfs) fought the wars of their lords. The craftsmen and merchants paid tributes to the manorial lords. The manorial system was the basis of the life of European feudal society.

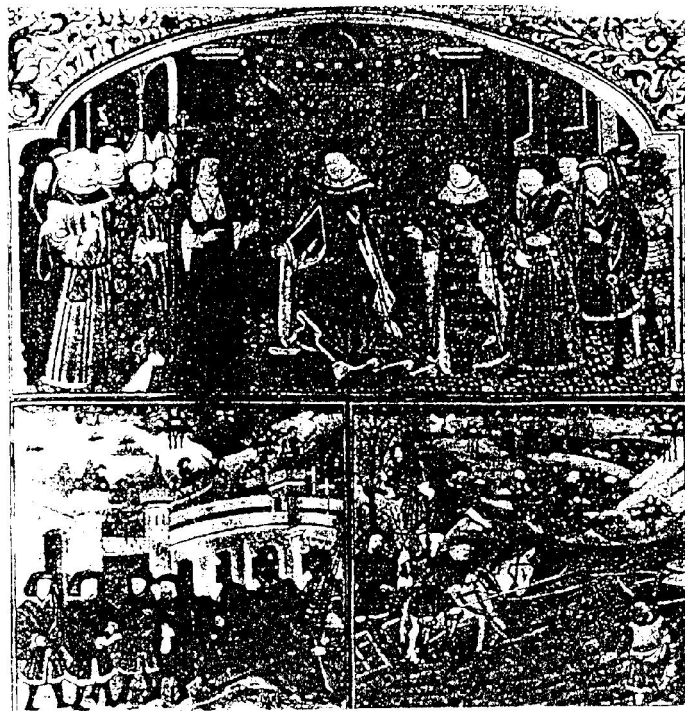


Figure 4.2 Medieval West European society

West European feudal society was oppressive and exploitative. Members of the ruling class oppressed and exploited the peasantry, craftsmen and traders.

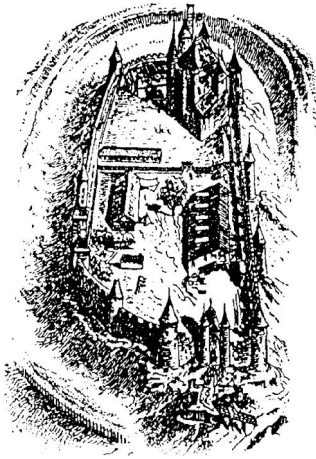


Figure 4.3 A feudal castle



Figure 4.4 Peasants at work

The Roman Catholic Church also owned lands. The higher clergy belong to the ruling class. The Church was responsible for religion, education and culture. The little education that existed was religious. People simply accepted the teachings of the Church.

The Byzantine Empire

- ❖ Where was the Byzantine Empire found? show by use of map.
- ❖ Why was the Byzantine Empire called a center of civilization in Europe during the Medieval Period? Explain.
- ❖ To what extent did the crusades bring about changes in Europe with respect to trade, government etc.

The Byzantine Empire was also known as the Eastern Roman Empire. Constantinople was its capital city since 330AD. After the fall of the Western Roman Empire in 476, the Eastern Roman Empire continued to exist for another 1000 years. The name Byzantine comes from Byzantium, the old name of the city of Constantinople.

When civilization declined in Western Europe, the Byzantine Empire remained a center of Greco-Roman and Christian civilization. The Byzantine Orthodox Church was officially separated from the Roman Catholic Church in 1054. It became a national Church of the Byzantine Empire.

Byzantine civilization was Greco- Roman and Christian in character. The Greek language was used instead of Latin. Palaces, libraries and churches were built. Byzantine architecture made use of domes and beautifully coloured glasses. The Church of St. Sophia in Constantinople is a good example of Byzantine architecture. The city was a centre of theological conflicts among the clergy. It was also a centre of pleasure and commerce.

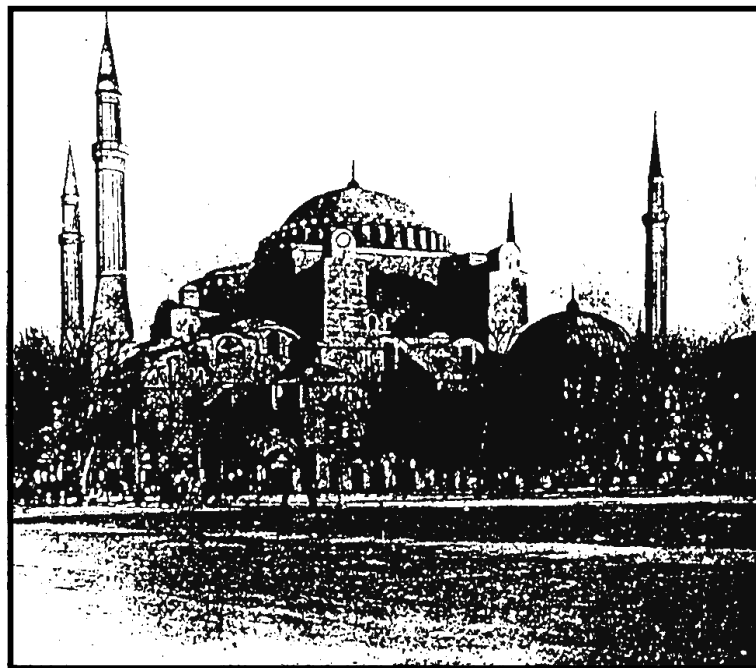


Figure 4.5 Church of St. Sophia in Constantinople

The Byzantine Empire was headed by the Emperor. Who was supported by the Orthodox Church. It was a feudal empire divided into provinces. It had good armies and sea fleets. However, there were strong rivalries for leadership. Plots and murders of Emperors were common.

The economic basis of the Byzantine empire was agriculture, crafts and trade. The emperors, members of the royal court, the higher clergy and the nobility owned the land and Peasants cultivated it. Craftsmen and merchants worked hard.

The Byzantine Empire survived repeated foreign attacks. It protected Western Europe from foreign invasions in the east. In the eighth century the Byzantine Empire defended itself from Muslim Arab attacks, and between the seventh and the eleventh centuries from the attacks of the Slavic peoples called Bulgars and Serbs. Since 1071 the Byzantine Empire was attacked by the Normans and the Seljuk Turks. It pushed back Norman attacks. But it asked western Europe for military assistance to defend itself from the attacks of the Seljuk Turks. The help came from Western Europe in the form of the **Crusades**.

The Crusades were the wars of Christian Europe against the Muslim Seljuk Turks who occupied the Christian Holy lands. Of seven major crusades over a period of 200 years, the most important were the first and the third. The first crusade started in 1096.

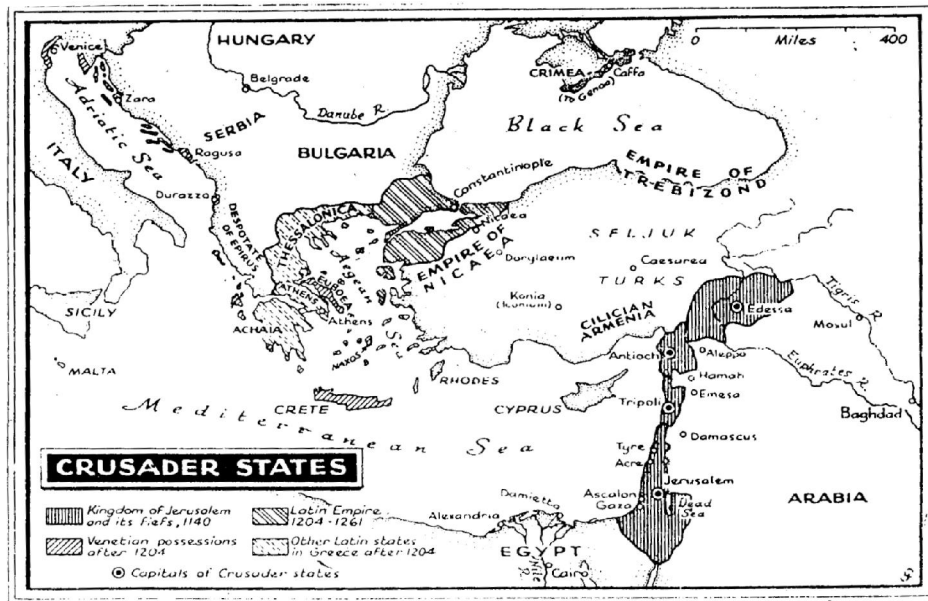


Figure 4.6 Latin (Crusader) States

The Crusades had several consequences. The Crusaders failed to crush Muslim power in the Holy Lands. But they saved the Byzantine Empire from falling into Muslim hands until 1453. The Crusaders also introduced new products such as sugar, rice and apricots into Western Europe. Moreover, they encouraged commerce and weakened the power of the nobility, while they helped strengthen the Catholic Church.



Figure 4.7 A Crusader

European States and the Ottoman Turkish Empire

- ❖ Where did the Ottoman Turks originally come from?
- ❖ Make an outline of some of the features of the Ottoman Turkish Empire.
- ❖ What types of relationship existed between European states and the Ottoman Turkish Empire?

The Seljuk Turks came to power in Asia Minor, Palestine, and Arabia before the Ottoman Turks. They were a nomadic people who came from the deserts of Turkestan in central Asia. They began their military occupation of Muslim territories since 1040 AD. They took control of Persia in 1040, followed by Asia Minor and Syria in 1071. The Seljuk Turks accepted Islam and became strong Muslims. It was mainly against the Seljuk Turks that the European Crusaders fought.

The Ottoman Turks were another Turkish tribe that appeared in Arabia, Palestine and Asia Minor at the end of the thirteenth century. They replaced Seljuk Turkish power in the region since 1299. The Ottoman Turks were named after their chief known as Osman or Othoman, during their rise to power in 1299. In the first-half of the fourteenth century the Ottoman Turks began to build a mighty empire.

The Ottoman empire was centered in what is now Turkey. In 1336 they seized the Anatolian city of Bursa, which became their capital. They began a war of conquest on the Balkan peninsula in the second half of the fourteenth century. They captured Adrianople in 1356 and Salonika in 1387. They defeated the Serbs in 1389, and the Bulgarians in 1393. At the beginning of the fifteenth century the Ottomans had conquered much of the Balkan peninsula, including Greece.

In 1543 an Ottoman army of 150,000 troops led by Muhammad II captured Constantinople. With this the Byzantine empire came to an end. The Turks called the city Istanbul and made it their capital.

Ottoman forces conquered Syria in 1516 and Egypt in 1517. Suleiman I, whom Europeans called the "Magnificent" ruled the Empire from 1520 to 1566. In 1526, his army conquered Hungary. Suleiman also expanded the empire to Yemen in the south, Morocco in the west and Persia in the east.

However, European forces successfully defended Vienna, the capital of Austria, from a Turkish attack in 1529. In 1571, European fleets defeated the Turkish navy at the Battle of Lepanto, near Greece. This was the end of the Turkish expansion in Europe.



Figure 4.8 The Ottoman Empire began during the 1300's as a small state around the city of Bursa. It grew to include much of the Middle East and parts of northern Africa and southeastern Europe.

Ottoman Empire was the most powerful empire in the world during the sixteenth and seventeenth centuries. At its height, the empire included what is now Turkey and parts of northern Africa, southwestern Asia and southeastern

Europe. The Ottomans ruled Arabs, Armenians, Greeks, Serbs, Bulgarians, Rumanians and Hungarians. They spread Islam throughout the empire. The Ottoman sultans had both political and religious powers. The Ottomans formed a group of highly trained soldiers called **janissaries**. Most of the people in the empire worked as farmers. The Ottomans gained great wealth through trade. They controlled the trade routes from Europe to Asia. They prevented European merchants from going to the Far East.

4.2 Development of Early Capitalism

Early capitalism took shape in Western Europe in the period between 1500 AD and 1700 AD. The transition from feudal Middle Age to Early Capitalism in Europe was slow, and actually made between the fourteenth and sixteenth centuries. Among the new developments that gave rise to early capitalism were the revival of long-distance trade, emergence of early capitalist relations, the beginnings of explorations and discoveries, the Renaissance and the Reformation.

A) Explorations and Discoveries

- ❖ Why did European exploration and discoveries start?
- ❖ Name at least five European explorers and explain what they accomplished.

During the Middle Ages the geographical knowledge of Europeans was limited to Europe, northern Africa and western Asia. But in the fifteenth century they discovered new regions in Africa, the Far East and the Americas.

The factors that encouraged explorations and discoveries were Europeans' interest in long distance trade and their taste for luxury goods of the Far East. Since the old routes to the Far East were blocked by the Ottoman Turks,

Europeans began to look for a new sea route. They were also interested in geographical knowledge. New inventions like the compass, better ships and maps made difficult voyages possible. Prince Henry the Navigator (1394 - 1460) of Portugal and Queen Isabella (1451 - 1504) of Spain supported the voyages of explorers.

In the fifteenth and sixteenth centuries Spain and Portugal were the leaders in the voyages of explorations and discoveries. The Portuguese explorer, Vasco da Gama discovered a new sea route to India and the Far East in 1498. The Italian explorer, Christopher Columbus, discovered America in 1492. He was in the service of Spain. Columbus died without knowing that he had found new lands. The lands found came to be known as America from the name of an Italian map-maker called Amerigo Vespucci. The newly "discovered" areas also began to be known as the "New World". The Portuguese, Ferdinand Magellan, circumnavigated the world between 1519 and 1522. He was in the service of Spain and he died in the Philippines before he finished the journey.

The newly "discovered" lands were later conquered and became colonies of the European powers. Spain and Portugal were the leaders in the building of colonial empires in the fifteenth and sixteenth centuries. Holland, Britain and France caught up with them in the seventeenth century. Britain and France became dominant empire builders in the eighteenth century.

Spain and Portugal destroyed the old American-Indian empires in America in the sixteenth century. Spain took Mexico, Peru and other lands in the New World. Portugal took Brazil and other territories in Asia. In 1623 Holland established a small trading colony at New Amsterdam, on Manhattan Island, in north-east America. However, Britain took over the colony from Holland in 1664 and renamed it New York.

Britain established a small fur trading colony in the Hudson Bay in North America in the seventeenth century. In 1607 she formed the colony of Jamestown

The region was linked in long distance trade with western Europe and this gave new life to the declining urban centers of the Middle Ages.

Urban centers (towns and cities) had various economic activities. They provided markets for the sale of goods. Towns sold manufactured goods to the country side, the countryside sold food to the towns. The merchants of bigger towns and cities bought and sold goods over a wider areas. These merchants were working in long distance trade. They also made the long trip to the Far East to trade in luxury goods. The merchants brought silk, spice and other commodities from China and India to Europe.

The development of the long distance trade marked the beginning of the new capitalist economic relations by 1500 AD.

C) The Beginnings of Early Capitalist Relations

- ❖ Name five major urban centers in Europe of the 16th and 17th centuries.
- ❖ What was a manufactory?
- ❖ What kinds of relationship existed between the national states and the early capitalists of Europe?

Early capitalism replaced feudalism in Europe by 1500AD. Among some of the elements of capitalist economic relations were long distance trade and urbanization. As far back as the fourteenth century there had been important cities. These cities had developed into big trading centers by the fifteenth century and transformed themselves into bigger capitalist business centers by the sixteenth century. Genoa, Florence, Venice, Milan, Barcelona, Paris and London were centers of long-distance trade. The Bank of St. George in Genoa and the municipal Bank of Barcelona were founded in the fifteenth century and emerged successful. Small craft workshops that worked by hand methods produced textiles and metals. These factories were located in the cities.

The **factory** owners and the merchants made up the class of the **bourgeoisie**. The term bourgeois originated from the word burgher, which means town-dwellers. The manufactures employed wage laborers who were originally peasants from the countryside. Urban population had increased greatly by the seventeenth century. Paris, Florence and Genoa had population of about 100,000 each.

The increased use of money for local and long distance trade, the manufacturing industry and banking transformed the old feudal economic system into a new system of capitalist relations.

Governments of the national states gave protection to long distance trade. Kings worked to ensure the safety of the trade routes. Special rights were given to the population of cities in municipal administration. The bourgeoisie provided the monarchs with money and increased the income of the state. The bourgeoisie were also engaged in the construction of public works such as libraries and other buildings in cities.

D) The Renaissance

The Renaissance was an intellectual movement. It indicates the "rebirth" of learning. It began in the fourteenth century and ended in the seventeenth century. It started in Italy and spread to England, France, Germany, Spain and Holland.

The Renaissance had the following characteristics:

- the study of ancient Roman and Greek languages, literature, and arts; the use of reason;
- the support of freedom of thought and questioning mind; the study of human beings;
- the use of the vernacular, or national languages such as Italian or English rather than Latin in writing; the invention and use of printing which began since 1454.

Great works of literature, painting, sculpture, architecture and science were produced by the outstanding persons of the Renaissance. In literature **Divine comedy** was written by the Italian Dante Aligheri; **Utopia** by the Englishman, Thomas More; **Don Quixote** by the Spaniard Cervantes; the Holy Bible was translated into German by Martin Luther; and the different great plays were written by the Englishman William Shakespeare.

In art the Italian Leonardo da Vinci painted the **Last supper** and **Mona Lisa**; Michelangelo, another Italian, painted the **Creation of Adam**. He also made the statues of **David**, **Moses** and the **Virgin and the dead Christ**. Donatello, an Italian sculpture, made the "Equestrian monument of Cattamelata" and "Mary Magdalen. St. Peter's Cathedral in Rome was a magnificent architectural work of the time.

In science, the Belgian, Vesalius studied the human anatomy. The Polish Nicholas Copernicus declared that the earth revolved around the sun. Until then, it was believed that the sun and the planets revolved around the earth.

E) The Reformation

- ❖ Why did Protestants revolt against the Roman Catholic Church?
- ❖ Give the names of the major leaders of the Protestant Movement.

The Reformation was a religious movement that led to the separation of Protestants from the Catholic Church at the beginning of the sixteenth century. As a result of the movement, Protestantism was established. The Protestant reformers had been members of the Catholic Church. But they broke away from the Catholic Church after they accused the church officials of corruption and immorality. They were against the authority of the Pope, especially, on matters of religious

teachings. The Protestants opposed the practice of pardons of sins in return for money by the Catholic Church.

The Protestant reformers supported some of the principles of capitalism such as individualism and national states. They thought that ordinary persons should pray directly to God without priestly intermediaries. They encouraged the saving of money and hard work. Protestant opposition to the Pope got wider acceptance from the kings of the national states of Europe and the German princes who were against the powers of the Pope in their lands. The German peasants also supported the Protestant reformers. They believed that Protestant movement would enable them to get land.

The Reformation started in Germany by Martin Luther in 1517. He established the Lutheran Protestant Church. The German peasants and princes supported Luther. The peasant wars of Germany against Catholics were fought between 1524 and 1525.

Jean Calvin was a French Protestant reformer who lived in Geneva, Switzerland and established the Calvinist Protestant Church in 1541. Calvinism spread in Switzerland, Holland and northern Europe. Calvin's followers in France were called **Huguenots**. In Scotland, John Knox established his own type of Calvinist Protestantism known as the presbyterian Church in 1560. In England, King Henry VIII and Queen Elizabeth I separated the English Protestant Church from the Roman Catholic Church. The English Protestants managed to establish a national church which came to be known as the Anglican Church.

The Protestant Reformation led to a Catholic Counter Reformation. The Counter- Reformation was a religious movement of the Catholic Church to reform itself as a response to Protestantism. A series of reforms were introduced by the Catholic Church. Anti-Catholics were attacked and even put to death in Catholic countries of Spain, Portugal and France. In Spain, the missionary organization known as the Society of Jesus was formed by Ignatius Loyola in 1534. The

members of the Society, called Jesuits, were active in the Americas, Asia and Africa.

Summary

The Medieval period in Europe began in 500 A.D with the destruction of the Western Roman Empire and ended in 1500 AD. During the Dark Age, 500 - 1000 AD, invasions of German and Asian tribes led to the decline of Greco-Roman and Christian civilization.

West European society became rural and feudal in the Middle Ages. The manorial system became the basis of feudalism. The land lords were inter-related by the vassalage system. They oppressed and exploited the peasants (serfs).

The Carolingian and the Holy Roman Empires were unable to give strong unity to western Europe. The unifying institution was the Roman Catholic Church.

The Byzantine Empire remained a center of Greco Roman and Christian civilization in Eastern Europe. It became the cause for the crusades.

Since about 1299, the Ottoman Turks began to build a large empire. They destroyed the Byzantine Empire in 1453 and became masters of a large part of south-eastern Europe by the middle of the sixteenth century.

From about 1500 onwards early capitalism began to develop in medieval Feudal Europe. Long distance trade, urbanization, banks and manufacturies expanded in this periods. The European explorations and discoveries promoted the development of early capitalism. Explorations and discoveries led to colonial conquests of the New World. The Renaissance and the Reformation were the other two important developments that contributed to the growth of early capitalism in western Europe.

REVIEW QUESTIONS 4

Answer the following

1. What were the major features of the Dark Age?
2. Why was the Arab conquest of western Europe limited to Spain?
3. Explain the following terms.
 - a) feud
 - b) serf
 - c) feudal lord
 - d) system of vassalage
 - e) knight
4. What were the economic, political, social and cultural features of the Byzantine Empire?
5. What were the Crusades?
6. Indicate the areas conquered by the Ottoman Turks.
7. Point out the major economic features of early capitalism.
8. Explain the causes for the European explorations of the fifteenth and sixteenth centuries.
9. Describe the relations between early capitalists and national states.
10. Name some Renaissance painters, writers and scientists.
11. What were the achievements of the following personalities:
 - a) Martin Luther
 - b) Jean Calvin
 - c) Ignatius Loyola
 - d) Columbus
 - e) Vasco da Gama
 - f) Vespucci

Choose the correct answer

1. During the Dark Age, the only unifying institution of western Europe was the
 - a) Roman Catholic Church
 - b) Eastern Orthodox Church
 - c) Holy Roman Empire
 - d) Feudalism
2. The character of Byzantine civilization was
 - a) Greco-Roman and Christian
 - b) Oriental and Islam

- c) Mediterranean and Catholic
 - d) Balkan and Christian
3. Villages of the Middle Ages were known as
- a) Vassals
 - b) Manors
 - c) Serfs
 - d) Knights
4. In 1453, the Ottoman Turks captured
- a) Venetia
 - b) Constantinople
 - c) Greek Peninsula
 - d) Hungary
5. In Europe, by 1500, early capitalism replaced
- a) Feudalism
 - b) Socialism
 - c) Slave society
 - d) Communal society
6. "Mona Lisa" and "Last Supper" were painted by
- a) Titan
 - b) Leonardo da Vinci
 - c) Michaelangelo
 - d) Raphael
7. In France, the followers of the protestant leader, Jean Calvin were called
- a) Lutherans
 - b) Presbyterians
 - c) Hunguenots
 - d) Jesuits
8. Which explorer discovered the sea route to India and the Far East in 1498?
- a) Christopher Colombus
 - b) Vasco Dagama
 - c) Bartholomew Diaz
 - d) Ferdinand Magellan

UNIT FIVE

INTER-STATE CONFLICTS IN THE HORN OF AFRICA AND THE OROMO POPULATION MOVEMENT

Introduction

Since the foundation of the Sultanate of Adal in the late fourteenth century up to 1527, relations between Adal and the Christian kingdom were dominated by conflict. In the first-half of the sixteenth century the conflict between the two states reached its peak. The period was marked by the **dominance** of Adal over large parts of the Horn of Africa. In the second half of the sixteenth century this great event was followed by another great event in the history of Ethiopia and the Horn. This was the large scale movement and expansion of the Oromo people from their original homeland to different parts of Ethiopia. These two events changed the social, political and demographic pictures of the region.

Objectives

After learning this unit, you will be able to:

- explain the basic causes of the conflicts between the Christian kingdom and the sultanate of Adal;
- explain roles of the Portuguese and the Ottoman Turks in the military conflicts in the Horn of Africa;
- identify the factors that helped the sultanate of Adal to take the upper hand in the conflicts;

- point out the long lasting consequences of the period of Adalite ascendancy;
- locate the area of Oromo settlement before the sixteenth century population movement;
- describe the Oromo social, economic and political institutions and practices both before and after their expansion of the sixteenth century;
- analyze the consequences of the Oromo population movement;
- assess the significant part played by Oromos in the historical developments in the Ethiopian region and the Horn of Africa since the sixteenth century.

Terms to know

Age-grade	Chaffe	Expedition	Musketeers
Assembly	Confederacy	Fugitive	Rival
Assimilation	Conquer	Intermingle	Rivalry
Cavalry	Egalitarian	Internationalize	Spokesman
			Waq

5.1 Relations Between the Muslim Sultanates and the Christian Highland Kingdom Up to 1529

Activities

- ❖ When was the Sultanate of Adal founded? Locate place of its foun datin.
- ❖ Who were the peoples under the Sultanate of Adal?
- ❖ Who was Ahmed Ibn Ibrahim Al-Ghazi? Why did the Christian traditions call him Gagn or the left handed? Discuss.

After the destruction of the sultanate of Ifat in 1332 some members of the ruling family of that state retreated farther to the southeast and later on established the Sultanate of Adal, around 1380. The sultanate of Adal was located on the Harar plateau and its political centre was the city of Harar. The population of the sultanate was made up of the Argobbas, the Hararis, the Afars, and the Somalis.

As stated in unit three, trade and trade routes connected the Ethiopian region with the outside world. Generally, there were two outlets for the Ethiopian products of the time. The northern, northwestern and northeastern areas were connected to the port of Massawa on the Red Sea coast by a major long-distance trade route. This trade route further extended to the centre, south and southwest, where we find the major items of export trade ivory, slaves civet and gold. The second and most important outlet for Ethiopian products of the time was the port of Zeila in the southeast. Important trade routes linked Zeila with the rich interior of the Horn of Africa. Branches of Zeila trade route also extended northwards to join the northern trade route. Therefore, several long-distance trade routes criss-crossed the region. Because of this the control of the Zeila trade route brought a lot of wealth to whoever controlled it. This made the Zeila trade route to be a major source of rivalry between the Christian kingdom and the Muslim sultanates.

At the beginning, the Zeila trade route was under the control of the Muslim states, mainly Ifat. 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 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.

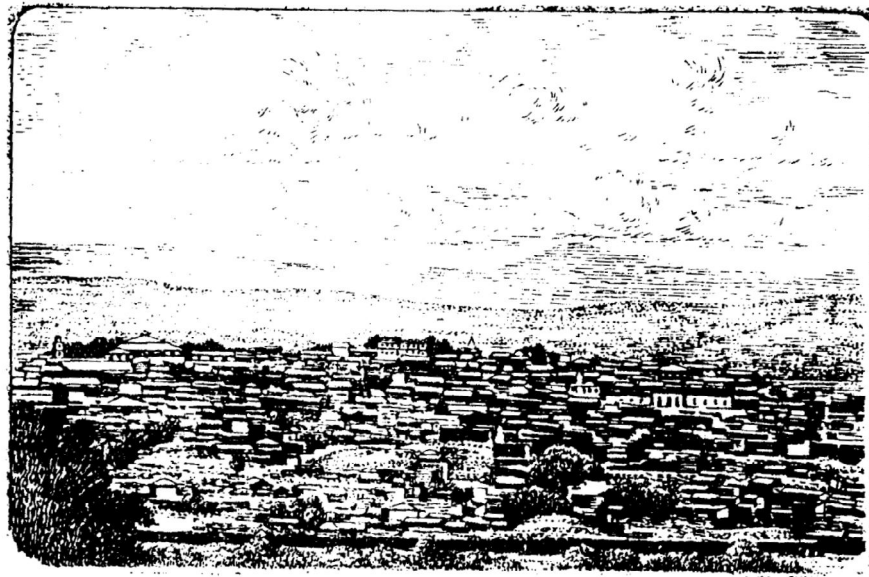


Figure 5.1 Harar, in the twentieth century

The shift of Muslim resistance centre farther to the east became a practical problem to the Christian kingdom. To defeat the Muslim resistance, the Christian army had to cross the difficult lowlands and valleys between Ifat and Harar. Moreover, the leaders of Adal began to use the resources of the Harar plateau and also recruited fresh soldiers from the Muslim communities of the southeast. All this enabled Adal to put a strong challenge against the Christian kingdom in the fifteenth century. But, although Adal wanted to restore independence for the Muslims, mostly the Christian kingdom maintained the upper hand over it until 1527. At many occasions Christian Kings scored important victories. In 1445 Emperor Zara Yacob (r.1434-68) defeated and killed the leader of Adal, **Imam Ahmad Badley**; and in 1516 another Christian king, Lebne Dengel (r. 1508-40) did the same thing to Imam Mahfuz and his forces.

However, the situation completely changed when **Imam Ahmed ibn Ibrahim al-Ghazi**, known in Ethiopian Christian tradition as *Ahmed Gragn*, became the leader of the sultanate of Adal in the early 1520s. He was able to rally the Afar, the Argobba, the Harari and the Somali lowland populations behind himself. He prepared them for a large-scale war against Christian kingdom. The goals of the war were to get total control of the long-distance trade and the trade

routes in the region, and to conquer and occupy the rich central highlands. On the side of the Christian kingdom, Emperor Lebne Dengel did not realize the extent of the threat from Adal under its new leader. His recent victory over Mahfuz might have led him to underrating the power of Adal.

Conflict in the Ethiopian region began to take an international **dimension** when two foreign powers intervened for their own advantages. These powers were Portugal and Ottoman Turkey. Since the twelfth century, Europeans had found the long-distance trade route from Europe to the Far East blocked by the Ottoman Turks. The Ottoman Turkish Empire was already in control of Arabia and Egypt. It also occupied areas in parts of the Red Sea coast and along the eastern coast of the Indian Ocean. Ottoman Turkey was an established power in the Red Sea, the Gulf of Aden and the Indian Ocean regions. After Vasco da Gama discovered a direct sea route to India for Europe in 1498 the Portuguese began to establish trading stations along the eastern coasts of Africa. They were also interested in getting new ones on the Gulf of Aden and the Red Sea coasts.

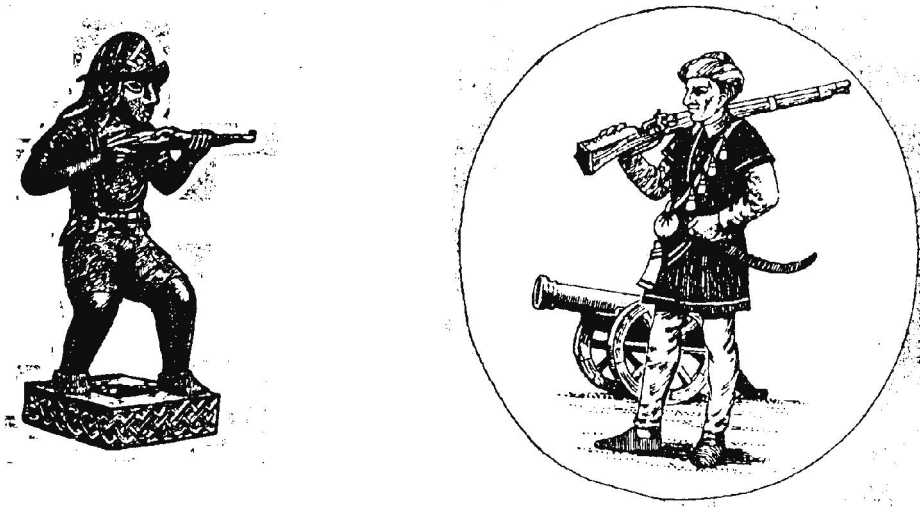


Fig 5.2

A Portuguese soldier,

A Turkish Musketer with a cannon

Therefore, the Portuguese and the Ottoman Turks became strong rivals. Each wanted to dominate the above regions. For that purpose they wanted the friendship of the two rival states of the Horn of Africa. In line with this, the

Ottoman Turks had established relations with the Muslim populations and states in the Red Sea and the Gulf of Aden coasts. Friendly relations had existed between the Sultanate of Adal and the Ottoman governors of Yemen. The Ottoman Turks intended to use their Muslim friends to expel the Portuguese from the area and put the region under their control.

Meanwhile, the Portuguese on their part were able to get a friend in the Ethiopian region. With the growth of the Muslim threat in the late fifteenth and early sixteenth century, the Christian rulers began to seek military help from European Christians. Accordingly, Queen mother Ellini, wife of Emperor Zara Yacob, sent a letter to Portugal in 1512. In response, the Portuguese government sent an official delegation to the Christian kingdom in 1520. The aim of Portugal in this relation was to use the power of the Christian kingdom in order to chase the Turks out of the Red Sea and the Gulf of Aden. These friendships led the two foreign powers -Portugal and Ottoman Turkey- to take part in the war between Adal and the Christian kingdom in the first- half of the sixteenth century.

5.2 Dominance of the Sultanate of Adal in the Ethiopian Region and the Horn of Africa

Activities

- ❖ What kinds of weapons were used by troops in the Ethiopian region and the rest of the Horn of Africa in the fifteenth and early sixteenth centuries?
- ❖ Why was the Sultanate of Adal able to secure victory over the Christian kingdom?
- ❖ What were the consequences of the war between the Sultanate of Adal and the Christian kingdom in the first-half of the sixteenth century?

After the defeat and death of Mahfuz, Ahmed Ibrahim became the Imam or leader of the Sultanate of Adal. He mobilized the Muslims of Adal against the Christian kingdom. His military expeditions against the Christian forces of Lebne Dengel started in 1527. 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 Mojo. The forces of the *Imam* then continued to score other brilliant victories over those of Lebne Dengel. As a result, by 1535 Imam Ahmed was able to conquer the whole Christian kingdom and ruled over the vast territory in the Horn of Africa. He appointed his own Muslim governors over the newly conquered regions. Emperor Lebne Dengel remained fugitive and spent five years hiding himself in different regions of northern Ethiopia until his death in 1540. Imam Ahmed had built a strong cavalry force which helped him to become victorious in all his military confrontations with the Christian forces.



Figure 5.3

**Pictures depicting Battles between troops of the Sultanate of Adal
and the Christian Highland Kingdom**

In the battle of Shimbra kure, about two hundred Arab and Turkish musketeers from the Ottoman province of Yemen, joined the forces of Adal. In

the meantime, Lebne Dengle also asked the Portuguese for military aid in 1535. But the Portuguese help arrived in 1541 after the death of the Emperor. The military aid consisted of four hundred Portuguese soldiers under the commander ship of Christopher da Gama. They were received by Seble Wongel, the ex-wife of the late Emperor Lebne Dengel.

In 1542, the Portuguese soldiers fought against the *Imam's* troops. They were defeated, and many of them, including the Commander were killed. The remaining Portuguese and Seble Wongel, who was with them, left for Gondar, where they met the young Gelawdewos, son and successor of Lebne Dengel. In 1543, the two forces fought a battle at Woina Dega, in Dembia. 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.

Between 1529-1543 the Sultante had conquered and dominated not only the Christian kingdom, but also parts of the Horn. 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. In the end, the Christian Kingdom was able to regain its independence in 1543. But both states found themselves exhausted and weakened at the end of the war because they lost an immense wealth both in human and material.

5.3 Oromo Population Movement and Expansion

In the sixteenth century the history of the Horn of Africa was dominated by wars and population movements. The population movements of the Afar and the Somali that had begun earlier in the century still continued through the first half of the sixteenth century. The largest population movement and expansion of the period was, however, that of the Oromo. It had great consequences which

fundamentally changed the pre-existing social conditions in the Horn, especially in Ethiopia. In this section we shall mainly deal with the Oromo population movement and expansion in the sixteenth century. Before that however, we have to briefly discuss the population movements of the Afar and the Somali.

A) Population Movements of the Afar and Somali

Activities

- ❖ What is a population movement?
- ❖ What causes a population movement?
- ❖ Locate the direction of the movement of the Afar and Somali peoples.

The Afar and Somali population movements had already begun earlier than that of the Oromo, which started about 1522 AD. Since the middle of the fifteenth century, the pastoral Afars and Somalis in the southeastern parts of Ethiopia and the Horn continued to move out towards the Harar plateau. Their movements were caused by drought, famine and land pressures. This led to conflicts among the Afar, the Somali, the Argobba and the Harari in the southeast.

Later on, however, *Imam* Ahmed of Adal was able to unite the Afar, the Somali, the Argobba and the Harari peoples towards a common objective. That common objective was to occupy new territories farther away from Adal. Accordingly, he recruited fresh soldiers from those peoples and re-directed their energies in expansionist campaigns against Christian kingdom. This helped him to win the wars of the first half of the sixteenth century. Therefore, the most important effect of the Afar and the Somali population movements was that besides strengthening the sultanate of Adal, it became part of the causes for the major war between Adal and the Christian kingdom.

Original Homeland of The Oromo

Activities

- ❖ Have you read or heard about the works of some traditional writers on the origin of the Oromo? What did they say? Do you agree or disagree? Why?
- ❖ To which linguistic group do the Oromo belong?
- ❖ Why did the Oromo expand to different regions?

The Oromo place of Orgion is believed to be in the South eastern highlands.

According to Oromo oral traditions, the original homeland of the Oromo before the sixteenth century was the south central part of Ethiopia highlands. Evidences are today locate the origions of the Oromo to the east of the Rift Valley lakes, around the upper course of the Genale river. The political and religious center of the Oromo settlement area was Madda Walabu, located on the Bale-Sidamo borderlands.

Causes for the Oromo Population Movement and Expansion

Different suggestions have been made on the causes of the Oromo population movement and expansion. But it is generally believed that human, natural and demographic factors must have combined to effect the movement. The wars and disturbances of the second-half of the fifteenth and the early years of the sixteenth centuries, in the Horn must have put pressures on the Oromo. These pressures and changes in the natural environment of the Oromo homeland, such as climatic changes, might have forced them to move out to other areas. Moreover, the population increase among the Oromo people might have also trigered the expansion. The growth in the number of their cattle might have led them to look

for grazing lands in different directions. Evidences show that the expansion was not intended to control the trade routes in the region or to impose tribute through conquest. The search of grazing land for their cattle and breathing space for themselves could be a factor for the movement. So, the combination of these factors resulted in a dramatic and large scale population movement of the Oromo people in the sixteenth century.

Oromo Institutions and Social Organization

Before and during the period of their movement, the Oromo had their own political, economic, social and religious institutions. For political, economic and social purposes, the Oromo were organized into the *Gada* system. The Gada system is a system in which gada classes succeed each other every eight years in providing military, political, social and ritual leaderships for the Oromo nation. In this system the male members of the society would join gada classes and pass through a number of age-grades. Each age- grade lasted for a period of eight years. People moved from one age-grade to the next as they advanced in age. The first five age-grades with a total period of 40 years, mainly served as schools for the young Oromo people. It was the time when they obtain different trainings which qualify them for war as well as community leadership. The sixth age-grade (41-48 years) is called gada. This was the stage of political, social, military and ritual leadership. The gada assembly, known as the **Chaffe**, was the main decision making body in the **Gada** system. The Gada system was quite egalitarian and the head of the Chaffe was elected democratically from among the Gada age-grade. He had the title of **Abba Bokku** or **Abba Gada**. For eight years he would serve as the spokesman of the assembly.



Figure 5.4 Oromo Abba Gada

There were other gada officials. The Abba Dula was the commander of the army. The Abba Sera, was in charge of the the traditional Oromo laws. These and other officials work closely together for one gada period (8 years), and when their term of office ends, they will hand over the power to next gada class, which will elect new officials for the next eight years. So, in the Gada system political power was held by a group of elders, and there was peaceful transfer of political power from one Gada class to the other every eight years. Those who left the office would serve as advisors to the new gada class.

Before the Oromo started their movement, they used to exercise a mixed economy. They practiced both pastoralism, and sedentary agriculture to a smaller degree.

Even after their expansion, the Oromo followed a traditional religion of their own in which they worshipped one chief god called Waqa (sky god). In this religion the **Qallus** served as high priests or links between the Oromo people and

the Waqa. These Qallus were highly respected and they could even involve in non-religious affairs of the society.

Directions and Stages of the Oromo Population Movement and Expansion

- ❖ Make a short list of Afan Oromo place-names in non-Oromo speaking areas in Ethiopia at present. *[Group]*
- ❖ Make a short list of Oromo clan names that belonged either to the Barentu or Borana Confederacies. *[Group]*
- ❖ Locate the directions of the Oromo population movement in the Ethiopian region and outside.

Long before their expansion, the Oromo people were divided into two major groups: the Barentu and the Borana **confederacies**. Each confederacy was composed of smaller divisions and clans. The Borana confederacy consisted of Mecha, Tulama, southern Borana and Guji clans. The Barentu composed of the Karayu, Marawa, Ittu, Humbana, Akachu, Wollo and Arsi clans.

The movement and expansion largely took place from around 1522 to 1618. The movement was set on two major directions in the Ethiopian region. The Barentu moved out in a north – easterly direction. The Borana followed a north-westerly direction. They also moved out in the directions of Kenya and Somalia outside the Ethiopian region. The movement took place in two stages. The first stage was the period of small and slow movement in the first-half of the sixteenth century. The second stage started around mid-sixteenth century and lasted up to 1618. This was a large-scale movement carried out by means of force.

Consequences of the Oromo Movement for the Ethiopian Region and the Horn of Africa

As a result of the movement and expansion the Oromo were able to settle in new areas both within the Ethiopian region and elsewhere outside it. Most of these areas are still inhabited by the Oromo. The Oromo occupied and settled on lands as far north as southern Tigray, southeastern Gondar and parts of Gojjam. They gave Oromo names to most of the new places they occupied. Outside Ethiopia, the Oromo settled in Somalia, and in Kenya. They were, however, pushed out from Somalia, later on. In Kenya, the Borana Oromo permanently settled in the northern parts of that country.

The Oromo population movement and expansion was successful for several reasons. In the first place, the gada system provided training and military organization which contributed much to the success of the movement. Besides, almost all members of the society participate in war. So, 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 process of the expansion was the process of adaptation called *Medhicha* (or *Moggassa*). One form of adoption was *Guddifacha* (a form of parent adopting a child). The second form of adoption is known as *moggasa*, adoption into a clan of a tribe. The adopted individual or group could be either Oromo or non-Oromo.

The adopted community or individual shares everything equally with the Oromos and becomes an Oromo. Medhicha culture allowed other peoples to mix up with the Oromos and live together in peace. So in the process of their expansion, the Oromo were able to adopt much of the population they came across into themselves and use them in their wars with the next group. Moreover, the movement took place when the two major states in the Horn – the Christian kingdom and the Sultanate of Adal- were exhausted and weakened as the result of 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 inter-mixing took place between the Oromo and other peoples of the region. The old states of the kingdoms of Damot, in parts of present-day northwestern Shoa and Wollega and Bizamo and Enarya in the southwestern Ethiopian region were destroyed by the expanding Oromo. The peoples of Damot and Gafat were either assimilated

with the Oromo or forced to move out from the south to the north and intermingle 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 center from Shoa in the south to the Lake Tana area in the north, and finally to 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 Iman Ahmed, the Muslims of Adal were reorganized under Emir Nur Mujahid. The Emir launched an offensive war against the Christian kingdom. In 1559 Nur Mujahid defeated and killed Gelawdewos in the Awah valley. But 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 decided to return back to Adal to defend it from falling to the Oromo. But 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 Gimb. This, in turn, led to the end of an age-old conflict between Adal and the Christian kingdom permanently.

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.

Summary

In the sixteenth century the history of Ethiopia and the Horn was dominated by two great events. These were the wars between the Christian and Muslim states and the Oromo population movement and expansion. The first was an extension of the earlier rivalry between the two states caused mainly by the desire to monopolize the Zaila trade route. The Muslims eventually defeated and controlled

the Christian kingdom between 1529-1543. These conflicts weakened the two states highly. The second event was even more dramatic because it changed the social, political and demographic pictures of the Horn of Africa. As a result of the Oromo expansion, ethnic and cultural inter-mixing took place between the Oromo and the peoples among whom they settled.

REVIEW QUESTIONS 5

I. Choose the best answer

1. The most important trade route for the export of Ethiopian products in the fourteenth and fifteenth century was
 - a) Adulis
 - b) Zeila
 - c) Massawa
 - d) Berbera
2. The Muslim state which reorganized the Muslim resistance against the Christian kingdom was
 - a) Adal
 - b) Showa
 - c) Ifat
 - d) Bali

3. At which battle did Imam Ahmed score a decisive victory over the Christian forces?
 - a) Woina Dega
 - b) Hazalo
 - c) Shimbira Kure
 - d) Lake Tana
4. The Oromo socio- politico-military organization was based on the
 - a) monarchical institution
 - b) Gada system
 - c) Qallu institution
 - d) none
5. Which of the following is true Under the **gada** system?
 - a) the **abba Bokus** exercised absolute power.
 - b) the **abba dulas** were ruling over their people.
 - c) the council of elders lead the Oromo nation.
 - d) the transfer of political power was hereditary.
6. The **Qallus** were
 - a) intermediaries between the Oromo people and **Waqqa**.
 - b) providing political leadership.
 - c) leaders of the fighting age-group.
 - d) advisors of the **abba Gada**.
7. Which of the following is not the consequence of Oromo expansion?
 - a) It weakened the Christian State.
 - b) It reduced the power of Muslim states.
 - c) It led to the interaction of different people with the Oromos.
 - d) None

II. Match items of column A with their appropriates under B

<u>A</u>	<u>B</u>
_____ 1. abba gada	a) belong to Borana confideracy
_____ 2. battle of Wayna Dega	b) the sky god
_____ 3. Imam Mahfuz	c) the spokesman of gada in power

- | | |
|------------------------|-----------------------------|
| _____ 4. Mecha- Tulema | d) Barentu branch |
| _____ 5. Waqa | e) Imam Ahmad was killed |
| | f) defeated by Lebne Dengel |
| | g) a war-leader |

III. Say 'true' or 'false'

1. Imam Ahmed defeated the Christian forces using the firearms he received from Ottoman Turkey.
2. The Oromo are ignorant of agriculture before their expansion.

IV. Identify the following

- | | |
|---------------------|------------------------|
| 1. Ahmad Badley | 7. Mada Walabu |
| 2. Bati Dil Wenbera | 8. Barentu confederacy |
| 3. Gelawdewos | 9. The gada grade |
| 4. Seble Wengel | 10. Jegol Gimb |
| 5. Chaffe | 11. Medhicha culture |
| 6. Abba Sera | |

V. Answer the following

1. What were the reasons for the success of Muslim forces at Shimbira Kure?
2. Describe why Portugal and Ottoman Turkey involved in the wars between the Christian and Muslim states.
3. Why did the Oromo population movement succeed?
4. What were the consequences of the Oromo population movement and expansion?
5. What were the causes for the Oromo population movement and expansion?

UNIT SIX

THE CHRISTIAN KINGDOM AND PEOPLES AND STATES IN THE REST OF THE ETHIOPIAN REGION (1543-1855)

Introduction

This unit deals with the history of Christian kingdom from 1543 to 1855. It starts with the **recovery** of the Christian highland kingdom from the defeat it faced in the hands of the Sultanate of Adal. But 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). The unit also discusses the history of different peoples who had their own local states in the southern half of the Ethiopian region. It also treats societies which are not so highly organized in the region.

Objectives

After learning this unit you will be able to :

- explain the attempts to use the Catholic religion to serve political ends;
- explain factors for the isolation of the Christian Kingdom of Ethiopia from Europe until the nineteenth century;
- list the advantages of the establishment of a permanent capital at Gonder;
- explain the political, economic, and social conditions during the Zemene Mesafint that led to economic and political stagnation of the kingdom;

- describe the main political, economic, social and cultural organization and life in the states of the southern, eastern, western and central Ethiopia region;
- outline the inter-connections and inter-relations among various peoples and states of the Ethiopian region, and those of the rest of the Horn of Africa;
- explain the external relations with the world outside the Horn of Africa.

Terms to know

Abdicate	Explorer	<i>Kawo</i>	Recovery
Assassination	Faction	Masonary	Restoration
Autonomy	Fasting	<i>Mikrecho</i>	Revival
Castles	Glory	Monolithic	<i>Sabbath</i>
Catholicism	<i>Hulet Ledet</i>	Moti	Shifta
Circumcision	Interaction	Puppet	<i>Sost Ledet</i>
Conversion	Jeberti	Regent	<i>Tato</i>
Doctrinal	Jesuits	Rebellion	Trench

6.1 Catholicism and the Christian Kingdom

- ❖ Why did Susenyos declare Catholicism as state religion?
What were its consequences?
- ❖ Why did the Ethiopian peasants reject Catholicism?

As mentioned in unit five, the Portuguese military assistance helped the Christian kingdom to defeat the forces of Adal. After accomplishing their mission the Portuguese solders stayed in Ethiopia. Following in their footsteps, groups of

Portuguese Catholic missionaries arrived in the country in 1557. These group of Catholic missionaries were known as **Jesuits** or the Society of Jesus.

Who were the Jesuits?

As soon as they arrived in Ethiopia, the Catholic missionaries started their endeavour to convert Christian kings to Catholicism. Their attempt to convert Gelawdewos was unsuccessful. However king Susenyos (r.1607-1632), officially embraced Catholicism in 1612.

Susenyos resorted to the Jesuits as an alternative ideological source of support. He wanted to get Portuguese military help to build up his royal power base. In 1622, Susenyos declared Catholicism as the state and official religion of Ethiopia. But he was confronted serious with opposition from the clergy and the nobility. Initially most of the opposition were crushed by the royal army and imposition of the religion began in some areas. In addition some major changes in the Orthodox Church practices were introduced.

The peasantry, the nobility and the Orthodox clergy were driven into rebellion in defense of their old faith. This led to the outbreak of a wide spread civil war and bloodshed, which claimed the lives of many peoples. Eventually, Susenyos realized that his measure was leading the country into a bloody civil war.

Thus in 1632 Sysenyos abdicated the throne in favour of his son, Fasiladas or Fasil (r.1632-1667). Fassilades immediately restored the Orthodox faith. This was followed by the expulsion of the Jesuits from Ethiopia. Then a new close-door policy was adopted towards Europe and the Europeans. This isolation of Ethiopia from Europe continued until the early nineteenth century. Instead Fasil and his successors encouraged closer relations with the neighboring Muslim states of Swakin, Yemen and the Pashas of Massawa.

6.2 The Gondar Period

❖ Mention some of the Gondarine technological achievements.

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 as well as 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. 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.

Who founded Gondar?

Gondar was founded by Fasiladas around 1636. Gondar was strategically located on the long distance trade route that linked the southwestern regions with Massawa on the Red Sea and Mettema on the Ethio-Sudanese border. Its establishment as a permanent capital city brought an end to the tradition of ruling from temporary camps. Gondar continued to serve as political center for the next two centuries.

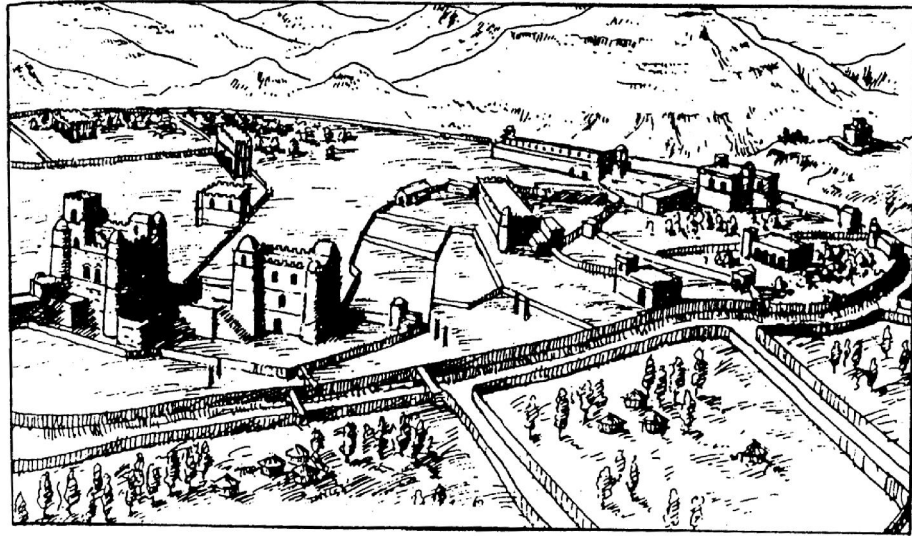


Figure 6.1 A Gonderine Quarter

Gondar became known for its architectural achievements and building technology. Several kings who ruled from Gondar built very beautiful castles as palaces. Churches, bridges and swimming pools were constructed. Particularly, 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.



Figure 6.2 *The Fasiledas Castle, the most famous of the Gondar Castles*

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 for the exchange of their respective products. This led to intense urban-rural interactions. Traders were mostly Ethiopian Muslims, known as the **Jeberti**. There were also other occupational groups like the Bete Israel (**Felasha**). They were engaged in such craft activities as masonry, pottery, basketry and iron works. There were separate living quarters for the Muslim communities, at **Addis Alem**, for the Felasha 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, accompanied by poisoning and assassinations of kings and princes became common. 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.

Who was Mentewab?

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 his death in 1768, she was Supported by her strong brother, Welde Leul, on whom she bestowed prestigious title of *Ras Bitweded*. The warlords were contending for title of Ras Bitweded and position during the whole period of the Zemene Mesafint. Mentewab lost power in 1769 to the Tigrean warlord, *Ras Michael 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 Church. The clergy on their part were engaged in conflicts over religious principles or **doctrines** which had also a regional character. It was the combination of political and religious **disputes** that finally led to the period of the **Zemene Mesafint** or the Era of warlords.

6.3 The Zemene Mesafint (The Era of Warlords)

- ❖ What is Zemene Mesafint?
- ❖ Identify the basic features of the Zemene Mesafint.
- ❖ How did the Church further contribute to the fragmentation of the Christian kingdom during the Zemene Mesafint?
- ❖ What were the effects of Zemene Mesafint wars on peasant life?

From 1767 to 1769 there was a power struggle in Gondar between groups of Wollo and Quara political **factions**. Wollo was represented by Wabi, 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 Wollo Oromo by arranging political marriage between her son Iyassu II and Wabi, from the Wollo Oromo family. Her intention was to secure their military support in order to **consolidate** her own power in the Gondarine state. Gradually, however, the Wollo Oromo began to enjoy a leading political role and influence in their own right.

The conflict between the factions of **Quara** and the Wollo Oromo 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 to control the situation.



Figure 6.3 Ras Michael Sehul

The most powerful candidate in 1768 was *Ras* Michael Sehul of Tigrai. He had both a big army and more modern firearms due to his access to foreign trade through the Red Sea. Michael Sehul was invited to Gondar by Mentewab and soon restored peace and order in Gondar. He was rewarded the highest title of *Ras Bitweded*. When king Iyoas ordered him to go back to Tigrai Michael felt strong and refused to obey the order of the king. He assassinated King Iyoas in 1769. This event marked the beginning of a new era in which powerful regional warlords undermined the power of monarchy. This era is commonly known in Ethiopian history as the **Zemene Mesafint** (1769 – 1855). Between 1769 and 1771 Michael Sehul became 'King Maker'. However, he was soon opposed by the regional warlords of Gojjam, Wollo and Lasta who organized a common alliance against him. They defeated him at the battle of Sabrakussa 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 Michael Sehul, chaos and disorder continued until the coming to power of Ali Gwangul (Ali I) from the Yejju Oromo family. Ali I 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.

The Yejju dynasty strengthened its power during its strongest ruler *Ras* Gugsä (r. 1803-1825). The two successive Tigrian rulers, *Ras* Walda Sellase of Indarta (r. 1790 - 1816) and *Dejjazmach* Sabagadis (r. 1822-1831) resisted Gugsä's power in the north. But he tried to neutralize them through marriage relations and diplomacy. Moreover, Gugsä's military and diplomatic skills helped him to exercise his power over the lords of Gojjam, Wollo, Lasta, Semen, Wagara and Dambya. Following the death of Gugsä in 1825, the Yejju dynasty met strong challenges from Semen and Tigräi. Semen was defeated by Gugsä's son and successor, *Ras* Yemam, (r.1825-1828). Yemam was succeeded by *Ras* Marye in 1828. However, *Dajjach* Sabagadis of Tigräi decided to bring the Yejju political domination to an end. This led to the battle of May Aslamay, near Dabra Abay, in western Tigräi, in 1831. In this battle the two rivals, *Ras* Marye and *Dejjazmach* Sabagadis were killed but final victory went to the Yejju dynasty. The ruler of Semen, *Dejjazmach* Wube, was rewarded Tigräi for his contribution siding with the Yejju lords during the battle of May Aslamay. The Yejju political dominance over northern Ethiopia continued for the next two decades under *Ras* Ali Alula or Ali II (r. 1831-1853).

The different regionally based northern Ethiopian warlords of the **Zemene Mesafint** fought against each other for various objectives. Firstly, they wanted to expand their territories at the expense of their neighbors, because large territory means large human and material resources. Secondly, they wanted to have the title of **Ras Bitweded** so as to become guardians of the weak Gondarine kings and their court. Thirdly, they wanted to collect as much tribute as possible in the name of these weak kings.

The regional power conflicts of the **Zemene Mesafint** were worsened by religious conflicts. There was an intense doctrinal controversy within the Orthodox Church during the period. This weakened the position of both the Ethiopian state and the Church. The Orthodox 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 the frequent wars. The peasants were forced to feed the big armies of the local and regional lords. The many **shiftas** (bandits) also forced the peasant, to supply them food. Therefore, the various groups of **dependants** 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 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 many gates (tax stations) of the different warlords. The most important items of trade during the **Zemene Mesafint** were natural products such as ivory, gold, and civet. Slaves formed an important element of trading items. War captives, as a result of feudal wars, increased the supply of slaves who were in high demand in Arabia.

By and large, the continuous wars of the **Zemene Mesafint** had undermined sense of nationalism. It was a period of weak national feeling as well as national power.

6.4 Peoples and States in the Southern, Western, Central and Eastern Ethiopian Region

6.4.1 Southern States

Kaffa

What did Tato and Mikrecho mean?

The early history of the kingdom of Kaffa has already been discussed in unit three. Kaffa was an independent kingdom in southern part of Ethiopia. It even survived the Oromo pressure in the three successive centuries. Kaffa got its prominence in the seventeenth century under a clan based ruling family known as the **Minjo** dynasty. The royal title of the kings of Kaffa was **Tato**. The Kaffan rulers adopted this title from the neighboring kingdom of Enarya whose ruling elite moved to the south of Gojeb river as a result of the Oromo pressure. Christianity was also introduced to Kaffa from the same state. But it remained limited to the royal families, while the local people largely continued to practice their **traditional** religion.

The state of the kingdom of Kaffa was highly organized. A council of advisers known as the **Mikrecho** used to control the political authority of the **Tato**. Each of the advisors had different responsibilities for regional administration and the maintenance of law and order in the kingdom. The economy of Kaffa was based on agriculture and trade. Kaffa was one of the **resourceful** kingdoms that greatly contributed to Ethiopian trade. Among the main items of trade ivory, mask, honey, coffee, slaves and gold used to come from Kaffa. Kaffa had considerable trade relations with the neighboring Oromo and Shoan states in the nineteenth century. Moreover, Kaffa had an old tradition of digging trenches and ditches to defend itself from foreign attack. It was this strong internal political organization and defense system that enabled the kingdom to maintain its independence for long period. In 1897 kaffa's last king, Tato Gaki

Serecho, was captured by the force of Menelik II, after fierce resistance and was imprisoned. This marked the final **incorporation** of Kaffa into Menelik's empire of Ethiopia.



Figure 6.4 Tato Gaki Serecho, the last king of Kafa

Walayta

The Kingdom of Walayta was located in the southern part of Ethiopia. As stated earlier, it was part of the Christian kingdom of the medieval period probably until the wars of Imam Ahmed.

Walayta was an independent kingdom. It successfully resisted Oromo pressure and began to expand its influence among the Omotic and Cushitic peoples of the south. The kings of Walayta had the title of **Kawo** and they ruled over the kingdom for long period of time. Walayta was a prosperous and fertile region. Its economic foundation was agriculture. Important products of the kingdom included **Ensai**, wheat, maize, barely, coffee, tobacco and cotton.

In the nineteenth century Walayta had wider political and commercial relations with neighboring states, such as Jimma and Kaffa. In 1894 the last ruler of Walayta, **Kawo** Tona, was captured by Menelik after heavy resistance. They his kingdom became part of Menelik's empire of Ethiopia.



Figure 6.5 Kawo Tona, the last king of Walayta

Other southern states were **Yem, Dawro, Konta, Gamo, Gofa and Hadiya**. Yem, located to the northeast of Kaffa, existed as a monarchical state until it was conquered by the state of Jimma Abba Jifar towards the end of the nineteenth century. Its economy composed of agriculture, trade and traditional crafts. Dawro, Konta, Gamo and Gofa kingdoms were located east of the kingdom of Kaffa. They probably had similar economic and political systems with other southern states mentioned above. Although Hadiya appeared as one of the southern states, its political history is not well documented for this period. It seems that Hadiya was highly influenced by the Oromo expansion and remained at an obscure position after the sixteenth century.

The Gibe Oromo States

- ❖ Explain the main factors for the replacement of the gada system by the monarchical institution in the Gibe region.
- ❖ Locate the five Gibe Oromo states on a map.

As discussed earlier, the socio-political organization of the Oromo was based on the **gada** system. Following their expansion, however, the system went under changes. These changes eventually led to the transformation of the Gada into a different political system in the early nineteenth century. In such a way, in the Gibe and Wallaga regions, the Oromo gradually abandoned the gada system and began to form different states.

Different views are held regarding the cause for the transformation of the gada system. But mainly, this transformation was the result of a long process of the development of agricultural economy and the emergence of powerful leaders with private armies. These powerful leader controlled land, markets and trade routes. After their expansion, the Oromo gradually abandoned pastoral way of life and adopted sedentary agriculture, which generated surplus production. Moreover, the frequent wars which they fought with the Muslim, Christian and other states gave rise to some influential **abba dulas** or war leaders. These **abba dulas** began to appropriate much of the war booties for themselves and built up private armies. This eventually resulted in the **stratification** of the Oromo society living in the upper Gibe basin. In this region certain war leaders able to gain control over their respective clans and regions. They also began to assume the title of **moti**, meaning king. This process occurred first in the Gibe region, where five small Oromo states Limmu-Enarya, Jimma, Gumma, Gomma and Gera, emerged in the early nineteenth century. The same process was repeated in Wallaga later in that century when Leqa Naqamte and Leqa Qellem were formed.

The Gibe states were formed around the Gibe river valley. Limmu Enarya was the earliest of the Gibe states. This state was established on the territories of

the older state of Enarya. Its strategic location in the region enabled it to control the long distance trade. It became the strongest state in the region during the first half of the nineteenth century. The capital of Limmu Enarya was Saqa. The strongest ruler of Limmu Enarya was Abba Bagibo or Ibsa (r. 1825-1861).

Jimma emerged stronger than Limmu-Enarya and other Gibe states since the middle of the nineteenth century. It became popular under the rule of Sanna or Abba Jifar I. (r. 1830-1855). The state of Jimma depended on the ideological support of Islam and the commercial prosperity from coffee and slave trade. Jimma submitted to Menelik II in 1881 under its ruler Abba Jiffar II (r. 1875-1934). But Jimma survived as an autonomous state until 1934, when its autonomous right was ended.



Figure 6.6 Abba Jifar II, ruler of Jimma

The state of Gumma emerged in the first decade of the nineteenth century. Its political importance grew up under its strong ruler, Oncho Jilcha. He involved Gumma in successive wars against the neighboring states.

Gomma became an important state since 1820. Its strongest ruler was Abba Mano. Gomma was the earliest Gibe state to accept Islam.

Gera, on the other hand, became well known around 1835 during its strongest ruler, Tullu Gunji, who was a popular warrior king and good administrator. It was in great conflict with the state of Gumma.

Western States

- ❖ What were the economic sources of Leqa Qellem?
- ❖ Describe the type of interactions between the Arabic speaking business family of the Sudan and local people of Berta and Gumuz.

Besides the Gibe states, two Oromo states were also formed in Wallaga region in the early nineteenth century. These were the states of Leqa Naqamte and Leqa Qellem. The former was founded by the well-known Oromo chief, Bakare Godana. His successors, Moroda and Kumsa (later Dejazmach Gabra - Egziabher) followed in his footsteps and consolidated Leqa Naqamte. Another equally important state was that of Leqa Qellem. It was founded by one of the Qellem chiefs, Tullu, and consolidated by his son and successor, Jote. The economy of Leqa Qellem was based on agriculture and the Ethio - Sudanese frontier trade. Some foreign merchants from Funj Sultanate of Sudan used to visit these two Leqa states.



Figure 6.7 Kumsa Morada, ruler of Leqa Naqmta

A number of small Muslim **Sheikhdoms** were formed on the Ethio-Sudanese border. These states were formed as a result of continuous interactions between the local Berta - Gumuz and the Arabic speaking merchant families from the Sudan. Small Muslim states called Aqoldi (Asosa), Benishangul and Khomosha were established in this way. Because of the immense gold deposits of the region, all these petty states become targets for Egyptian and Sudanese -Mahdist **penetration**. Nevertheless, they were all incorporated into Menelik's empire in the 1890s.

Eastern States

- ❖ Describe the type of relationship that existed between Harar and Awsa?
- ❖ Locate Harar and Awsa on a sketch map of Ethiopia and the Horn.

Harar

To which linguistic family did the Harari peoples language belong?

Harar existed as a center of Islamic studies since the fourteenth century. It also served as a political center of the Sultanate of Adal up to the sixteenth century when the Walasma rulers abandoned it and moved to Awsa. The emirate (state) 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). The Emirate of Harar continued to serve as a strong centre 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. Harar consolidated its power over the neighboring Oromo and Somali communities, mainly through Islam and marriage alliances. Since 1875 Harar was occupied by the Egyptians for about a decade. The local Harari, Emir Abdullahi, revived the Harari dynasty between 1885 and 1886. Harar was finally, incorporated into Meneliks Empire in 1887.



Figure 6.8 Emir Abdullahi, the last Emir of Harar

Awsa

Awsa was a Muslim Sultanate in the eastern part of the Ethiopian region. It was ruled by the Walasma rulers of Adal. These rulers ruled over Awsa after they had left Harar in 1577, due to the Oromo expansion into much of the Harar plateau. Initially the Walasma rulers continued to control Harar from their new centre of Awsa until a local Harari dynasty was founded, by Emir Ali Ibn Dawd. Awsa was ruled by the local Afar chiefs who had the title of *Sultan*.

Central State

- ❖ Describe the historical developments in Shoan region before 1696.
- ❖ Explain the advantages of Shoan isolation from the wars of the Zemene Mesafint.

As already indicated in unit three, the central highlands of the present day Shoa had been the political center of the Christian kingdom. The Christian State, however, 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 establish firm control over Shoa. To this end they sent military expeditions to Shewa. However, Shewa gradually detached itself from the newly founded centre of the Christian State. During this period of isolation, Shoa was disunited and several local chiefs emerged in various parts of the region.

Nevertheless, the Shoan 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 Shoan kingdom, with their centre at Ankober. The Kingdom reached at its heyday under king Sahle Sellase (r.1813-47). Sahle

Sellase had brought several regions under Shoaan control and maintained law and order in the kingdom. This stability enabled a number of foreign travelers to come to visit Shoa. This, helped Sahle Sellase to establish independent foreign relations with Britain and France.

Peoples not So Highly Organized in the Ethiopian Region in the First Half of the Nineteenth Century

Besides the well developed states, there were some not so highly organised societies in the nineteenth century Ethiopia. They were leading either a pastoral or semi- pastoral way of life. The most important of these societies included most of the Afar- Saho speaking populations on the Road to the Harar plateau in the southeast.

In the southeastern direction, the Somalis were under similar socio-economic and political conditions. These lowland populations were then governed by local councils of clan elders. Chiefs were elected by the clan assembly. They largely kept their own political **autonomy**. Resistance to the interference of highland rulers was common.

Few of them used to pay **symbolic** tribute to the highland chiefs in the names of their clans. Most of them, however, refused to do so. Instead, they used to **host** and **encourage** political rebels from the highlands whom they help to maintain their independence. This was the case with the Afar - Saho speaking populations, who supported Sabagadis in his rebellion against *Ras Welde Selase*, governor of Tigray, in the early nineteenth century.

Usually, lowlanders had strategic roles in the trade routes that extended from highlands to the coasts since they are passing through their territories. In the early nineteenth century, the Shoaan rulers kept smooth relations with the Afar in order to secure the safety of the trade routes leading to the Gulf of Aden and Harar. Similarly, the **Emirate** of Harar extended cultural and economic relations

with the surrounding Oromo, and the lowland Somalis. The Sultanate of Awsa also strengthened its relations with the surrounding fellow Afar communities.

A group of pastoral communities existed in the southern and western lowlands. They were under their own local clan organization system. In the south the economic life of Oromo groups of the Borana, the Gabra and the Gari was based on the raising of cattle, camel and goats. They were at times in conflict over scarce resources. They used to live under different systems of clan administration until Emperor Menelik incorporated them into his Ethiopian Empire in late nineteenth century.

In the western lowlands, the Nilo - Saharan communities including Kunama, Berta, Gumuz, Anuack, Nuer and Majangir (formerly called as Massango) were among the not so highly organized societies. However, they had a hierarchical form of clan political organization. The small states of Aqoldi, Benishangul and Khomasha, were exceptional in this region. All these societies had considerable trade relations with both the Sudanese and Ethiopian societies on both sides. Besides the usual pastoral economy, natural products were important sources of income. The large section of the inhabitants of the western frontier region were also under increasing pressures from the Oromo and Omotic states in the region.

6.5 European Explorers in the Ethiopian Region in the First Half of the Nineteenth Century

- ❖ What initiated the Europeans to come to Africa in large number in the nineteenth century?
- ❖ Why some Ethiopian rulers signed treaties with Europe in the first half of the nineteenth century?

In the first half of the nineteenth century Europeans began to manifest growing interests in Africa as the result of the rapid expansion of industries in

Western Europe. This led the Europeans to enter into rivalry to control areas of raw materials in different parts of Africa. Moreover, they also needed new markets for the commodities produced by their industries. In this competition, the Europeans were interested in Ethiopia and the Horn. They were interested in its resources as well as its strategic position. The Horn is a link with the Middle East and vital to control the Red Sea trade. Above all, Ethiopia is the source of the Blue Nile, the river upon which Egyptian life depended. All this made the Europeans to establish relations with Ethiopia in the early nineteenth century. However this relation was closed since the expulsion of the Jesuits in 1632. After nearly two centuries, Ethiopia's relation with Europe was reopened.

In the early nineteenth century the number of Europeans coming to Ethiopia was increasing. These Europeans used different **pretexts** to penetrate into the interior of the Ethiopian region. Such pretexts included scientific missions, geographical and commercial expeditions, missionary activity and exploration.

The period of exploration in the region began in 1805, when a British traveller, Henry Salt, met with *Ras* Welde Sellase of Tigray. Then other European travellers, missionaries, scientists and official envoys followed Salt's footsteps. They started to penetrate the interior to make contacts with the Ethiopian peoples and local rulers. Some local rulers signed treaties with these European agents. In 1841 *Negus* Sahle Sellase of Shoa signed a treaty of commerce and friendship with a British agent, Major Harris. *Dejach* Wube of Semen and Tigray and *Ras* Ali II of Begemidir also did the same thing.

In the 1830s and 1840s British travelers and envoys, Charles Beke, Walter Plowden and John Bell and French agents and scientific missions. Rochet de Héricourt, the D'Abbadie brothers Arnauld D'Abbadie and Antoine D'Abbadie were in the region. The British, French and Italian protestant and Catholic missionaries, Samuel Gobat, De Jacobis, Giuseppe Sapeto and Cardinal Massaja were working in the region. These European agents were serving political

interests and encouraged their home governments to develop interest in Ethiopia. In an attempt to win the favours of these European agents, who supplied them with firearms, the local rulers became easy targets. These rulers needed the firearms to be superior over their rivals in the continuous wars of the **Zemene Mesafint**.

Summary

The Portuguese military assistance to the Christian kingdom in 1541 was followed by the arrival of the Jesuit missionaries. The main objective of the Jesuits was to convert Christian Ethiopia into the Catholic faith. However, this ended up in failure in early seventeenth century, when these missionaries were expelled from the country. This event was followed by the foundation of a permanent capital city at Gondar in 1636, which became a historical event of great importance. Gondar experienced the construction of permanent structures like palaces and Churches, the growth of trade, 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 which culminated in the period known as the Zemene Mesafint and also due to doctrinal controversies within the Orthodox Church.

In the central, western, eastern and southern Ethiopian regions existed many states and communities at different stages of socio-economic and political developments. The political organization of these states was monarchical, while that of the several peoples and communities was based on their own traditional political systems. However, the Christian kingdom and the states and peoples in the rest of the Ethiopia regions maintained strong economic relationships with each other throughout this period.

Externally, the first half of the nineteenth century brought about the revival of European interest in Ethiopia. This interest was clearly seen in the arrival of European explorers, missionaries, travellers and diplomatic envoys.

REVIEW QUESTIONS 6

I. Choose the best answer

8. The Ethiopian king who declared Catholicism as the official religion of the country was
 - a) Fasilades
 - b) Susenyos
 - c) Gelawdewos
 - d) Lebene Dengel
9. Gondar was founded as a permanent capital of the Christian kingdom in the year
 - a) 1632
 - b) 1636
 - c) 1559
 - d) 1622
10. Which of the following region did not engage in the wars of the Zemene Mesafint?
 - a) Showa
 - b) Gondar
 - c) Tigray
 - d) Gojjam
11. The official title of the kings of Kaffa was
 - a) Moti
 - b) Kawo
 - c) Tato
 - d) Negus
12. Which of the following was not Oromo state?
 - a) Jimma
 - b) Limu- Enariya
 - c) Komosha
 - d) Gera
13. The emirate of Harar was established by
 - a) the Afar chief
 - b) Nur Mujahid
 - c) Ali ibn Dawd
 - d) Emir Abdullahi

II. Match items under column A with their appropriates under B

<u>A</u>	<u>B</u>
_____ 1. Kumsa Moroda	a) the ruler of Kaffa
_____ 2. Jesuits	b) title of Oromo kings
_____ 3. Tona	c) the last king of Walayta
_____ 4. Moti	d) ruler of Leqa Neqemte
_____ 5. Jeberti	e) Ethiopian Muslim merchants
	f) Catholic missionaries
	g) European explorers

III. Identify the following

- | | |
|------------------------|--------------------------------|
| 1. Castles of Gondar | 9. Mikercho |
| 2. Gondar court life | 10. Gaki Serecho |
| 3. <i>Ras Bitweded</i> | 11. Jote Tullu |
| 4. Itege Mintewab | 12. Aqoldi |
| 5. Ras Welde Leul | 13. <i>negus</i> Sahle Sellase |
| 6. Ras Michael Sehul | |
| 7. Yejjiu dynasty | |
| 8. Ras Ali I | |

IV. Answer the following

1. Describe the main achievements of Emperor Fasiladas.
2. Why was Catholicism opposed in Ethiopia?
3. Discuss the basic features of the Zemene Mesafint.
4. Why was the Gada system gradually abandoned by the Mecha Oromo of the Gibe region in the early nineteenth century?
5. What were the advantages of permanent capital city over the mobile courts of the earlier period?

UNIT SEVEN

PEOPLES AND STATES IN PRE-COLONIAL AFRICA AND THE TRANS-ATLANTIC SLAVE TRADE UP TO 1800

Introduction

In unit two you have learnt about peoples and states of ancient Egypt, Kush and Carthage. The civilisation of these peoples and states have been discussed as part of ancient and classical world civilisations. But, apart from these peoples and states, several others had also built civilisations of various standards in different parts of the continent. In this unit we shall briefly discuss the civilisations of these peoples and states.

Objectives

After learning this unit, you will be able to:

- explain the major economic, cultural, social and political developments in the pre-colonial period;
- realise the inter-connections and inter-dependence among Africans as a result of trade, population movements, wars, etc;
- recognise African contributions to world civilisation;
- realise the nature of slave trade.

Terms to know

City-state	Fellahin	Monopolistic	Piratic
Dynasty	Hermitage	Pastoral	Sultanate

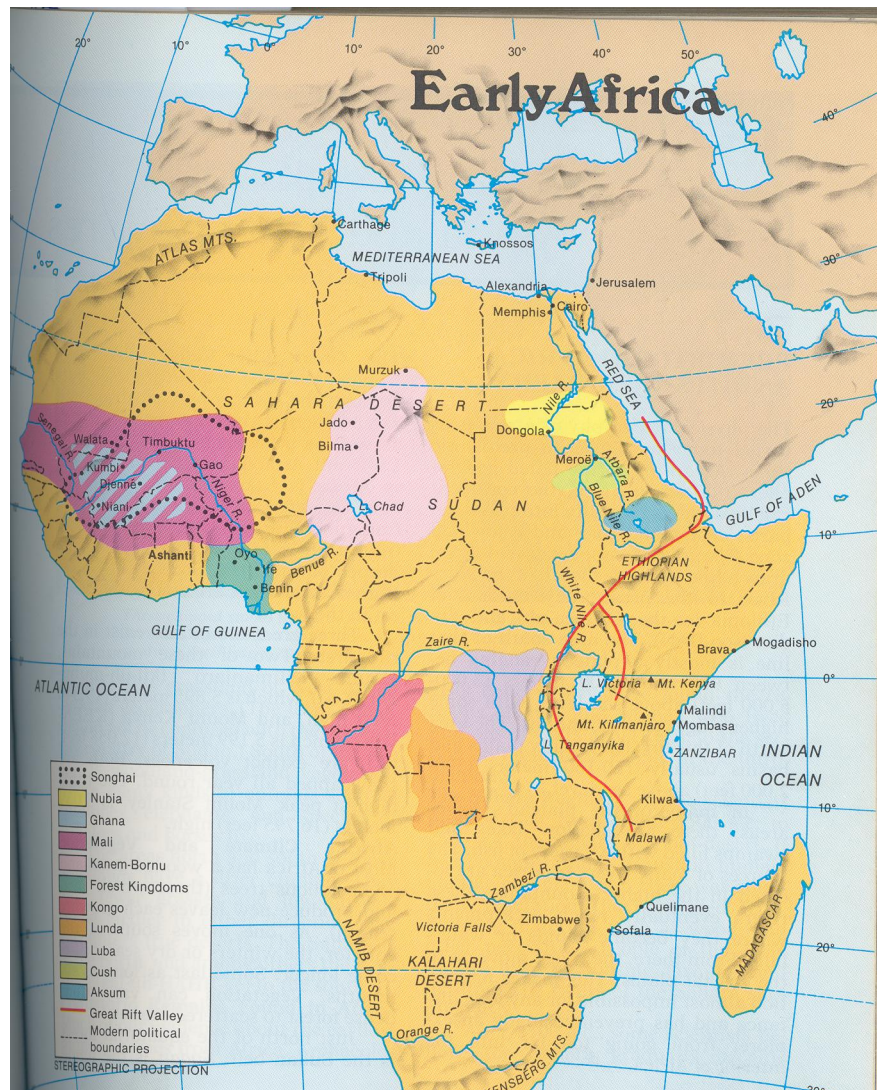


Figure 7.1 Early Africa

Mamluk Egypt

Between 969 and 1171 AD, Egypt was ruled by the Fatimid dynasty. This dynasty declared Egyptian independence from the rule of Baghdad in 969 AD.

The Fatimid rulers used soldiers called Mamluks. The Mamluks were of Turkish origin. The Mamluks gradually became military commanders and

members of the landed aristocracy. Finally, they took power militarily and founded their own dynasty that ruled Egypt from 1250 to 1517.

Egypt under the Mamluk rulers started to expand into Palestine and Syria. It also fought against the central Asian Mongols and the European Christian forces. The Mamluks tried to make Egypt the centre of Islamic education. Moreover, they extended their control over Muslim holy centres of Mecca and Medina.

Egypt's relations with Ethiopia were full of conflicts during the rule of the Mamluks. This was due to the opposition of the Christian kingdom of Ethiopia to the persecution of Coptic Christian minorities in Egypt. However, the Ethiopian ruler, Zera Yacob (r. 1434 - 1468) tried to establish good relations with the Mamluk rulers of Egypt. His objective was that Mamluk rulers should respect the rights of Coptic minorities. Sometime in 1443, Zera Yacob declared to the Mamluk rulers that he had himself many Muslim subjects and he was very kind to them. However, the Ethio-Egyptian relations deteriorated after Zera Yacob defeated Ahmed Badlay, the ruler of Adal, in 1445. This had affected the Copts of Egypt as the Egyptian rulers increased their anger against them.

Egypt under the Mamluk rulers maintained commercial relations with peoples of different parts of the world. This increased the revenue of Mamluk rulers. Egyptian economy was also supported by the labour of the Fellahin (peasants) and slaves. The Fellahin were hereditary owners of plots of land in the lower Nile valley. They were oppressed by the Mamluks.

The Mamluk power started to decline because of corruption. Failure in canal constructions weakened agricultural productivity. Cattle plague and drought further aggravated the problem. Moreover, the Mamluks highly taxed the merchants so as to pay for their army. This resulted in the decline of Egyptian trade.

The Mamluk warriors were well known horsemen and strong fighters. However, they could not develop firearms, which the Ottoman Turks did in the sixteenth century. Firearms helped the Ottoman Turks to defeat Mamluk force in Palestine and they occupied Egypt in 1517.

Activities 7.1

- ❖ Who ruled Egypt between 969 and 1171?
 - a) Fatimids
 - b) Mamluks
 - c) Ottoman Turks
 - d) the British
- ❖ Egypt under the Mamluk rulers started to expand into
 - a) Sudan
 - b) Palestine and Syria
 - c) Ethiopia
 - d) Libya
- ❖ In 1517, the Mamluks were defeated by
 - a) the Ottoman Turks
 - b) the Arabs
 - c) the Mongols
 - d) the French

The Funj Sultanate

The Funj sultanate was established in 1504 in northeast Africa in the present-day Republic of Sudan. The founders of Funj were cattle keepers and horsemen. The origin of the Funj nomads is not yet known. But some say they belong to the Shilluk people, while others associate their origin to the northern part of Ethiopia.

The Funj accepted Islam and established their Sultanate in 1504 with its capital at Sennar. The Funj sultanate fought against the Christian kingdom of Ethiopia due to rivalry over trade routes. The Christian army of King Suseniyos destroyed several villages of the Funj sultanate in about 1620. However, the Funj Sultanate continued to exist until it was conquered by Muhammed Ali of Egypt in the 1820's.

The Almoravids

The Almoravid movement was formed by Berber warriors in the eleventh century. The leader of the movement was Abdallah Ibn Yasin. He preached a jihad (Muslim holy war) against non-Muslims and his followers came to be

known as the people of hermitage, al-Murabitun. This was later changed to Almoravids.

Abdallah Ibn Yasin brought the Berbers under his control and captured the city of Sijilmasa in 1056. The Almoravids also conquered Morocco and part of Spain in the second half of the eleventh century.

Another branch of the Almoravid, led by Abu Bakr, captured the city of Audaghost in 1054 and Kumbi Saleh, the capital of Ghana in 1076. However, the Almoravids were overthrown by the Almohads in the middle of the twelfth century.

The Almohads

The Almohad movement was strongly opposed to the Almoravids. The founder of the movement was Ibn Tumart. The Almohads were Muslims. They were believers in one God, in Arabic, al-Muwahhidun. This was later changed to Almohads. After Ibn Tumart died, Abd al-Mumin became a leader and he built a strong empire. The Almohads controlled all of what are now Algeria, Morocco and Tunisia and part of Spain. The Almohad Empire continued to exist until it finally collapsed in the middle of the thirteenth century.

Activities 7.2

- ❖ The founder of the Almoravid movement was
 - a) Ibn Tumart b) Ibn Yasin c) al-Mumin d) Abu Bakr
- ❖ In the twelfth century Morocco and part of Spain were occupied by
 - a) the Almohads c) the Almoravids
 - b) the Mamluks d) the Soninke people
- ❖ At the peak of its power the Almohads territory included the present day
 - a) Tunisia Morocco c) Algeria d) All

Ghana

Ancient Ghana was located several hundred kilometres north west of the present day Ghana. It included the present-day southern Mauritania and Mali. Ghana was founded in the fourth century AD and reached the height of its power at about 1000 AD. Kumbi Saleh was its capital. The people of Ghana were called Soninke.

The Trans - Saharan trade was the main factor for the greatness of Ghana. The Ghanians were skilled workers in iron. They used iron weapons against their neighbours who had no iron technology. Because of this the rulers of Ghana were able to build a vast empire.

The decline of ancient Ghana was the result of the Almoravids' invasion in the eleventh century. They captured Audaghanst in 1054 AD, and the capital, Kumbi Saleh in 1076. Thus, the powerful kingdom of Ghana came to an end.

Activities 7.3

- ❖ The capital city of an ancient Ghana was
 - a) Accra b) Audaghuast c) Kumbi Saleh d) Sijjilmasa
- ❖ Ancient Ghana was destroyed by
 - a) the Almohads c) Morocco

Mali

The founders of Mali were the Kangaba. They were one of the clans of the Mandinka people. Mali emerged after the fall of Ghana. Its first leader was called Sundiata. He ruled Mali from 1230 to 1255. Mali became one of the largest and powerful empires of the world during the reign of Mansa Musa (r. 1312 - 1337). Islam expanded in the empire at this time. Mansa Musa made a pilgrimage to Mecca in 1324. This pilgrimage made Mali popular in the Muslim world.

Timbuktu became one of the most important centres of Islamic learning and culture.

Mali's economy was based on farming, iron working and trade. The major item of trade was gold. Mali had controlled the gold mines of Wangara and Bambuk. The wealth obtained from the gold mines was used to build large empire.

The decline and fall of Mali was caused by the difficulty of administering the vast territory of the empire. The rulers could not defend the attacks of the neighbouring peoples, the Tuareg and Mossi. The empire of Mali finally came to an end around 1550.

Activities 7.4

- ❖ Which people founded Mali?
a) Soninke b) Soso c) Mandinka d) Berbers
- ❖ The ruler of Mali from 1230 to 1255 was
a) Sundiata b) Kangaba c) Mansa Musa d) Askia Muhammed

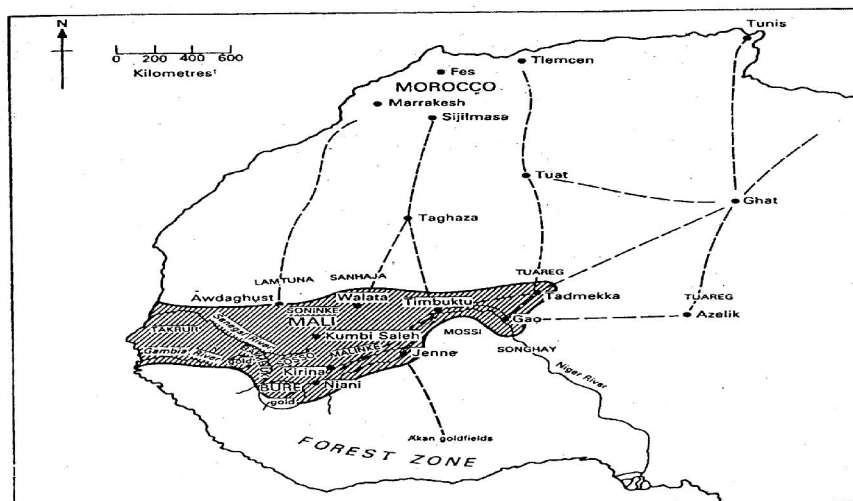


Figure 7.2 The Empire of Mali in the fourteenth century
Songhai

Songhai empire extended from the central area of the present-day Nigeria to the Atlantic coast. Its capital Gao, stood on the Niger River.

Songhai became powerful by controlling trade across the Sahara. Most of the people in Songhai were farmers, fishers or traders.

Two Songhai kings, Sunni Ali and Askia Muhammed, strengthened the empire. Sunni Ali ruled from 1464 to 1492. His army conquered the two west African trading centres of Timbuktu and Jenne. Askia Muhammad, also known as Askia I or Askia the Great became king in 1493. Songhai reached its highest peak under his rule. He expanded trade and spread Islam in the empire. His three sons deposed him in 1528. The empire ended in 1591 when a Moroccan army defeated Songhai in the battle of Tondibi.

Activities 7.5

- ❖ As Kumbi Saleh was to ancient Ghana, so was _____ to Songhai.
a) Kanem b) Gao c) Audaghaust d) Kano
- ❖ Songhai empire reached its peak under
a) Sunni Ali c) Sundiatu
b) Mansa Musa d) Askia Muhammed

Kanem Bornu

Kanem emerged around the ninth century in the region to the north of lake Chad. It was founded by a group of pastoral communities. Trade was important for Kanem's greatness. Kanem's army kept the trade routes safe and collected tax from traders.

The Sefuwa royal family ruled Kanem from the ninth to the nineteenth centuries. The ruling family was a Muslim dynasty. After Bornu became a province of Kanem, the empire was often called Kanem-Bornu. The Bulala people conquered part of Kanem on the north-east side of lake Chad in the late fourteenth century. But Mai (Sultan) Idris Alooma, who ruled Kanem from 1580 to 1617,

reconquered the lost territory and extended the empire to its greatest size. Kanem-Bornu probably began to decline because trade centers shifted from inland routes to the Atlantic coast of west Africa.

Hausa States

The Hausa city-states emerged between 1000 and 1200 AD in the present-day Nigeria. The people were both nomads and farmers. These city-states were Kano, Katsina, Zazzau (Zaria), Gobir, Kebbi, Rano and Zamfara. The Hausa people used to build walled villages in order to defend themselves from raiders. As population increased, different villages grouped together to form the Hausa city - states.

The economy of the Hausa city-states was based on agriculture and the trans-Saharan trade. There was closer relation between the Hausa city -states and Kanem-Bornu. Islam spread to Hausaland from Kanem-Bornu. The administrative system of the Hausa city-states was also provided by Kanem-Bornu.

Some of the city-states had particular specializations. Zazzau was a major supplier of slaves, while Kano was famous in craft technology. Its people were skilled in weaving clothes. They also developed cloth-dyeing skill and leather works. "Moroccan" leather sold to Europe was first made by Kano craftsmen.

Activities 7.6

- ❖ The Hausa city states emerged in the territory of present day
 - a) Nigeria b) Mauritania c) Ghana d) Mali
- ❖ One of the following was not the Hausa city-state
 - a) Katsina b) Kebbi c) Niani d) Zamfara
- ❖ Which Hausa city-state was a major supplier of slaves?
 - a) Kano b) Katsina c) Zazzan d) Gobir

Kongo

The Kingdom of Kongo was located in the lower bank of the Zaire River. It was founded in the late fourteenth century by a Bantu people called *Bakongo*. Their king was called *Manikongo*. The people were hunters and warriors. They were also clever smiths.

Apart from agriculture, trade played an important role in the economy of the kingdom. The major items of trade were iron tools, pottery, sea-salt, mats and basket work.

Portuguese explores reached the Kongo in 1482. They sent missionaries to the kingdom in 1491. They also sent masons, carpenters and other artisans. The Manikongo, together with his family, was converted to Catholicism. The capital, Mbanza, was re-built in stone.

At first, relations between the Portuguese and the Kongo was good. But beginning from the sixteenth century, the Portuguese enslaved the Kongolese people. The slave trade weakened the Kongo, and the kingdom was breaking apart. Finally, the Kongo kingdom entered into war with the Portuguese colonizers who finally defeated the kingdom. By 1710 the kingdom of Kongo collapsed and broken up into several small provinces.

Activities 7.7

- ❖ The Bakongo people were not
 - a) traders b) craftsmen c) hunters d) farmers
- ❖ Which European country reached first the Congo?
 - a) Portugal b) Spain c) Belgium d) Germany

Zimbabwe

The founders of Great Zimbabwe were the Bantu people called Shona who began their rule about AD 1000. They built Great Zimbabwe. Stone houses and walls were built in the thirteenth or fourteenth century in Great Zimbabwe.

Great-Zimbabwe was known for its gold mines. It maintained trade relations with the ports of East Africa, such as Sofala and Kilwa who benefited from the gold of Great Zimbabwe.

Great Zimbabwe had been abandoned since 1450 AD. because the grazing, resources, timber and salt had been used up completely in the region. It was finally succeeded by a state that came to be known as *Mwene Mutapa*.

Mwene Mutapa

Mwene Mutapa was founded at the end of the fifteenth century by Mutota. He was a member of the Rozwi clan of the Shona people. Mwene Mutapa was a title given to the Rozwi kings. Mwene Mutapa means "master pillager."

Mutota's son and successor, Mutope, expanded the territory in the northern direction. His head quarters also moved northwards. Mwene Mutapa controlled the Mazoe region, which was a valuable source of alluvial gold. Mwene Mutapa dominated the long distance trade which led to the Indian Ocean coast.

The Portuguese came to the region in the early sixteenth century. They maintained trading contacts with Mwene Mutapa. But later on, the Portuguese conquered Mwene Mutapa in the late sixteenth century.

Activities 7.8

- ❖ Explain the origin of the Mwene Mutapa state.
- ❖ Who were Mutota and Mutope?

The Khoi - Khoi

Originally, the Khoi- Khoi 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 the present-day Botswana and they were well-established in southern Africa by the fifteenth century.

After the Dutch settlers landed in southern Africa in the mid seventeenth century, the Khoi-Khoi were driven out of their land to the Kalahari desert. The Europeans called them *Hottentots*.

The San

Before they were driven out of their land by the European settlers, the San lived in parts of the 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 San were pushed by the Dutch farmers 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.

Activities 7.9

- ❖ Since 1000 AD. the Khoi - Khoi mainly practiced.
 - a) hunting and gathering
 - b) cattle breeding
 - c) farming
 - d) fishing
- ❖ The name "Hottentots" was given by the Europeans to the people called
 - a) Khoi - Khoi
 - b) Bushmen
 - c) San
 - d) Bantu
- ❖ The San people were pushed to the Kalahari desert by the people called
 - a) Khoi - Khoi people
 - b) Dutch farmers
 - c) British colonizers
 - d) Portuguese settlers

The Trans-Atlantic Slave Trade

Origins

Terms to know

Free trade	Piracy
Monopolistic	Plantations
"New world"	Red Indians

The discovery of America in 1492, laid the back ground for the beginning of the Atlantic slave trade. Europeans established large plantations, and minefields in the New World. Then they needed labourers to work on the plantations and gold mine. These Europeans enslaved the native American Indians whom they called Red Indians. But most of the American Indians died from Europeans diseases and harsh treatment. The Portuguese and the Spaniards began transporting white slaves from Europe. However, the white slaves were unable to resist the hardships. Thus, the Europeans began transporting the blacks from West Africa as slaves.

Essential Features of the Slave Trade

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 1580's. 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 1580's. In this phase, the trade was conducted by monopolistic slave-trading companies. These companies were officially supported by their governments. They were also supported by armed forces. At this stage, the slave-hunting ground was widened, the volume of trade increased and the companies collected huge profit.

The second phase was also known as the Triangular trade because the trade connected three continents (Europe, Africa and Americas). Such goods as cotton, alcoholic drinks, firearms and metal wares were taken from Western Europe to Africa. These goods were exchanged for slaves. Then, the African slaves 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 third phase was known as free trade. It began in the 1690's. In this phase, several individual traders joined the slave trade. There was fierce competition between the individual traders and the former companies.

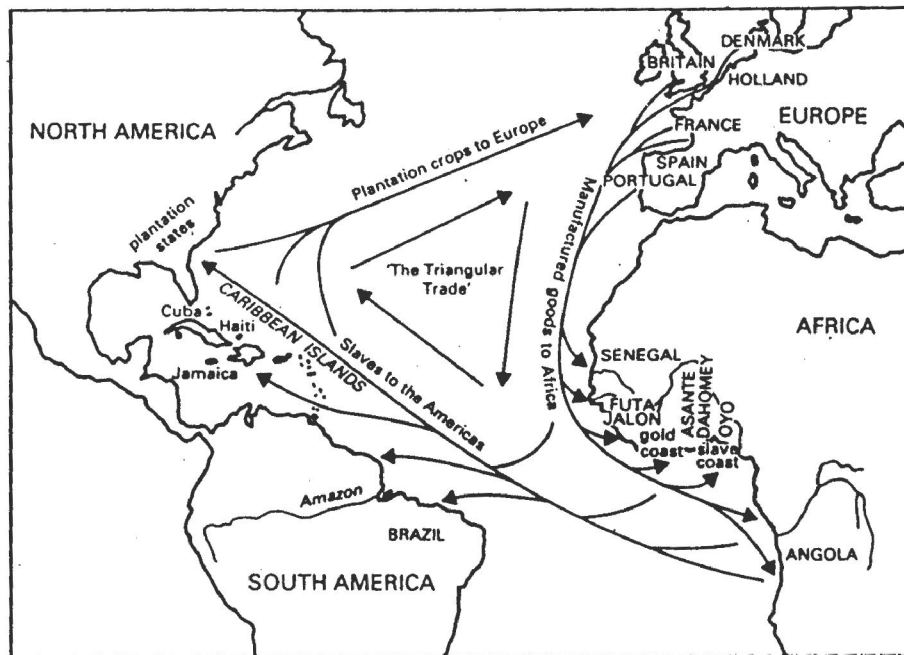


Figure 7.3 The Atlantic slave trade, sixteenth to eighteenth centuries

Activities 7.10

- ❖ Initially, the slaves who worked in the European plantations of North America were
 - a) White slaves from Europe
 - b) American Indians
 - c) Black Africans
 - d) All worked at the same time
- ❖ Which of the following did not take place during the second phase of the slave trade?
 - a) Competition between individual traders and companies
 - b) Increase in the volume of trade
 - c) Increase in profit
 - d) Expansion of slave-hunting ground

Effects of the Triangular Trade

The Triangular trade helped the west European nations to accumulate a huge amount of wealth. The accumulated wealth led to the industrialisation of Western Europe in the nineteenth century.

The Triangular trade caused great human suffering and horrors on Africans. Slaves were never treated as human beings but as properties.

The Triangular trade also depopulated Africa of its productive young men and women. Historical records indicate that more than 12 million native Africans were enslaved and deported out of the African continent.

Summary

In the years before 1800 AD a number of historical developments took place in different parts of Africa. In North Africa, Egypt became great under the Mamluk rule. The Almoravids and Almohads established big empires in the Maghrib region. By controlling the trans-Saharan trade, several small states grew into powerful empires in the western Sudan. The civilisation in great Zimbabwe, in southern Africa was of a high standard. Most of the kingdoms and empires of Africa came to an end in the sixteenth century which was also the time when the Atlantic slave trade began.

REVIEW QUESTIONS 7

I. Choose the best answer

1. What helped the Ottoman Turks to defeat Mamluk forces and occupy Egypt in 1517?
 - a) Cavalry force
 - b) Firearms
 - c) Strong naval force
 - d) Bows and arrows
2. Which of the following places was not conquered by the Almoravids?
 - a) Morocco
 - b) Part of Spain
 - c) Egypt
 - d) Ancient Ghana
3. Which of the following was the main factor for the greatness of Ghana?
 - a) The trans-Saharan trade
 - b) Agricultural wealth
 - c) Tax income from conquered peoples
 - d) The trans-Atlantic trade

II. Match items of column A with their appropriates under B

A

B

- | | |
|-------------------|--|
| 4. Mansa Musa | a) Hausa city-state |
| 5. Askia Muhammed | b) King of Mali kingdom |
| 6. Timbuktu | c) First phase of the Atlantic slave trade |
| 7. Kano | d) West African trading centre |
| 8. Bakongo | e) "Master pillager" |
| 9. Mwene Mutapa | f) Founders of Kongo Kingdom |
| 10. Khoisan | g) King of Songhai empire |
| 11. Piratic | h) Language spoken by the Khoi-Khoi and San people |

UNIT EIGHT

INDUSTRIAL CAPITALISM AND THE WESTERN WORLD

Introduction

The rise and growth of industrial capitalism in Europe and North America was the result of social, political, technological and intellectual factors. The social and political factors refer to the bourgeois revolutions in England and France and the American War of Independence. The intellectual factor was the movement known as Enlightenment, while the technological factors was numerous inventions that led to the industrial revolution. All these developments took place in Europe since 1600 and led to the consolidation of capitalism in modern world.

Objectives

After learning this unit, you will be able to:

- discuss about the consolidation of capitalism in early modern Europe;
- analyse the features of liberal democratic revolutions in England, the American colonies and France.
- Evaluate the gradual development of democracy.

- analyse social, cultural, economic and political developments in the Napoleonic Empire.

8.1 Consolidation of Capitalism in Modern Europe

Terms to Know

Bourgeoisie	Manual work	}	power	Steam
Capitalism	Proletariat		engine	Spinning Jenny
Furnaces	Revolution		locomotive	
Industry			boat	

The consolidation of capitalism in modern Europe was the result of a change in the manufacturing methods. It was the replacement of manual works by the new machines. Working at home was also replaced by working in the factory. Machines driven by steam engines or water power were invented to replace human labour in making different-commodities. The production of steel and iron was improved. Communication system was also improved because of introduction of the steam locomotive and steam boat. A large number of working people who had previously worked in their homes using their hands and simple tools joined factories. In these factories the work was largely done by machines.

One of the early machines was invented by Hargreaves in 1765. This was the Spinning Jenny, named after his wife. In 1771, Richard Ark Wright invented another spinning machine. It was run by horse power. Later, it was replaced by water power.

By the end of the eighteenth century water power was replaced by a new source of power called steam engine. James Watt invented the steam engine in 1769. The first steam engine was designed as a pump to drain

water out of coal mines. The steam engine was also used for iron smelting and the printing press.

One of the first great steps in the growth of industrial capitalism was the substitution of coal for wood. Coal was used in the furnaces for smelting iron ore.

By early 1800, the steam engine was used in locomotives. In 1804, Richard Trevithick of England built the first steam locomotive. In 1829, George Stephenson, an English, developed the first successful rail-way locomotive. In 1807, the American inventor, Robert Fulton built the first steamboat. The first commercial rail way worked between Stockton and Darlington in Britain in 1825. Soon communication lines continued to be constructed in Germany, France and the United States. Large amount of money was invested in the construction of railways and conducting over seas trade.

Exchange of commodities between the town and the countryside helped the growth of several local markets. These were connected to reach the single national market which could undertake overseas trade. Over-seas trade, including slave trade enriched the nations of western Europe.

Industrial capitalism had brought about the formation of two major classes, the industrial bourgeoisie and the working class or proletariat. The bourgeoisie owned the factory buildings, the machines in it, the raw material and the finished product. The wageworkers were the industrial proletariat who sold their labour for money wages. They owned nothing in the production process except their labour.

Workers were poorly paid and they also faced periods of unemployment. The working hours were long, in many cases over 12 hours a day, and work discipline was strict. There was a very big difference between the rich and the working people. The rich were getting richer. Living conditions were often very bad for the workers. The big industrial towns were crowded and unhealthy. They faced problems of malnutrition and cholera. Members of the rural communities who came to settle in urban areas too hardly improved their way of life.

Activities 8.1

- ### Activities 8.1
- ❖ Which of the following was the immediate result of the Industrial revolution?
 - a) Decrease in population
 - b) Beginning of the factory system
 - c) The rise of slave trade
 - d) Introduction of shorter working hours
 - ❖ Which one was invented first?
 - a) steam engine
 - b) steam boat
 - c) spinning machine
 - d) steam locomotive

8.2 The English Revolution

Terms to Know

Autocratic	Divine power	Glorious	Parliament	Puritans
Bill	of Dynasty	Monarch	Petition	Revoluti
Rights				on

The cause of the Revolution can be traced to social, economic, constitutional, and religious developments over a long period of time. The pressing questions were sovereignty in the English state and puritanism in the Church. The immediate cause was the Emperor's attempt to impose the Anglican liturgy in Scotland.

Queen Elizabeth I, the last ruler of the English Tudor dynasty, died in 1603. She was succeeded by James I (r.1603 - 1625) of Scotland from the Stuart dynasty.

There was both public support and opposition against James I and his son and successor, Charles I (r. 1625 - 1649). Those who accepted the divine power and autocratic

rights of the monarchs supported them. The opposition was related to religion. Both James I and his son Charles I were followers of the unpopular Anglican Church. In Scotland, most of the people were followers of the Presbyterian Church. The English Catholics also disliked the Anglican Church. A strong opposition, however, came from the Puritans. The Puritans were English protestants in the sixteenth and seventeenth centuries. They demanded some reforms within the Anglican Church.

The heavy new taxes they imposed arose public oppositions against the Stuart Kings. These new taxes were demanded from merchants, ship owners and other sections of the English society. A large number of these people belonged to the puritans.

The two monarchs ruled without consulting the parliament. The parliament on its part, opposed the interests of the two rulers. As the puritan members of parliament were larger in number, they voted against the Stuart kings. The English people also developed hatred against the Stuart rulers because they saw them as foreigners. James I was initially the king of Scotland.

Charles I came into conflict with parliament for two reasons. First he rejected to sign the Petition of Rights, which included a list of parliamentary demands. Secondly, the king continued to rule without parliament from 1628 to 1640. This action led to a strong opposition by the English people and the Scottish Presbyterians who decided to fight against him. Charles I was finally forced to call the parliament in the year 1640.

The Puritans in the parliament firmly stood against the monarch. They insisted that Charles I should abandon his autocratic rule and policies.

In 1642, Charles I tried to arrest the puritan leaders. This event caused the outbreak of a civil war that continued until 1649. This event was commonly known as the English Bourgeois Revolution.

The revolution resulted in the victory of parliament and the death of King Charles I in 1649. Then England was declared a republic. Oliver Cromwell became the leader of the victorious English army. He put down a series of revolts in Scotland and Ireland. Cromwell became the lord protector of England from 1653 to 1658. Since 1660, however, the parliament restored the monarchy. Consequently, England fell under the two successive rulers, Charles II (1660 - 1685) and James II (1685 - 1688). When these kings tried to restore absolute monarchy, the parliament drove them out of power. This bloodless change of the regime came to be known as the Glorious Revolution. It took place between 1688 and 1689. The Glorious Revolution marked the victory of Parliament and the final defeat of the English autocracy. In 1689, the parliament issued the Bill of Right. This was a constitution that limited the powers of monarchy.

With this victory of parliament, political parties began to take part in elections. The party which received majority votes in the elections ruled the country.



Activities 8.2

- ❖ The Stuart rulers believed in
 - a) the power of parliament
 - b) the divine right of kings
 - c) rule of the bourgeoisie
 - d) religious freedom
- ❖ The Glorious Revolution
 - a) occurred between 1688 - 1689
 - b) marked the victory of parliament
 - c) gave power to the cabinet
 - d) all of the above

8.3 The Enlightenment

Terms to Know

Autocracy	Encyclopedia	Philosophes	Liberty
Constitutional monarchy	Enlightenment	Rationalism	Social Contract
Despotism	tariffs	Merchntile	

The Enlightenment was the eighteenth century intellectual movement in Europe. It was also known as the Age of Reason or the Age of Rationalism. The center of Enlightenment was France.

The leaders of Enlightenment in France were a group of philosophers known as **philosophes**. The most known of the French philosophes were Diderot, Montesquieu, Voltaire and Rousseau. In 1762 Jean Jacques Rousseau (1712-78) published a book, entitled the **social contract**. The book begins with a famous statement "Man is born free, yet we find him everywhere in chains." Diderot (1717-1784) was another leading French philosophes. He edited the French **Encyclopedia**, which was completed between 1751 and 1780. Voltaire (1694 - 1778) who was a philosopher, poet, historian, essayist and dramatist. He had dominated the political thought of the enlightens. Montesquieu (1689 - 1755) spoke for the rights of the people and opposed the absolute monarchies of the time.

Other outstanding thinkers of the Enlightenment outside France included the English philosopher John Locke, Adam Smith from Scotland and Benjamin Franklin from North America.

Most of the French philosophes criticised "despotism" (absolute monarchy). They favoured a constitutional monarchy. However, they were politically moderate. They



did not want radical political revolution. Nevertheless, they helped to destroy the idea that the king's authority comes from God. Rousseau was an exception. He believed that a republic was the best form of government. Unlike the other French philosophes, Rousseau believed in democracy.

Figure 8.2 Rousseau

Figure 8.3 Voltaire

In the economic sphere, the enlightens criticised state responsibility over business. They also attacked mercantile theory which supported a favourable balance of trade. This refers to surplus export items over import ones. The enlightens opposed protective tariffs and methods by which the state might control business and support free trade.

Rousseau supported the existence of small independent peasant and small independent craftsman. He did not support the existence of a few extremely wealthy people and many impoverished people in the same society.

The enlightens were even more popular regarding law and crimes. They praised liberties of people and appealed for public rights. At the same time they criticised autocracy for its feudal injustice against the people.

The enlightens indicated that education was an opportunity that should be given to the poor. This was attempted by opening schools. Among the enlightens, Rousseau's contribution to education consisted in laying the foundation for the separate development of *child-centred learning*. He criticised church schools and agitated for more general education by means of state schools.



Figure 8.4 Montesquieus

Activities 8.3

- ❖ Which French enlightener believed in democracy?
a) Rousseau b) Voltaire c) Montesquiea d) Diderot
- ❖ The French Encyclopedia was edited by
a) Voltaire b) Diderot c) Rousseau d) Robespierre

8.4 The American War of Independence

Terms to Know

Act	Duty
Colony	Federalism
Declaration of Independence	Rivalry Red Indians

Anglo - French Rivalries in North America

At the end of the eighteenth century, two thirds of North America was under the British rule. France also ruled some areas in the continent. Both Britain and France had international political and economic competitions. Since the early eighteenth century, France was a leading military and commercial power in North America. From 1689 to 1763, however, there were several revisions of the boundaries between the various British and French possessions. Both even fought wars between 1744 and 1748. This further complicated Anglo- French relations throughout the 1750s. From 1756, the war in America grew into a larger scale and came to be known as the Seven Years War (1756-1763). Between 1758 and 1760, the British forces controlled most of the key French territories including Pennsylvania and what later became New York state. The British won against the French victory at Quebec, in September 1759. This weakened French military power and led to the end of the war. The French Empire in North America came to an end by the Treaty of Paris in 1763. The British Empire now dominated the whole of North America east of the Mississippi River.

The War of Independence

When the Seven Years War ended in 1763, Britain had secured her interest in the "New World". The French colonies in Canada had fallen under the British rule. Very shortly, however, Conflicts began between the American colonies and the mother country, Britain due to strict control by the latter over the former.

The British government decided to expand budgets to protect the colonies in North America. For this purpose, the British American Colonies were ordered further taxes for security costs. Then, people refused to pay the British imposed direct taxation by force. In 1764 Britain passed a law known as **Sugar Act**. In this act she imposed what was called the **Duty on Tea**. These major measures particularly affected the relations between the British government and the American colonies. These **acts** imposed **duties** on sugar, wine, silks, coffee, tea and a number of **luxury** items from other countries. The American colonies opposed the British rule. However, the taxes from the two **unpopular** acts were highly reduced after two years in 1776.

In March 1775 Britain imposed what was known as the Stamp Act. This act required tax stamps to be placed on newspapers, pamphlets, legal documents and other similar items of commerce. The Americans publicized a slogan entitled "Taxation without representation is a tyranny". The Americans were agitated to declare war against British colonial rule. Most powerful groups in the American population such as journalists, lawyers, clergymen merchants and businessmen opposed to British rule.

Fighting started in largest cities and trading ports in 1775. In 1776, representatives from the thirteen colonies met in Philadelphia to declare themselves independent.

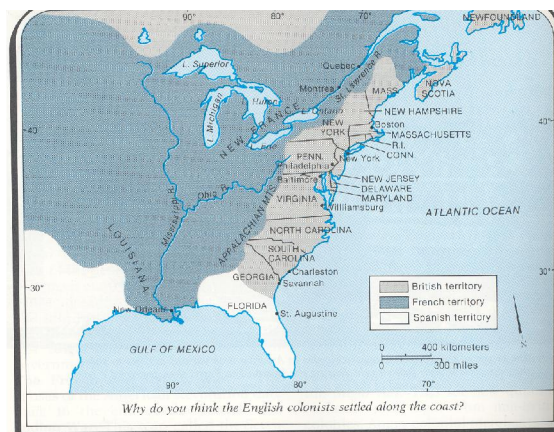


Figure 8.5 North American Colonies, 1750

The **Declaration of Independence**, was drafted by Thomas Jefferson. This declaration **justified** the act of rebellion. It declared the thirteen colonies to be free from the British rule. The Americans became successful in the wars against the British. This victory was largely the result of leadership qualities of George Washington and of the Americans' struggle for independence.

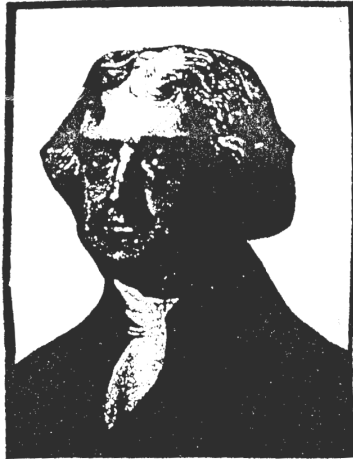


Figure 8.6 Thomas Jefferson's Portrait



Figure 8.7 George Washington's Portrait

In 1781, British army was surrounded at York town. And in 1783, the British government accepted defeat. Thirteen American States had now emerged from the war victorious. A constitution was signed by the majority of delegates on September 17, 1787. The constitutional convention of 1787, however, faced serious challenges in 1788 when division was created between the Federalists and anti-Federalists. The Federalists favored a strong central government, but the anti-Federalists preferred a loose association of separate states. The anti-Federalists continued to oppose the Federalist's view until June 1788. On June 25, however, they joined the Federalists to ratify the constitution.

The Effect of the American War of Independence

The war of independence brought about the liberation of the American people from the 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 nations like the French and Latin Americans. It was one of the immediate causes for the out break of the French revolution in 1789. In the case of the Latin American countries, they started to raise arms against their colonial masters, Spain and Portugal.

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 important step for the creation of the United States of America which had shown a more rapid industrial development since then.

Activities 8.4

- ❖ The Declaration of Independence was drafted by
 - a) Thomas Jafferson
 - b) George Washington
 - c) Abraham Lincoln
 - d) Jefferson Davis
- ❖ The countries which fought in the Seven Year War were
 - a) Spain and Portugal
 - b) Britain and France
 - c) Italy and Germany
 - d) Belgium and Holland

8.5 The French Revolution

Terms to Know

Active citizens	Estates General	Reign of Terror
August Days	Girondists	Storming
Directory	Jacobins	Passive citizens
Estate	National Assembly	

Before the eighteenth century, France was a feudal nation whose society was highly oppressed. This feudal oppression created revolutionary situations in the late eighteenth century. The French Revolution broke out in 1789. There were three main reasons for the out break of the revolution. In the first place, the French monarchy was bankrupt and the autocratic kings grew more inefficient. Secondly, the influence of the French philosophers stimulated the French society against feudal oppression and its political, economic and social injustices. The third reason was that 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, namely the First, the Second and the Third Estates. The First Estate included the royal family and the clergy. The Second Estate consisted of the French nobility. Both the First and the Second Estates owned big lands. They had special socio-economic and political a previlages. They were free from government taxation. The peasants and the bourgeoisie made up the Third Estate. The Third Estate formed the largest section of the French society. It 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 a long period of time. Since 1614, it had been ignored and was not assembled for the next one hundred and seventy five years. For all that time France remained an **absolute** monarchy. This meant power was concentrated in the hands of individual monarchs on May 5,1789 the French king, Louis XVI faced financial bankrapcty and called for the meeting of the Estates General. Now 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. It 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, 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 Bastille. The event often called "the Storming of the Bastille" It left Louis XVI helpless. He could not use his army because he was not sure about their loyalty. Many of the **aristocracy** were now fleeing France. In June 1791, Louis XVI and his family tried to escape from France in disguise. But they were recognized in a small town called Varenis and taken back as prisoners to the capital this episode is remembered as the Varenis crisis. The French assembly kept the king as a symbol until he signed the new constitution in September 1791.

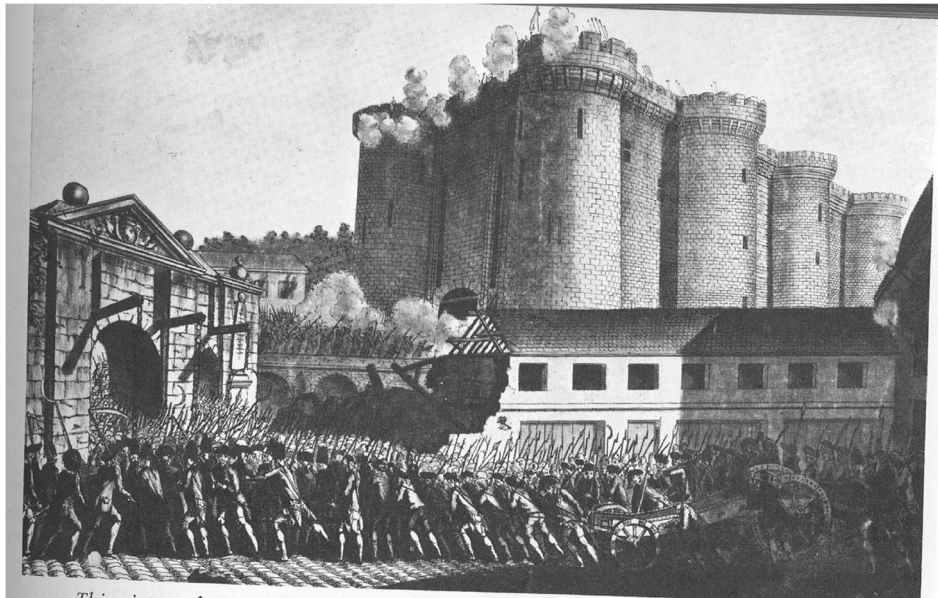


Figure 8.8 The Storming of the Bastille, 1789

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 effected in the two years from 1789 to 1791.

The first achievement began by what was called the "August Days of 1789." The old feudal privileges were abolished. Second by the national assembly declared the rights of man and all citizens in August 1789.

A constitution was written in 1791. It established a limited monarchy instead of autocracy. By this constitution voting was not extended to all French citizens. It was allowed only to what was called **active citizens**, that is to mean those who paid taxes. Those who could not fulfill the necessary financial qualification were be 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 course of the revolution new political forces emerged in Paris and in other French cities. These political group 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. These leaders of the revolution differed among themselves, as some were **moderate** and others radical. These revolutionary leaders became under **siege** in 1792. This was because the king could still serve as a center of plot for the **royalist** counter attack 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 became 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, he was finally executed on 21 January 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 was a continuation of the earlier Austro-Prussian attempt to restore French monarchy.

The first years of the French Republic were very stormy and bloody. Peasants in the region of La Vendée were agitated by the external enemies in the name of the Catholic faith for which they rebelled against the new French republic. Dumouriez, one of the leading army generals, led the government force and defended France from external enemies.

As already indicated above, the leaders of the French revolution differed among themselves. Girondists represented the big and middle bourgeoisie. They were called *Girondists* after the province name from where most came. As the extreme right political wing was represented by Girondists, the left wing of the revolution was led by a group called **Jacobins** or the **Montagnards**. 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 Robespierre took over the Jacobin leadership. During this time **guillotine** became a famous machine in executing people.

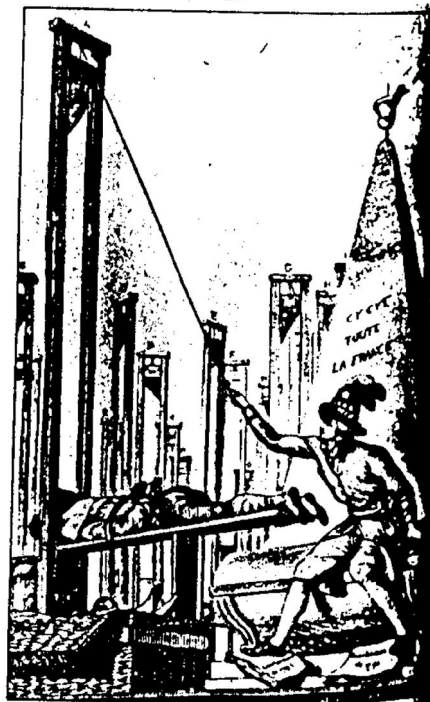


Figure 8.9 The Guillotine

The revolutionary Jacobins and their leader Robespierre executed members of the Girondins group or any other led by Danton.

The Jacobins made a number of reforms under Robespierre. Many of these reforms encouraged merchants and free trade. Nevertheless, the Jacobins harshly suppressed their opponents. Because of this they gradually lost support. Finally, Robespierre 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**. But its power also came to an end with the rise of Napoleon Bonaparte.



Figure 8.10 Portrait of Danton



Figure 8.11 Portrant

Results of the French Revolution

The French revolution destroyed the old feudal order in France and led to the development of capitalist system. 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.

Activities 8.5

- ❖ The two privileged classes in France before the revolution were
 - a) nobility and peasants
 - b) nobility and clergy
 - c) nobility and bourgeoisie
 - d) clergy and bourgeoisie
- ❖ What was the fundamental cause of the French Revolution of 1789?
 - a) The American war of Independence
 - b) Food shortage cause by poor harvest
 - c) The Enlightenment
 - d) Injustices under the old feudal order

The Napoleonic Era in Europe

Terms to Know

Coup d'etat	Dictatorship	Legion of Honour
Consul	Equality	Liberty
Code of Laws	Era	Nationalism

The French Revolution came to an end 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).

The Napoleonic Empire in France

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 reverse 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'etat* in 1799. Since that year he ruled as '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 listed below:

- He made himself imperial dictator. He introduced press censorship, and used the police and the army in order to strengthen his dictatorship. His administration was highly centralized. Napoleon appointed governors and all officials, and stopped the practice of elections for some offices, which was started during the French revolution.
- He introduced the Napoleonic Code of Laws in 1804. This enabled some of the gains of the French Revolution to sustain. His laws guaranteed civil equality to all persons regardless of birth, wealth and rank. People were given the right to choose their occupation and religion.
- 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. Napoleon was able to avoid financial problems. Agriculture and industry were given support.
- Public works were carried out. Roads, bridges, monuments and palaces constructions were carried out. Paris was beautified.
- 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. But it was sold it 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 own 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. But, his rule did not allow political democracy to the people.

The Spread of Ideas of Democracy

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 ideas of the French Revolution, i.e. "liberty, equality and fraternity", and for the glory of France.

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 I 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, and Poland, in addition to France. At this time, Russia, Prussia, Denmark and Norway were Napoleon's allies. Most of Europe was under his control which he was at the height of his power.



Figure 8.12 Napoleon the Emperor

Napoleon and his troops spread the democratic ideas 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.

Nationalism and the Collapse of Napoleonic Empire

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.

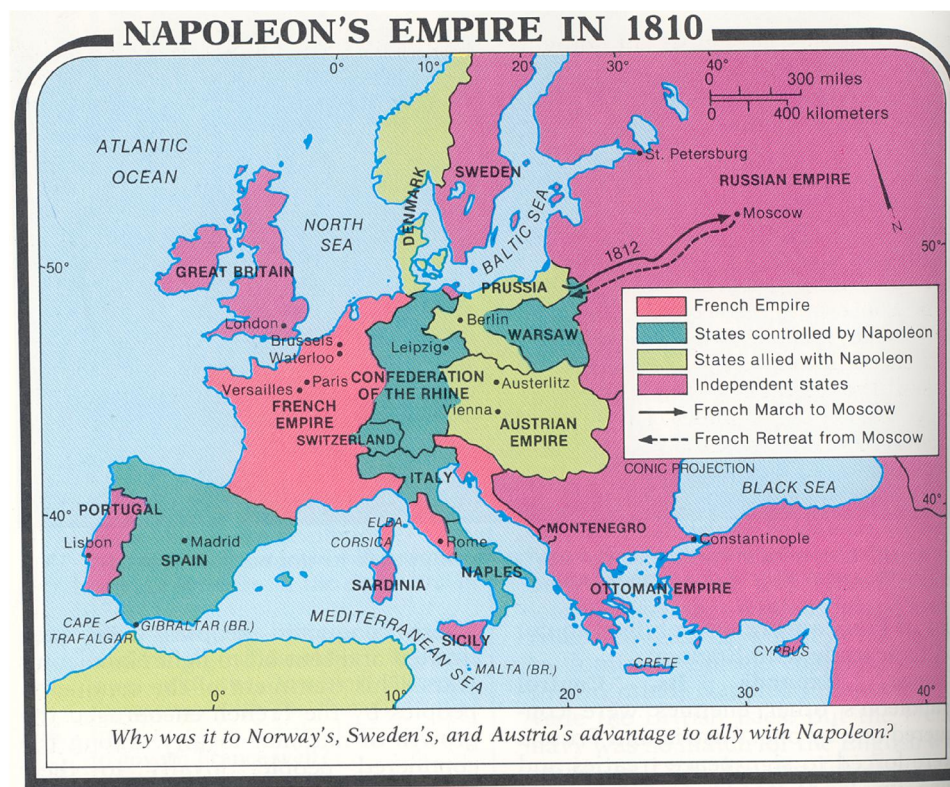


Figure 8.13 The Empire of Napoleon

The first of these resistances came from the direction of Britain. Napoleon had plans to conquer Britain. But 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 did not succeed 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) units of administration in some of the 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 of all. The 1812 campaign to conquer Russia became the beginning of the end of the Napoleonic Empire.

Napoleon began war to conquer Russia with a big army of 600, 000 soldiers. The Russians **mobilized** a force of 400,000 troops. But they chose to use the strategy of withdrawal and scorched-earth tactics rather than fight a major battle. The Russian winter was unbearable to Napoleon's force. It contributed much in 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 the retreating, tired and demoralized forces of Napoleon. 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 as well as the rising nationalism of European states and peoples had won. He was exiled to the Island of St. Helena in the southern Atlantic Ocean where he stayed until his death in 1821.

Activities 8.6

- ❖ Which series gives the correct sequence of titles held by Napoleon Bonaparte in his move towards power?
 - a) General, Emperor, First Consul
 - b) Emperor, First consul, General
 - c) First Consul, general, Emperor
 - d) General, First consul, Emperor
- ❖ The battle that marked Napoleon's final defeat was
 - a) Leipzig
 - b) Waterloo
 - c) Jena
 - d) Trafalgar

Summary

A fully developed capitalist system in present western world emerged only after the Industrial Revolution of the nineteenth century. But the industrial revolution was not the only factor for the emergence of modern capitalist society. There were series of events which 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 basically a bourgeois revolution. It destroyed feudal autocracy and cleared the way for 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 war of independence which was fought to liberate the 13 colonies of North America from British rule. But the war had the results that were far beyond this objective. It created the new nation called USA and facilitated the growth of capitalism in that new nation. Apart from this, the American war of Independence also provided an immediate cause for the French revolution of 1789. In fact, already before the American war of independence the intellectual movement called Enlightenment had created a revolutionary situation in France. Thus, the two events inspired the outbreak of the French revolution 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 at large. It became sources 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. But his rule awakened nationalist feelings among the conquered peoples and states of Europe and finally brought about the downfall of the Napoleonic Empire.

REVIEW QUESTIONS 8

Choose the best answer

1. The spinning machine invented by Richard Ark Wright in 1771 was run by
 - a) horse power
 - b) water power
 - c) petroleum
 - d) electric power
2. The first commercial railway was worked between
 - a) London and Liverpool
 - b) Manchester and London
 - c) Stockton and Darlington
 - d) Liverpool and Manchester

3. Industrial production needs the interaction of all except
 - a) capital
 - b) labour
 - c) free trade
 - d) technology
4. Which Stuart king rejected to sign the parliament document called the **Petition of Rights**?
 - a) Charles I
 - b) James I
 - c) Charles II
 - d) James II
5. The immediate effect of the Glorious Revolution in England was
 - a) the victory of parliament over the monarchy
 - b) the defeat of parliament
 - c) the victory of autocracy over parliament
 - d) the execution of Charles I
6. The statement "Man is born free, yet we find him every where in chains" is found in the work of
 - a) John Lock
 - b) Rousseau
 - c) Voltaire
 - d) Montesquieu
7. Which of the following ideas was shared by Voltaire and Montesquieu?
 - a) Freedom and Equality
 - b) "Land to the tiller"
 - c) Abolition of child labour
 - d) Equality of women to men
8. The Americans publicized a slogan entitled "Taxation without representation is a Tyranny" immediately after the introduction of
 - a) the Sugar Act of 1764
 - b) the Duty on Tea
 - c) the Stamp Act of March 22, 1765
 - d) All
9. Which of the following was not the effect of 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

10. The second Estate in the pre-revolutionary France consisted of the
- a) nobility
 - b) peasantry
 - c) clergy
 - d) royal family
11. The action which marked the out break of the French Revolution in 1789 was related to the
- a) French bourgeoisie
 - b) Peasantry
 - c) poor people in Paris
 - d) merchants of Paris
12. During the French Revolution, the extreme right political wing was represented by
- a) Jacobins
 - b) Girondists
 - c) Urban workers
 - d) All of the above
13. Napoleon Bonaparte met the strongest and most successful resistance of all in
- a) Prussia
 - b) Russia
 - c) Austria
 - d) Egypt

