

HISTORY

Student Textbook
Grade 11



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FEDERAL DEMOCRATIC REPUBLIC OF ETHIOPIA
MINISTRY OF EDUCATION



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MINISTRY OF EDUCATION

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First Published August 2023 by the Federal Democratic Republic of Ethiopia, Ministry of Education, under the General Education Quality Improvement Program for Equity (GEQIP-E) supported by the World Bank, UK's Department for International Development/DFID-now merged with the Foreign, Commonwealth and Development Office/FCDO, Finland Ministry for Foreign Affairs, the Royal Norwegian Embassy, United Nations Children's Fund/UNICEF), the Global Partnership for Education (GPE), and Danish Ministry of Foreign Affairs, through a Multi Donor Trust Fund.

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Printed by:

GRAVITY GROUP IND LLC

13th Industrial Area,

Sharjah, UNITED ARAB EMIRATES

Under Ministry of Education Contract no. MOE/GEQIP-E/LICB/G-01/23

ISBN: 978-99990-0-066-6

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UNIT ONE

HISTORY, HISTORIOGRAPHY, AND HUMAN EVOLUTION

Introduction

This unit focuses on two major historical issues. The first is basic historical methodology and historiography, which helps you understand the nature of history as an academic discipline. Every discipline has its own methodology, which is also true for history. Methodology refers to the sum total of rules, principles, procedures and techniques applied or followed in acquiring new knowledge or transforming the old one in a given discipline. The other focus area the unit addresses is the current scientific knowledge on human origins, including the evolution of early human cultures.

Learning Outcomes: After learning this unit, you will be able to:

- ◆ identify the main reasons why history is studied as an academic discipline;
- ◆ describe some of the key elements in studying history;
- ◆ show the major centers of human evolution on a map of the world;
- ◆ analyze the specific features of each stage of human evolution.
- ◆ appreciate the use of historiography in studying history.

Key Terms and Concepts

- | | | |
|-------------------------|------------------------|-----------------|
| ■ Historiography | ■ Objectivity | ■ Periodization |
| ■ Change and continuity | ■ Sources | ■ Hominids |
| ■ Primary sources | ■ Neolithic Revolution | |

1.1. History and Historiography

Learning Competencies: After learning this lesson, you will be able to:

- understand the significance of history as a discipline;
- compare and contrast prehistory with history;
- classify the sources of history;
- demonstrate understanding of the uses and abuses of history;
- understand the concept of periodization in history;
- appreciate the role of history in the study of society.

Brainstorming Questions

- ◆ Can you tell us the importance of learning history as a discipline?
- ◆ Can you tell us primary historical evidences which are found in your locality?

1.1.1. History as an Academic Discipline

History is a branch of knowledge that deals with all things (including thoughts, sayings and deeds) that have been done by people who lived in the past. In another sense, history is an organized and critical study of the past based on interpretation of evidences. The study of history covers the period called pre-history as well. This was the period before the beginning of the technique of writing about 4000 B.C. The term history itself comes from the Greek word “istoria” (historia) which means inquiry or knowledge acquired by investigation.

As an academic discipline, history refers to the study of past events, present situation and prediction of the future relating to social, economic, technological and political developments. It also deals with change and continuity of historical developments over time, and the patterns of cause and effect that determine change and continuity. History is often part of the learning area of social sciences, but with its own achievement objectives. In studying the human past historians usually attempt to answer questions such as what happened? When did it happen? How did it happen? Why did it happen? And what consequences did it have?

History helps us to learn from the best achievements of people in the past. By learning about their deeds, we also try not to repeat the mistakes of the past. Since history enables us to understand the past society, we will be able to increase our understanding of the present society and may forecast the future society. History is also important for establishing identity of families, social groups, institutions, and countries. The study of history also provides skills that are essential for our intellectual growth. This is to mean that the rigorous selection and examination of evidence so as to arrive at conclusions is an important training of the mind. Thus, learning history enables students to analyze and solve problems. It enables students to understand the crucial issues (problems) confronting human society, and to give an informed, reasoned, and intelligent response to these problems.

However, just as it is useful to humanity, history can also be abused. Selection is made from the past to justify the present. Judging the past from the perspectives (values) of the present is a serious problem in many countries including Ethiopia. This is wrong and does not give us an objective picture of the past.

History and Other Sciences

History has differences and similarities with other sciences. Natural sciences study the phenomena of the physical world, while history studies human beings and human societies in the past. History does not conduct controlled experiments that are common in natural sciences. Natural scientists report the results of their findings in a neutral way. However, historians commonly make value judgments or put their personal views together with the result of their findings. On the other hand, both scientist and historians are concerned with discovery, shading light on new knowledge, and solving current problems of society. Both of them also use systematic methods involving rigorous checks, use of evidence, and drawing conclusions. Therefore, history is a science because it must be proved by the use of reliable sources. It has a methodology which is followed by all historians.

Scholars also commonly categorize history under the social sciences, such as anthropology, sociology, psychology, economics and so on. Historians examine every aspect of the lives of human beings including economic and social conditions, and the development of religion, art and other elements of culture. But still, there are differences between historians and social scientists. Unlike historians, social scientists use experimental data in the form of samples. In addition, social scientists far more regularly use theoretical models and hypothesis than do historians.

1.1.2. Historiography

Historiography refers to the history of historical writing. It is also a discipline dealing with the methods of writing history including the techniques of historical research and documentation. History as a functional social activity stretches back to the beginning of human society. But the organized and systematic study of the past emerged largely with the rise of civilization particularly with the beginning of the technique of writing. For instance, the beginning of western (European) historical tradition is often associated with the ancient Greek historian named Herodotus (ca. 484-425 B.C). He wrote a long account, “Histories”, of the wars between the Greeks and the Persians. Herodotus is generally regarded as the “father of history”. His most famous successor was Thucydides (ca. 455 – 400 B.C) who chronologically, critically and accurately wrote about the war between Athens and Sparta known as the Peloponnesian War (ca. 431-408 B.C).

As time went on, the content and quality of history writing improved. During the 1800s, the methods of modern academic historical study were developed and history became a

field of study in many schools. It was Leopold von Ranke (1795-1886) from the German Historical School who laid the foundations of modern academic history. Ranke is generally considered to be the “father of modern historiography”.

Activity 1.1.

1. What is the term *istoria*?
2. Who is often considered as “the father of history”?
3. What are change and continuity?
4. In what way history be abused?

What are the Key Elements in the Study of History?

Modern historical study involves a number of key elements of history. Sources are one of the decisive key elements in historical study. No one can write history without sources. In history every statement must be supported by evidence. This evidence (historical information) is obtained from sources of history. The other key element in historical study is the interpretation of historical evidences. Before we start writing history, it is necessary to have a clear understanding of the originality and meaning of our evidences. Otherwise, there is the possibility of misrepresentation or wrong interpretation of historical evidences.

After a clear understanding of historical evidences, the next step is the presentation of the facts on paper or writing history. The quality of historical writing is highly affected by the manner of presentation. In the past, the role of historical evidence was denied due consideration because no one bothered to support historical statements made by sources. Instead, the artistic value of romantic historical writing was very much emphasized and history writing was taken just like the writing of fiction. But this academic attitude has already been rejected, particularly since the beginning of the 19th century, infavour of presenting historical information based on evidence in a simple, readable and attractive way.

Another key element in the study of history is objectivity or writing unbiased or undistorted history. The lessons of the past are valued only if they are based on truth; that is, accurate history. Objectivity involves not only identifying the real or significant facts based on reliable primary sources but also presenting what all the facts say without any bias for or against. However, no history can be entirely objective. This is why histories are constantly being rewritten. Nevertheless, it is the utmost duty of the historian to present the reality as they really were and in the way they really occurred. Only history that tells the truth as accurately as possible can guide us accurately to avoid pitfalls in the future.

One final key element of historical study is the method of historical writing. Historical methods comprise the techniques and guidelines by which historians use primary sources and other evidence to conduct research and then write histories in the form of accounts of the past. Writing history also refers to practicing history. In this regard, it must be clear that nowadays, the rapid development in information and communication technology as well as digital imaging techniques do have a great deal of influence on the methods and techniques of writing history. The major steps in writing history include collection of historical information (evidence), source criticism, interpretation and writing objectively.

Ethiopian Historiography

Ethiopia is one of the countries in the world that have indigenous tradition of historical writing since the 14th century, which continued up to the early 20th century almost uninterruptedly. A series of chroniclers wrote almost exclusively about the achievements of Ethiopian emperors. Hagiographers also made their own contributions to the development of the recorded history of the country. However, both hagiographies and chronicles have their own limitations. Hence, historians and students of history should be very careful and critical in using them to write history.

In Europe, Ethiopian studies were founded in the last quarter of the 17th century by a German historian named Job Ludolf (1624-1704). Ludolf also wrote the first modern history of Ethiopia, which was published in 1684. After the middle of the 19th century several other Europeans took part in Ethiopian studies. Ethiopian history writers also appeared towards the end of the 19th century.

Until the early 1960s, Ethiopian studies focused mainly on the northern part of the country. It was the establishment of the Institute of Ethiopian Studies (IES) in 1963 at the then Haile Sellassie I University that changed this pattern.

Until then, Ethiopian studies focused on the north because the northern part of the country had the following advantages over the south:

- a) The north had a written language that served to keep records.
- b) Ancient Greek, Roman and Arab writers had left important information about the region.
- c) Several sources on the Christian kingdom are also available in the Egyptian Coptic church archives.
- d) The north provided archaeological sources for the study of the history of the region.

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When we come to the south, even the available physical remains were not yet studied by then. Few Europeans attempted to penetrate the southern part of the country since the middle of the 19th century. However, the scanty information left by them is barely enough to reconstruct the history of the peoples and states of the region. Moreover, by then, the south had no written language and so had not kept records of its past. Therefore, compared to the north, in the south there was lack of sources of history. Besides, scholars had been reluctant to collect and use oral traditions as reliable historical sources until the 1960s because the methodology for the scientific utilization of oral evidence had not yet been established.

In this regard, one of the problems of Ethiopian studies was the imbalance of sources. Very few scholars were interested in the southern part of the country, while many writers were attracted to the north, where one could get a variety of sources. Lack of comprehensiveness was another feature of Ethiopian historiography of the period including the north. This was because most studies focused on the political history of the country. Although we have studies in economic history, there are none in social and cultural history.

Another problem in the study of Ethiopian history is the lack of objectivity in the sources themselves, like, for instance, the chronicles of Christian kings. There is also lack of objectivity in many of the studies conducted so far. Many scholars who conducted the studies were attached to one or another member of the royal family. As such they made biases in favour of their attachment. Some scholars also lacked access to pertinent sources. Lack of sufficient knowledge on the political, social and cultural realities of the country was another cause for this lack of objectivity in writing Ethiopian history. All these have affected Ethiopian history in many ways.

Activity 1.2

1. Who was the “father of modern historiography”?
2. What are the key elements in historical study?
3. Is it possible to be completely unbiased in historical writing?
4. In what century did the indigenous tradition of historical writing begin in Ethiopia?
5. Who started Ethiopian studies in Europe in the 17th century?

1.1.3. Sources of History

Historians use two main types of sources in their research. They are primary sources and secondary sources. Primary sources have direct relation to the event they describe. Because

they come directly from the period under study, they are nearer in time and place to the event under investigation. By contrast, secondary sources do not have direct relation or nearness to the event they describe. Most of them are historical reconstructions. The most important examples of primary sources are monuments, inscriptions, coins, letters, diaries, memoirs, chronicles, documents of contracts and agreements, photographs, films and eye-witness accounts. Most history books are also good examples of secondary sources of history. Oral sources could be taken as either primary or secondary sources. For instance, eyewitness information is a primary source. But the information recounted by informants who obtained information from other sources (hear say) is secondary source.

Critical examination of both primary and secondary sources is very important for establishing their authenticity (originality) and for a clear and deep understanding of their meaning and essence. Before we start writing history, it is necessary to have a clear understanding of the meaning of our evidence. Otherwise, there is the possibility of misrepresentation or wrong interpretation of historical evidences.

Activity 1.3

1. What kinds of evidence do historians use to study the past?
2. What is source criticism?
3. Which one is a primary and secondary source: monuments, novels, letters, memoirs, articles, eyewitnesses, and chronicles?

1.1.4. Periodization in History

History is commonly studied on the basis of periodization. Periodization in history means the division of the entire human past into chronologically arranged shorter periods. Past events could be understood properly if they are presented in a time frame. The division of the past into shorter periods also simplifies the work of historians, not only by limiting themselves to the study of a certain period of time but also by presenting the results of their studies. This is because historians present past events by organizing them according to their sequence in time.

Historians follow different approaches to the periodization of history. Some of these approaches divide the entire history of humankind into different periods based on human behavior, the process of tool making, and economic life. This periodizations start with the beginning of upright movement of hominids about 2.5 million years B.P (before present).

Table 1.1 Approaches to the periodization of history

No	Approach	Stage of development	Date
1	The Human behaviour Approach	Savagery	2.5 million-8,000 B. P
		Barbarous	8,000-5,000 B. P
		Civilization	5,000 B.P to the present
2	The human tool making approach	Stone Age	2.5 million – 5,000 B. P
		Bronze Age	5,000- 4000 B.P
		Iron Age	4,000 B.P to the present
3	The Human economic life approach	Hunting and gathering	Up to 8,000 B. P
		Farming and animal husbandry	8,000 B.P -1750 A. D
		Age of Industry	1750 A.D to the present

The history of humankind is also generally divided into two major periods, called pre-history and history. The beginning of the technique of writing around 4000 B.C marked the dividing line between the two periods. All events that took place before 4000 BC are studied under prehistory. The prehistoric period overlapped with a period known as the Stone Age, which lasted from 2.5 million BP - up to 5000 BP (before present). During this period humankind used stone tools as instruments of labour. Based on the slow progress in producing stone tools, the Stone Age is divided into the Old Stone Age (2.5 million-8000 B.P), Middle Stone Age (transitional) and the New Stone Age (8,000-5000 B.P).

Those events after 4000 BC are also studied under history. However, only a small part of the human past has been recorded so far. But both the recorded part, and the part which still waits to be recorded, are commonly called history. In addition, since the technique of writing emerged at different times in different parts of the world, the distinction between pre-history and history varies from country, region or continent to another.

The period of history is further divided into three minor periods called ancient, medieval and modern; mostly in European history. There are no uniform or fixed time gaps for divisions throughout the world. Every continent or country followed the periodization that fits with its own civilization or state formation. For instance, the ancient period of European history started from the rise of civilization in ancient Greece about 1, 250 B.C and lasted up to 476 (end of 5th Century A.D) when the west Roman Empire collapsed. The medieval period lasted from the end of the 5th century AD up to the 1500 when early capitalist relations began in Europe. The modern period also dates from about 1500 up to the present.

Periodization in African history is unique from the rest of the world as a result of European colonization. The civilization developed by African peoples was disrupted as a result of their contacts with Europeans beginning from the 15th century AD. The centuries of Afro-European relations in the end led to the colonization of Africa by Europe. Because of this, periodization in African history is expressed in terms of pre-colonial, colonial and post-colonial periods.

The periodization of Ethiopian history is different from the periodization of the rest of Africa because Ethiopia is the only African state that averted European colonialism and maintained its own statehood. The ancient period of Ethiopian history falls between the time when the process of state formation began about 1000 B.C and 1270 A.D. The medieval period lasted from 1270 up to 1855 A.D. The period since 1855 is also called the modern period of Ethiopian history.

Activity 1.4

1. What is periodization?
2. What is history and prehistory?

1.2. Origin of Human Beings

Learning Competencies: After learning this lesson, you will be able to:

- point out the different stages of human evolution;
- compare and contrast the achievements of the different stages of the Stone Age;
- explain the different theories about human evolution;
- prepare a map showing the major archeological sites of human origin;
- analyze how human society was organized from simple to complex;
- debate on different views on the origin of human beings;
- appreciate major contributions of the Neolithic revolution to modern human beings.

Brainstorming Questions

- ◆ How do cultural remains help us to interpret human evolution?
- ◆ How are our lives today affected by the Neolithic Revolution?

1.2.1. Theories of Origin

How long people have lived on earth remained unsettled for a long period of time and the question of the origin of human being attracted human thought for centuries. Since the middle of the 19th century, in particular, there has been a constant growth in the scientific knowledge of the origin of human beings. This was the result of the efforts made by scholars attached to a number of newly emergent disciplines, like archaeology and anthropology. Currently, there are two major views concerning human origin.

1. Creationist View

The term 'Creationism' refers to the religious belief that the universe, Earth, life, and humans originated with supernatural acts of divine creation. Accordingly, Creationists believe that the earth and life on it including human beings with all complete physical shape and structure was created by a supernatural force.

2. Scientific View

The scientific view about human origin is also called the theory of evolution. Evolution is the idea that the universe and life on earth were created by a process of evolution in that simple things developed into complex things over a very long time (millions or billions of years). Those who believe in this view are called evolutionists. They believe that simple form of life evolved into highly complex types of creatures such as humans.

Since the emergence of the scientific view particularly in the 19th century, there was a strong debate over the origin of human beings between the creationist and evolutionist groups. This debate climaxed in the middle of the 19th century with the publication of Charles Darwin's work entitled the "Origin of Species by Natural Selection" in 1859. This theory explains that human beings developed from lower being through a gradual and natural process of change. Darwin's scientific work described evolution and natural selection as theoretical explanation for evolutionary philosophy. Eventually, Darwin's theoretical explanation became the most convincing of all theories of evolution.

1.2.2. Stages of Human Evolution

Hominids

Hominid is a general biological term referring to members of the scientific family consisting of human beings and extinct prehistoric period human like creatures with enlarged brains

and the ability to walk upright on two legs. The two African apes, gorillas and chimpanzees, are the closest living relatives of humans. These species are classified as members of a separate zoological family called pongidae. Anthropologists believe that human beings, gorillas and chimpanzees all developed from a common ancestor that lived between 8 and 5 million years ago. Scientists have calculated that the split between hominids and the line leading to chimpanzees and gorillas occurred millions of years ago. Biochemical studies of fossil evidence have also told us a great deal about the relationship between humans and apelike creatures.

Australopithecines: The First Humans

The name Australopithecine translates literally as the “southern ape” in reference to South Africa, where the first known Australopithecine fossils were excavated by archaeologists. These earliest human species are believed to have evolved in Africa around 6 million years ago. Two of their important traits distinguished them from apes: small canine teeth and bipedalism - that is, walking on two legs as the primary form of locomotion.

However, some characteristics of Australopithecines also reflect their ape ancestry. They had a brain size of 390 -550 cc (cubic centimeter) in the range of an ape’s brain. Their body weight ranged from 27 to 49 kg, and they stood 1.1-1.5 m. Their weight and height compare closely to those of chimpanzees. Countries where fossil remains of genus Australopithecus were excavated include Ethiopia, Tanzania, Kenya, South Africa and Chad.

Table 1.2 The seven species of Australopithecines

	Name of species	Place of discovery	Age (Estimated time)	Year of Discovery
1	Australopithecus anamensis	Kenya	4.2 - 3.9 million years ago	1994
2	Australopithecus afarensis	Ethiopia(Hadar in Afar region)	3.9 - 2.9 million years ago	1974
3	Australopithecus bahrelghazali	Central Africa (around Lake Chad)	3.5 – 3 million years ago	1995
4	Australopithecus aethiopicus	Lake Turkana region in Kenya	2.9 – 2.6 million years ago	1985
5	Australopithecus africanus	Southern Africa	3 – 2.5 million years	1924
6	Australopithecus boisei	East Africa	2.5 - 1.5 million years	1959
7	Australopithecus robustus	Southern Africa	2.5 – 1.5 million years	1938

The current scientific knowledge about the origin of human being shows that Africa is the cradle of humankind. It is probably in Africa where the genus Homo originated about 2.5 million years ago. Australopithecus afarensis may well have been an ancestor of genus Homo. Compared to the species of Australopithecus, members of genus Homo had larger brains and smaller jaws.

Homo habilis (handy human) – were the first of the genus Homo, lived in eastern and southern Africa about 2 million years ago. Homo habilis made the first stone tools which consisted of flakes and cores. They are known as Oldowan technology, named after the Olduvai Gorge in Tanzania where they were first discovered. A partial skull of Homo habilis dated to about 1.9 million years ago was unearthed in the lower Omo basin in Ethiopia. Other important sites of Homo habilis include Olduvai Gorge in Tanzania, Sterkfontein in South Africa and Lake Turkana area in northern Kenya.

Homo erectus (upright human) – seems to have originated in Africa and became the earliest hominid to move out of Africa into Asia and Europe. The oldest fossils of this species are about 1.7 – 1.8 million years old. Homo erectus had slightly smaller brain and slightly larger teeth than what modern human beings have. The species stood over 1.5 m and walked upright on two legs.

Homo erectus was the first hominid to make little and precise stone tools with precise shape mainly the “hand axe”. These tools are usually referred to as “Acheulian” after the name of a small town in northern France, Saint-Acheul, where one of them was first discovered. Homo erectus was probably the first hominid to master the use of fire around 1.5 million years ago. Fossil remains of Homo erectus have been unearthed at several sites in Ethiopia including Lower Omo Basin, Melka-Kunture, Konso-Gardula, Middle Awash (central Afar) and Gedeb (Gedeo zone). Homo erectus fossils were also found in Indonesia, Germany and China.

Homo sapiens- are classified into “archaic” and “modern” Homo sapiens. The first seems to have evolved from Homo erectus sometimes between 300,000 and 600,000 years ago, and occupied much of Africa and Europe. A partial cranium and other bones of archaic Homo sapiens were uncovered at Bodo in Middle Awash. Fossil remains and microlithic stone tools of archaic Homo sapiens have also been found at different sites in Africa and Eurasia.

“Modern” Homo sapiens include all living humans plus fossil populations from about at least 100,000 years. The oldest dated sites of modern Homo sapiens are found in Africa, Near East (western Asia), Middle East as well as Europe. Fossil remains of this hominid including a complete skull dated to be more than 100,000 years old have been uncovered at Kibish in the Lower Omo Basin. A lower jaw dated about the same age has also been uncovered from a cave site of Porc Epic near Dire Dawa. Modern human beings lived across Africa, Eurasia and Australia some 35,000 years ago. Much later, they also spread into the Americas. They led hunting and gathering way of life.



Map 1.1 Map of Early Homo sapiens migration routes

Early Cultural Developments

Pre-historic humans succeeded in entering the first stage of civilization by making tools from stone. Scholars named this human first technological advance the Stone Age. It began roughly 2.5 million years ago and ended in some parts of the world 5,000 years ago. Stone tool and weapon making by chipping one stone against another, and tool and weapon using behavior had a profound effect on human evolution.

Based on the types of tools and tool making techniques, archaeologists commonly divide the Stone Age into three stages. They are Paleolithic (Old Stone Age), Mesolithic (Middle Stone Age) and Neolithic (New Stone Age). But many scholars use the one that divides the Stone Age into two major periods of Old Stone Age (2.5 million – 8000 B.P) and New Stone Age (8,000 – 5,000 B.P) because they could not find the exact demarcating line between the Old Stone Age and Middle Stone Age tools.

Paleolithic Period (Old Stone Age)

During the Old Stone Age, in addition to stone tool and weapon making, human being discovered fire, learned to live in caves and make clothing of skins, and painted pictures on the walls of caves. Paleolithic people were hunter-gatherers.

Archaeologists further subdivide the Paleolithic period into three stages: Lower Paleolithic (2.5 million-200,000 B.P), Middle Paleolithic (200,000 - 30,000 B.P) and Upper Paleolithic (40, 000- 10,000 B.P). The two successive Stone Age tool making technologies called Oldowan and Acheulean mentioned above characterized the Lower Paleolithic or early stage of the Old Stone Age. Oldowan stone tools were made by a technique called “direct percussion” (flaking). This tool making process created large, sharp-edged core tools capable of breaking bones and slicing meat or vegetation; and smaller flakes that could scrape hides and sharpen wooden sticks.

Table 1.3 Oldowan Sites

Country	Site	Age
Ethiopia	Gona, Afar, Omo	2.5 million years 2.3 million years
Kenya	Lokalalei, Koobi Fora	2.3 million years 1.9-1.4 million years
Tanzania	Olduvai Gorge	1.9 – 1.2 million years
Algeria	Ain Hanech	1.7 million years
South Africa	Sterkfontein, Swartkrans	2-1.5 million years

Acheulean stone tools refer to the “hand axe” technology that developed in Africa, the Near East, Europe and Asia dating from 1.5 million – 200,000 B.P. Acheulean tools are known as “bifaces” (flaked on both side), and usually had sharp edges, pointed end and were round at the top. The oldest Acheulean sites in Ethiopia include Konso-Gardula, Gedeb and Melka –Kunture. Oldowan tools are generally identified with *Homo habilis*, while Acheulean tools with that of *Homo erectus*.

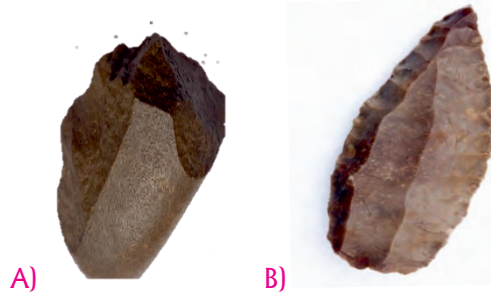


Figure 1.1 “A” represents Oldowan and “B” Acheulean tools

During the Middle Paleolithic period *Homo erectus* evolved into *Homo sapiens*. Studies on Middle Paleolithic populations help us understand the anatomy, behaviour, adaptation and cultural development of modern man. For instance, archaeological sites are often found in the deposits of caves and rock shelters for they were important to defend against predators, provide warmth and shelter. There was further refinement and standardization of tool making techniques during this Paleolithic stage. In Africa south of the Sahara hominids stopped making hand axe and large tools about 200,000 years ago. Instead, they began to make a wide variety of smaller tools based on flake technology. Some of these tools were used as spear point and knives. This may have enabled hominids to further exploit the environment.

Gademotta archaeological site in central Ethiopian Rift Valley, dated to 200, 000 years ago, is one of the oldest Middle Paleolithic sites in Africa. Melka-Kunture, Porc Epic and Kone in Ethiopia; and Midhishi and Gud Gud in Somalia are other important sites that offered noteworthy information about Middle Paleolithic populations of the Horn of Africa.

The Upper Paleolithic (Later Old Stone Age) lasted from about 40,000 years ago until the end of the last “ice age” about 10,000 years ago. Standardized blade technology appeared and became more widespread than in previous times. Towards the end of Upper Paleolithic, microliths (small, geometric-shaped blade segments) became increasingly common in many areas. They were fitted into handles and used as “Composite tools” in arrows and bows”. In Africa these new tools are called Late Stone Age tools, whereas in Europe they are referred to as “Upper Paleolithic”. Bone was also commonly used to make tools of many types. It was at this time that human biological and cultural evolution occurred at an increasingly rapid pace.

Neolithic Revolution

Hominids spent ninety nine percent of their history extending back to at least 4 million years on hunting-gathering and consuming wild products of the earth. Nevertheless, some-

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times after 11, 000 years ago some human groups began to produce food rather than collect it. This replacement of hunting and gathering ways of life by food production through the domestication of plants and animals is referred to as the Neolithic Revolution. Scientists assume that the Neolithic Revolution independently started in different parts of the world at different times after 11, 000 years ago. This revolution in subsistence is considered as a turning point in the history of human being.

In due course of time, most human groups adopted food production as their primary means of subsistence. Many different people also began a slow process of artificial selection, tending plants and farming animals. As a result, humans` way of life and the landscape changed considerably. People began to organize themselves around a base camp to which they returned regularly. There were more innovations in artifacts and more advances were made in human behavior than before.

One of the better-known places in the world where agriculture first started is the Middle East particularly the Fertile Crescent, which covers what is now Lebanon, part of Iran, Iraq, Israel, Jordan, Syria and Turkey. We observe sites of sedentary life, domestication of plants and animals, new tools and diversification of human diets that implies the existence of divisions of labour. As a result of sedentary life, there emerged families and communities who inhabited defined territorial areas. Communities built stone houses and other kind of structures, which transformed into villages and very small towns. This was followed by the appearance of organized societies who were divided into classes of priests, chieftains, merchants, craftsmen, shepherds, etc.

Neolithic humans invented the hatchet and millstone to grind cereals. They also made pottery for food cooking and storage. Artifacts were increasingly exchanged. Sacred places and traditional religions emerged during this period. Finally, the first conflicts started among human beings during the Neolithic period. When a village lost its crop, its herds and when its population increased, it would be tempted to take the resources of nearby communities which led to conflict.

The Neolithic Revolution in the Ethiopian Region

Some elements of the Neolithic tradition together with other cultural manifestations can be observed in the northern and southern parts of Ethiopia beginning from 4,000 B.C. Archaeological evidences show the existence of a Neolithic type of culture in Ethiopia and the Horn. The evidences include some of the characteristics of Neolithic culture such as the

existence of a ceramic tradition, polished stone tools, domestication of plants and animals, and sedentary life.

Archaeologists have uncovered Neolithic type of cultural remains at different sites in Ethiopia and the Horn. Fauna remains of dental fragments of a camel dated to 2,500 B.C come from Gobedra, near Aksum. Remains of chickpeas and vegetables dated to 500 B.C have also been excavated at Lalibela Cave. Another archaeological evidence of possible domestication of cattle dated to the 2nd millennium B.C has been found at the Lake Beseka site of central Ethiopia. Grinding stones and polished axes have also been found at Akordat and Barentu in Eritrea. The excavation of Neolithic material cultural remains at these sites including axes, ceramics, grinding stones, beads, stone figures, etc., indicates the development of Neolithic culture in Ethiopia and the Horn of Africa. This paved the way for the emergence of complex societies in the region.

It is assumed that agricultural tradition in northern Ethiopia was already in existence between 3, 000 and 2000 B.C. During this Neolithic time, new economic activities and cultural developments appeared in Ethiopia. Communities evidently started sedentary life, domesticated plants and animals, and used ceramics for cooking and storage. The presence of a diverse environment in Ethiopia and the Horn made the region the homeland of many plant species, which brought about the cultivation of root plants like enset and crops such as teff, noog, finger millet, and coffee. Today, enset and these crops are staple foods in different parts of Ethiopia.

Activity 1.5

1. What is the difference between creation and evolution?
2. What is the meaning of hominid?
3. What are the four main types of hominids that scientists identified based on fossil evidence?
4. Define the Stone Age or Paleolithic period.
5. Can you locate the sites where hominids were excavated at the map of Africa?

1.3. The Emergence of States

Learning Competencies: After learning this lesson, you will be able to:

- analyze how human economic and cultural activities led to the emergence of early states;

- justify how agriculture led to state formation;
- analyze how society was organized from simple to complex;
- Appreciate the contribution of agriculture to human civilization.

Brainstorming Questions

- Can you explain the reasons why people today still prefer to live along major rivers?
- Compare and contrast the level of democracy in ancient Greece and Rome with modern democracy and its election system.

Early states emerged when human society maintained an organized existence in the form of family, clan, tribe, etc. The earliest known states in the world emerged around some 6,000 years ago. The process of state formation was almost certainly different in different societies.

The Theories of the Emergence of State

There are different theories about the emergence of ancient states that take religion, war leadership, and control of trade routes and irrigation as important factors for state formation. But the factor (factors) for the emergence of one state might not be the case with another state.

Religion was one of the important factors for the emergence of states in antiquity. Religion gave some feeling of security in the ancient world, where humankind was exposed to famine, war, diseases, and natural disasters. It was also believed to secure the fertility of crops, animals and women. So, priests who mediated between the gods and humankind were important. It is possible to assume that they combined religious power with political functions, and ultimately, became kings whose authority was based on religion. Kings were considered as representatives of the supreme god on earth. Thus, this theory is called the “Devine Right Theory”.

War leadership was another factor in the emergence of kingship in ancient times. With the frequent existence of fierce and bloody wars, a permanent war leader would be needed. A successful permanent war leader would gain loyal followers and emerge as a king.

Although trade existed long before the emergence of ancient states, it is very probable that it served as a factor for the emergence of states. Chiefs of localities along trade routes could collect tolls on goods to give protection to merchants and trade routes. In time, such taxes might become regular tribute that would increase the wealth of a chief. It was easy for a

wealthy chief to have followers and make his power permanent as a king.

Finally, there is the “oriental despotism” theory of the origin of ancient states. Scholars apply this theory regarding the origin of oriental states, particularly ancient Egypt, whose civilization depended on the Nile River and that of Mesopotamia, which was located in the valleys of the Tigris and Euphrates. In such civilizations where agriculture depended on large scale irrigation, a strong state power emerged because despotic state power was needed to organize labour for great irrigation and flood control works.

Main Features of the Early States

Early states of the world came into existence primarily as a result of the development of agriculture. This was because it was only agriculture that could provide regular surplus food to the farmers, and supported other classes, and state officials and soldiers. States in antiquity had populations with divisions into classes, and with specialized skills such as craftsmen, soldiers, officials, etc.

Ancient states were different in size, power and level of “civilization”. The term “civilization” comes from the Latin words for citizen and city. In this context, civilized states were states with cities where there were literacy, reasonably developed technology by the standards of the time and enough wealth to create great monumental architecture, like in ancient Egypt and Aksum. There would also be a developed religion or secular philosophy like that in ancient China.

Ancient empire states were seen as divinely created institutions, and their emperors were regarded as representatives of gods (later God) on earth. The position of the individual in the social hierarchy was determined on the basis of birth, and was believed to be god-given and thus immutable. The kings and emperors and their male descendants in the ancient world considered themselves elected by God to rule over the rest of society.

Activity 1.6

1. How did war leadership become an important factor for the emergence of ancient states?
2. How did religion, war leadership, and control of trade become important factors for the emergence of ancient states?

Unit Summary

History is a branch of knowledge which deals with past events and deeds. It sheds light on events of the past so that present society can learn from them. History is as old as the existence of humanity on earth. But the systematic and organized study of the past emerged with the beginning of civilization and improved in content and quality as time went on. At the beginning of the 19th century, in Europe, history emerged as an independent professional field of study being taught at schools and university levels. History has also been made part of the school curriculum since the introduction of modern education to Ethiopia.

The study of history involves several key elements including critical evaluation of evidence, writing objectively, and attractive and readable presentation. In this regard, history writing on Ethiopia, particularly during the imperial period that came to an end in 1974, had some problems, including imbalance of sources, and a lack of objectivity and comprehensiveness. Besides, as history is useful to humanity, it is often abused to justify current political or any other reality.

Based mainly on archaeological evidences, the study of history also covers the prehistoric period, during which there was no technique for writing. The theory of evolution claims that human beings evolved from human-like primitive creatures to modern humans. The physical, mental and cultural evolution of human beings was partly made possible by the development of tool making. Tools and weapons were made mainly from stone using different archaic technology, and thus, the period was called the Stone Age (2.5 million- 8000 B.P). Some other tools were also made from wood, bone and the like. During this very long period, humankind led hunting and gathering ways of life.

However, in time, humankind learnt to domesticate plants and animals, which led to the beginning of agriculture. This was what has been termed as the Neolithic Revolution by scholars. It is generally thought to have occurred sometime after 11,000 years ago in some parts of the world. The development of agriculture may have been completed by about 6000 B.C when the Old Stone Age came to an end in different parts of the world. Food production led to a sedentary way of life, the emergence of communities and bigger societies as well as the division of labour and specialization. The development of agriculture and the resultant surplus food production constituted the primary factor for the rise of the early states in antiquity, initially along river valleys.

Review Questions

I. Describe the following terms and concepts

- | | |
|-------------------------|------------------------|
| ◇ Historiography | ◇ Neolithic Revolution |
| ◇ Objectivity | ◇ Bipedalism |
| ◇ Change and continuity | ◇ Hominids |

II. Writing Short Notes to the concepts Listed Below

1. Define the terms “history” and “prehistory”.
2. What types of primary sources are available in your locality for write the history of a church or a mosque or any other institution?
3. On a map of Ethiopia, mark the locations where Homo erectus fossils have been discovered.
4. Describe the basic differences between the Oldowan tools and the Acheulean tools.
5. What were the major revolutionary changes of the Neolithic Revolution?

UNIT TWO

MAJOR SPOTS OF ANCIENT WORLD CIVILIZATIONS UP TO C.500 A.D

Introduction

The ancient world had experienced major cultural and technological advancements that significantly transformed human life. The continent of Africa is one of the centers of culture and civilization of the ancient world. In addition to Africa, Asia, Europe and Latin America are some of the places of the ancient world where ancient culture and civilizations flourished. The major factor that made the emergence of ancient civilizations possible was the Neolithic/Agricultural Revolution.

Early civilizations that arose in different parts of the world had the following major common features: **organized governments** that would coordinate production of food and bring people together for projects, **opened departments** to oversee different functions; **complex religion**, mostly polytheistic, **specialization of work**, **social classes** that were broadly divided into upper and lower classes, and **arts and architecture** that express the talents, beliefs, and values of the people who created them. In this unit we will look into the major centers of culture and civilization of the ancient world that thrived in Africa, Europe, Asia, and Latin America.

Learning Outcomes: At the end of this unit, you will be able to:

- explain how the major civilizations arose and fell;
- compare and contrast the achievements of the major civilizations of the world;
- describe the changes that Christianity brought to the human outlook.

Key Terms and Concepts

- Civilization ■ Monotheistic ■ Oligarchy ■ Republic ■ Monarchy
- Pharaoh ■ Kingdom ■ Philosophy ■ Aristocracy ■ Afterlife
- Dynasty ■ Empire ■ City-state ■ Heresy ■ Polytheistic

2.1. Ancient Civilizations of Africa

2.1.1. Ancient Egypt

Learning Competencies: At the end of this lesson, you will be able to:

- analyze the major achievements of ancient Egyptian civilization;
- realize the value of the waters of the White and Blue Nile rivers;
- name some contributions of the civilization of ancient Egypt;
- appreciate the medical and architectural exploits of ancient Egyptians.

Brainstorming Questions

- Egypt, in the words of the Greek historian is “the gift of the Nile.” What relationship do you see between the saying and civilization?
- How do you understand the importance of a writing system?

One of the places of the ancient world where culture and civilization thrived in Africa is Egypt. The ancient Greek historian by the name Herodotus (about 484- 425 B.C) aptly described Egypt as “The Gift of the Nile,” a pointer to the high degree of importance that the river had for ancient Egyptians. The annual flood that particularly comes from the highlands of Ethiopia supplies them with a significant amount of water and fertile soil along the river and the delta area. Without the Nile, therefore, Egypt would be the infertile desperate desert. The political unity of Egypt was also made possible by the Nile River. Ancient Egyptians also used the Nile as a highway linking north and south. The kings could send officials or armies to towns along the river. The Nile thus helped make Egypt one of the world’s unified states. The river also served as a trade route. Merchants voyaged up and down the Nile in sailboats, exchanging the products of Africa, the Middle East, and the Mediterranean region. Ancient Egypt had two distinct regions, Upper Egypt in the south and Lower Egypt in the north that covered the delta region. About 3,100 B.C., Menes, the king of Upper Egypt, united the two regions. He founded Egypt’s first capital at Memphis located in the delta.



Figure 2.1 The Nile River Valley

Scholars divide the history of ancient Egypt into three main periods: the Old Kingdom (c. 2,686 B.C.-2,181 B.C.), the Middle Kingdom (c. 2040- 1730 B.C.), and the New Kingdom (c. 1550-1080 B.C.). There were also the First and the Second Intermediate periods when central political authority broke down, followed by reunification. There were a total of 31 dynasties of indigenous rulers in Egypt. After the New Kingdom, however, indigenous rule ended in Egypt with the final Persian conquest in 343 B.C. Alexander the Great conquered Egypt from the Persians in 332 B.C. Macedonia-Greek rule continued until Egypt became part of the Roman Empire in 30 B.C.

Egyptian kings played key roles in government and religion. The people believed each pharaoh was a god. He held absolute power owning and ruling all the land in the kingdom. They were seen as human as well as divine. Ancient Egyptians believed in “life after death.” Accordingly, kings would continue their function of keeping the land and the people safe even after they passed away. Since the period of the New Kingdom (about 1550-1080 B.C.), the king of Egypt was called Pharaoh. The word “Pharaoh” literally means “great house”. This term refers to both the royal house in which the king dwelled and also the respect the people held for the position.

During the Old Kingdom, the kings who made their capital at Memphis organized a strong, centralized state. They took pride in preserving justice and order. They did so by means of a bureaucracy- a system of government that includes different job functions and levels

of authority. In the Egyptian bureaucracy, the pharaoh depended on a vizier or chief minister, to supervise the business of the government. Under the vizier, various departments looked after such matters as tax collection, farming, and the all-important irrigation system. Thousands of scribes carried out the vizier's instruction. During the Middle and the New Kingdoms, the capital was moved to Thebes, much farther to the south. Ancient Egypt was divided into 42 provinces called nomes. The Pharaohs appointed government officials called nomarch to rule over the 42 nomes.

The peoples of ancient Egypt were divided into a hierarchy of social classes. At the top of the social ladder was the Pharaoh. Next to the Pharaoh were government officials and religious leaders. These were the high priests and priestesses (the female ones), who served the gods and goddesses. The class of merchants, scribes, and artisans formed the next hierarchy. They provided service for the rich and the powerful. At the bottom of the social ladder were the peasants who made up the majority of Egyptian society. They were farmers who worked the land. Of these, slaves formed the majority. They provided free labor services of various kinds and were the backbone of the economy.

Egyptian women generally enjoyed a higher status and greater independence than women elsewhere in the ancient world. Under Egyptian law, women could inherit property, enter business deals, buy and sell goods, go to court, and obtain a divorce. They were not thus confined to the home. They manufactured perfumes and textiles, managed farming estates, and serve as doctors. Women could also enter the priesthood, especially in the service of the goddesses. The few women who learned to read and writewere, however, excluded from becoming scribes or holding government jobs.

Religion is a major force that significantly shaped life in ancient Egypt. The people worshipped many gods and goddesses. Pharaohs, who were considered gods as well as monarchs were said to have received their right to rule from the gods. Amon-Re, Osiris, and Isis were the gods and goddesses that they worshipped. Osiris was particularly significant to the Egyptians since he was the god of the Nile, who controlled the annual flood that fertilized the land. During the Old Kingdom, Egyptian pharaohs built many necropolis or cemeteries containing majestic pyramids near Memphis. These are the oldest and largest stone structures in the world registered in UNESCO as world heritage sites. The largest one, built for the pharaoh Khufu, is the Great Pyramid erected at Giza.

The age of pyramids gave way to the age of monuments during the Middle Kingdom,

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which reached its climax during the New Kingdom period.

The New Kingdom saw powerful pharaohs that ruled and expanded the territory until it became a major world power. It was in this period that Egypt's first female ruler, Queen Hatshepsut (circa 1473-1458 B.C.), assumed power. From about 1472 to 1458 B.C., she encouraged trade with the eastern Mediterranean lands and along the Red Sea coast of Africa. Her successor, Thutmose III (1479-1425 B.C.), was a great military general who expanded the territory of ancient Egypt to its greatest extent. He conquered Palestine and Syria in the north and Kush and Nubia in the south. To the south of Egypt, Nubia had developed along the Nile. For centuries, Egyptians traded/ fought with Nubia from which they acquired ivory, cattle, gold, slaves and ebony. Nubians served in the Egyptian army and left their mark on Egyptian culture. Much Egyptian art of this period shows Nubian soldiers and musicians as well as prisoners. Ancient Egyptians contributed a lot in the fields of architecture, writing system (hieroglyphic), medicine, mathematics, calendar, and irrigation agriculture. After 1100 B.C., the power of Egypt gradually declined. Invaders, such as the Assyrians and the Persians conquered the Nile region. In 332 B.C., the last Egyptian dynasty ended as the Greeks took control. In 30 B.C., Egypt had become a Roman province.

Activity 2.1.1

1. In what ways did ancient Egyptians' indigenous knowledge inspire modern science?
2. What role did Menes play in the history of Ancient Egypt?
3. Who was Queen Hatshepsut? Explain her commercial achievements.

2.1.2. Kush-Meroe

Learning Competencies: At the end of this lesson, you will be able to:

- internalize the cultural and technological similarities of Kush and Egypt;
- realize the kind of relationships existed between Kush and Egypt;
- name some contributions of the civilization of Kush-Meroe;
- appreciate the achievements of Kush-Meroe.

Brainstorming Questions

- What springs into your mind when you hear the term Kush?
- What do you know about the 25th dynasty of ancient Egypt?

Nubia is the name of a geographic region of Africa that extended from the southern boundary of Egypt southward to include present-day Sudan. Its southern boundary was south of the Nile River's sixth cataract. Like Egypt, Nubia was divided into upper and lower areas and lived along the Nile. However, in southern Nubia, unlike in Egypt, a climate that provided greater moisture meant farming was not limited to the Nile valley.

There had been cultural and technological relationships between Egypt and Kush. Egypt influenced the art and architecture of the Nubian region. The Nubians also worshiped some of the gods of Egyptians. They also adopted the customs and clothing styles of the Egyptians. They brought back royal rituals and a hieroglyphic writing system to Kush. However, the language has not yet been translated. They also adopted Egyptian pyramids.

In Nubia, women played an important role as Queens. Kush rose to power in the 700s B.C. The Nubian kingdom of Kush conquered all upper and lower Egypt. In 751 B.C., Piankhi, a Kushite king, attacked the Egyptian city of Memphis. In the space of 15 years since the first conquest, Piankhi had gained control of Egypt. From this time on, two periods make up the history of Kush. Each period is based on the location of the capital and the king's tomb. The city of Napata was the capital during this first period. Meroe was the capital during the second. Piankhi united Egypt and Kush and established Egypt's 25th dynasty. Nubia was rich in goods that were scarce in Egypt: ivory, animal skins, timber, and minerals. This led to a lively trade along the Nile. Napata was the center for the spread of Egyptian goods and culture to Kush's other trading partners in Africa and beyond.

In about 590 B.C, Meroe took the place of Napata as capital. Meroe was located on the Nile and on trade routes leading from the Red Sea to the interior of Africa. It had access to gold and iron. The defeat of Kush by the Assyrians (8th century B.C) taught the Kushites that they needed iron weapons. Therefore, they learned iron smelting technology. Meroe was an ideal location for producing iron as it was located close to iron ore deposits. The prosperity of Meroe largely depended on trade. The main export items included ivory, slaves, skins, ostrich feathers, ebony and gold.

The power of Meroe reached its climax from the middle of the 3rd century B.C to the 1st century A.D. During this period, the people of Meroe developed new styles of art and architecture, used their own language, invented a system of writing and worshipped their own gods. The decline of Meroe began in the middle of the 1st century A.D. This was because of the rise of a rival empire, Aksum. In the middle of the 4th century A.D, the Askumite king

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called Ezana invaded Meroe, whose army sacked and burned Meroe and thereby brought the ancient kingdom of Kush to its end.

Activity 2.1.2

1. What were the strategic and economic advantages of Meroe to Kush?
2. What were the reasons for the decline and end of the civilization of Meroe?
3. What important technology did the Kushites learn from the Assyrians?
4. Draw a sketch map of the geography of the Nile and locate the places where the civilizations of Ancient Egypt and Kush-Meroe thrived.

2.2. Civilizations in Asia

Dear students, in this section we shall turn our attention outside of Africa to look into the major civilizations that emerged in both the Near and Far East, the most notable of which were those that flourished in Mesopotamia, India, and China.

2.2.1 Mesopotamia

Learning Competencies: At the end of this lesson, you will be able to:

- identify the major civilizations that flourished in Mesopotamia;
- appreciate the achievements of the Sumerians;
- differentiate the positive and negative aspects of the codes of Hammurabi;
- tell the meaning of a city-state.

Brainstorming Questions

- ◆ Have you ever heard rivers named Tigris and Euphrates?
- ◆ How do you relate them with the civilizations of Mesopotamia?
- ◆ What were the contributions of the Assyrians to the field of military science?

Asia was another home to several civilizations of the ancient world. Many of these earliest civilizations were based on city states. By about 2900 B.C, civilization flourished in Sumeria (in present day Southern Iraq) located between the Tigris and Euphrates rivers. The name Mesopotamia comes from a Greek word meaning between rivers, a pointer to the Tigris and the Euphrates Rivers that encircle Mesopotamia.

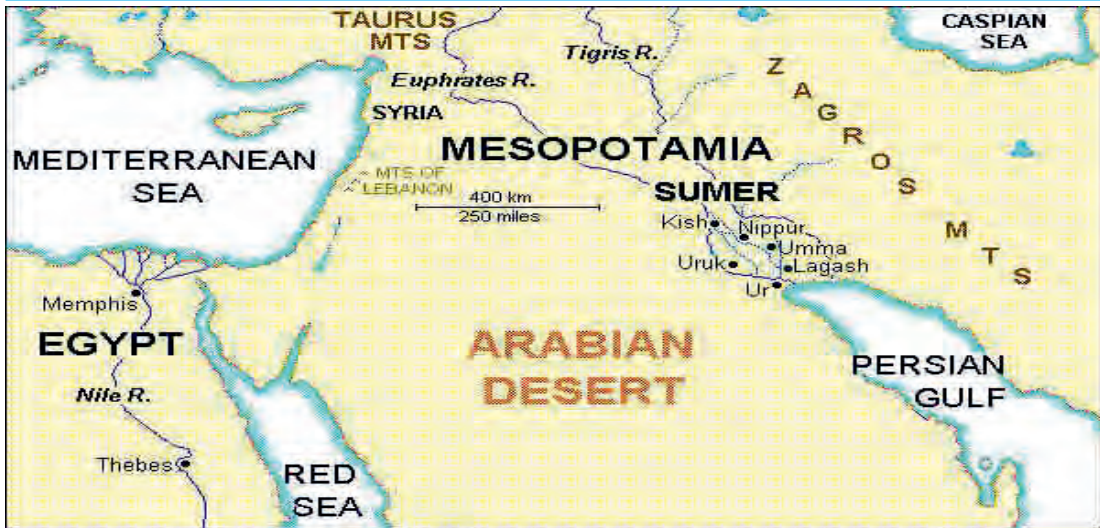


Figure 2.2 The Tigris and Euphrates river valleys

The rulers of Sumerian city-states were absolute kings called lugal. The king ruled as the representative of the city-state's chief god. He was not a god himself as was true in Egypt. He was responsible for seeing that the worship of the god was properly carried out. It was believed that the prosperity and security of the state was ensured by the proper worship of the god.

Many inhabitants of the city-states lived within the walls of the cities. However, the majority of these were farmers who were going out to work on the land daily. The other inhabitants were priests, officials, soldiers, craftsmen and traders. The city-states used to import various commodities including timber and metals. Some supplies were also brought in by military expeditions or obtained as tribute. Unlike Egypt, there were no great monuments built for the kings and numerous gods in Mesopotamia. This was because stone and good timbers were not available for construction. However, archeologists have excavated mounds of important structures made of mud bricks dried in the sun.

According to some writers, the plough was first used in Sumeria before the establishment of the city-states. The Sumerians became experts in metal working and their bronze artifacts displayed the wonderful abilities the people acquired. Like ancient Egyptians, the Sumerians developed skills in astronomy and mathematics which they used for the preparation of a calendar, land measurement and administration. We got the concept 60 minutes in an hour and 360° in a circle from the Sumerians.

Between about 3200-2900 BC, the Sumerians developed a writing system. The system

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used word pictures, developed from a system of wedge-shaped characters called cuneiform. Cuneiform was written by pressing wedge-shaped marks with a hand instrument on a tablet or soft clay. The clay then dried in the sun and became hard. Cuneiform was a complex, difficult, non-alphabetic writing system like hieroglyphics.

The Sumerians made remarkable contributions to law, arts, and science. The Mesopotamians made careful study of the celestial bodies. They recognized the difference between planets and fixed stars. This laid the foundation for the study of modern astronomy.

Babylon was a great city in the ancient world located on the banks of the Euphrates River near the present day city of al-Hillah, Iraq. It was the capital of the kingdom of Babylonia. The city was both an important trading and religious center. The word Babylon means gate of the god. Records first mention Babylon in about 2200 B.C. King Sumuabum, the first important Babylonian ruler, founded a dynasty in 1894 B.C. The best known king of that dynasty was Hammurabi who ruled from 1792 to 1750 B.C and was famous for developing a fair code of law. The economic laws show buying, selling, lending at interests and the existence of private property. The criminal laws were harsh and discriminatory across social classes and gender. Punishments for ordinary people were more severe and physical. Hammurabi's code of laws became a model for later codes. In the struggle for power and empire by conquest, the Assyrians emerged on top and established the largest empire in the Middle East since the 9th century B.C. Its civilization was similar in many ways to that of ancient Babylonia, its neighbor to the south.

The Assyrians have been called the Romans of Asia. Like the Romans, they were great conquerors. They won their victories in the Roman way, with excellent organization, weapons, and equipment. The Assyrians were Semitic speakers and their homeland was in what is now northern Iraq. Their capital was at first Ashur, named after the chief god, and later Nineveh both cities on the Tigris River. The king of Assyria had absolute power. He ruled as the representative of the chief Assyrian god, Ashur. The Assyrian army, which consisted of cavalry, chariots and infantry, was efficient and well-organized. The Assyrians used a well developed siege techniques. The army was using iron weapons rather than bronze. Assyrian society consisted of nobles, free small scale land owners, private traders, hired people and a few slaves. Trade was important and a large part of the state revenues came from taxation on trade.

Assyria declined after the mid-7th century B.C. The Medians and the Babylonians attacked Assyria. In 612 B.C., Ashur and Nineveh were captured and destroyed. The internal strug-

gle for succession weakened the Assyrian empire thereby creating an opportunity for its enemies within and outside the empire. The Assyrian Empire was replaced by the New Babylonian Empire, which, however, did not last long. The New Babylonian Empire began in 626 B.C, when the Babylonian military leader Nabopolassar became king of Babylon. Attacks by the Babylonians and their Median allies in 614 and 612 B.C., put an end to the Assyrian Empire. Under Nabopolassar, who reigned until 605 B.C., the New Babylonian Empire controlled much of the Middle East. Babylon achieved its greatest glory under the New Babylonian Empire. Nabopolassar and his son Nebuchadnezzar II rebuilt the city on a grand scale. During the reign of Nebuchadnezzar (605 to 562 B.C), workers built walls almost 26 meters thick. Nebuchadnezzar's main palace and fortress stood along the Euphrates River. The famous Hanging Gardens is one of the Seven Wonders of the Ancient World. In addition, the area included the ziggurat, a monument that was known in later times as the Tower of Babel. Nebuchadnezzar's successors were unpopular, and the empire became weak. In 539 B.C, Persian invaders captured Babylon and overthrew the New Babylonian Empire.

Ancient Persia was a land that included parts of what is now Iran and Afghanistan. The name Persia came from Persis, which was the Greek name for the region. The Persians called the region as the land of the Aryans, from which the name Iran comes, and their language Aryan. The founder of the Persian Empire was Cyrus the Great (557-530 B.C.). His successors further extended the empire until it was the largest of all ancient empires. The Persian Emperor was an absolute ruler, ruling as the representative of the Persian god, Ahura Mazda. The empire was divided into provinces called satrapies, each governed by an official called a satrap. The Persians taught their sons to ride horses, shoot bows and speak the truth. To lie and being in debt were considered disgraceful in Persian society.

The early Persians were farmers and traders. The Persian peasants used irrigation to grow wheat, barley, oats and vegetables. They used underground tunnels to avoid evaporation, and brought water from distant places. Caravans carried goods from many parts of the world through Persia to the Mediterranean Sea. A gold currency called darics was used all over the empire. The Persian darics were named after the emperor Darius I (5th century B.C.) who first issued them.

Zoroaster or Zarathustra was a Persian prophet who lived in the sixth century B.C. He introduced the religion of Zoroastrianism. He preached that there were two opposing principles, good and evil. The good was represented by the supreme god called Ahura Mazda, and the evil by Ahriman. Alexander the Great conquered the Persian Empire in 331 B.C.,

and the region became part of Alexander's empire.

Activity 2.2.1

1. Explain briefly the religious practices of the Persians: its founder, teachings, and dieties.
2. Who was the founder of the Persian Empire?
3. _____ is the writing system developed by the Sumerians.
4. What were the causes for the decline and end of the Babilonian and Persian empires?

2.2.2. India

Learning Competencies: At the end of this lesson, you will be able to:

- realize the main idea behind the "Middle Way" in Buddhist religious teaching;
- explain about the "cycle of rebirths" in Hindu religious teaching;
- tell the different assumptions on the destruction of the civilization of India;
- appreciate the exploits of ancient Indians in the field of mathematics.

Brainstorming Questions

- What is the place of the Dravidians in the civilization of ancient India?
- How do you explain the value of river vally in making civilizations possible?
- What river is related with the civilization of India?

The first Indian civilization began in the Indus Valley at about 2500 BC, and reached its height at about 1500 B.C. This civilization was started by the people called Dravidians who were indigenous to northern India. Archaeologists have discovered two major cities of the Indus Valley civilization: Mohenjo-daro and Harappa. It is not known whether Mohenjo-daro was the capital of one single empire or an independent city-state. The two cities appear to be large and the rectangular pattern of the streets and the buildings suggest some kind of urban planning. There were also good water supply and drainage systems. The buildings were constructed of bricks that were baked in furnaces.

Different kinds of explanations have been given for the destruction of the Indus Valley civilization. But seemingly reasonable suggestions have been environmental degradation

caused by deforestation, epidemic disease like malaria, changes in the course of the Indus River and climatic changes. After the destruction of the Indus Valley civilization, there was a movement of Indo-Aryan people who had lived in Northern India and Persia into the interior of Northern India. These people conquered the Dravidians and drove them out of northern India. The Indo-Aryans moved into the great plains of northern India, settled there and established the civilized states of ancient and medieval India. Southern India remained largely Dravidian. The religion of Hinduism developed from the beliefs of the early Indo-Aryans. One basic common idea of Hinduism is that mankind is condemned to a cycle of rebirths. A person can be reborn as someone spiritually higher and better or as someone (or even an animal) lower and worse. Salvation can be achieved in different ways. For instance, it can be attained by giving up the pleasures of the material world and seeking spiritual enlightenment under the guidance of a guru (holy man). Buddhism emerged from Hinduism as a reform movement. Buddhism was founded by Siddhartha Gautama (c.563 - 483 B.C.). Buddhism taught the “middle way” to salvation by avoiding extremes of asceticism on one side or materialism on the other side. It spread outside India to South East Asia, China, and Japan.

Indian scholars increased the world’s store of knowledge. Learned Indians concerned themselves with various fields of science and mathematics. Indian physicians made progress in surgery and introduced the use of herbs to cure diseases. In the field of chemistry, Hindu scientists made it possible for craftsmen to tan leather dye cloth, and produce soap, cement, glass, and finely hardened steel. Indian scientists made their greatest contributions to mathematics. What we call Arabic numerals (1, 2, 3, etc.) were first used in India, later taken over and developed by the Arabs. The Indians also introduced the decimal system and the symbol for zero.

Activity 2.2.2

1. What is the role of Siddhartha Gautama in the social life of ancient Indians?
2. List down some achievements of the civilization of ancient India.
3. What were the names of the two cities, which archaeologists excavated along the Indus River valley?

2.2.3. China

Learning Competencies: At the end of this lesson, you will be able to:

- exercise the five human relationships of Confucian philosophy;
- explain the achievements of the different periods of ancient Chinese history;
- make a contrast between Confucianism and Legalism.

Brainstorming Questions

- What similar stories you observe in the religious practices of human beings including the Chinese?

The earliest centers of civilization and states in China were in the northern part of the region. Chinese civilization and the Chinese state expanded over time to the centers and south of present day China. The first dynasty in China was called the Shang dynasty (c.1700 – 1122 B.C.). The Shang kingdom was centered in the Huang-He valley. It became a highly developed society governed by a hereditary class of aristocrats. The dynasty's accomplishments included the creation of magnificent bronze vessels, the development of horse drawn war chariots and the establishment of a system of writing.

The earliest forms of Chinese script were pictographs. They were drawings or pictures of the objects they represented. As the Chinese script developed, characters became more simplified and less pictographic. The language consists of about 50,000 characters. The Chinese writing system is logographic. About 1122 B.C, the Zhou (Chou) people of western China overthrew the Shang and established their own dynasty and ruled China until 256 B.C. The last period of the Zhou was a period of intensive wars between the rulers of rival Chinese sates. In fact it is called the “warring states period” (403-221 B.C.).

Despite these wars, the Chinese literary classics developed, and Chinese philosophy emerged. Confucius (551-479 BC) was the most influential and respected philosopher in Chinese history. His real name was Kong Qiu or K'ung Fu-Tzu which means Great Master Kong. His ideas, which are called Confucianism, stress the need to develop moral character and responsibility. No book exists that was written by Confucius. His conversations and sayings were recorded by his disciples in a book called the Analects. His influence grew after his death so that in the end, Confucianism became the official and dominant ideology of China from about 100 B.C. to the revolution of 1911. The Confucian tradition was further developed by Mencius, 372 - 289 B.C., the most important early Confucian

philosopher. Confucianism was basically a secular philosophy not a religion. Confucius accepted the existence of “Heaven” but based his ideas on human reason. He taught that society and states would be happy and prosperous if each individual kept to his or her proper place. For him, there are five cardinal human relationships: ruler to subject; father to son; husband to wife; elder brother to younger brother, and friend to friend. All these relationships except the last were relations of authority on one side and obedience and subordination on the other. However, Confucianism put great emphasis on personal ethics; summarizing ethics as “Do not do to others what you do not want done to you”. Mencius believed people were born good. He stressed the need to pressure “the natural compassion of the heart” that makes people human. Mencius emphasized the past as an ideal age and a model for examining present problems.

During the later Zhou period, the rulers of the eastern states fought one another for control of all China. In 221 B.C., the Qin (Chin) state defeated all its rivals and established China’s first empire under the First Emperor, Qin Shi Huang. The ruler believed in a philosophy called Legalism. Legalism emphasized the importance of authority, efficient administration and strict laws. A combination of legalistic administrative practices and Confucian moral values helped the Chinese empires endure for more than 2000 years.

The ancient Chinese are credited for many discoveries and inventions. The use of coal was first started by the Chinese. The Chinese were also the first to produce porcelain or Chinaware. The wheelbarrow was also a Chinese invention. The varnish used to give a hard, glossy finish to wood, leather, and other surfaces originated in China. Another Chinese discovery is silk that could be made from the cocoons of silkworms. The Chinese started the silk industry and trade. Even more valuable was the manufacture of paper from cotton, a process invented about 150 A.D. The Chinese were the first to develop the technology of printing. Another Chinese invention was gun powder, which was used in China as early as 600 A.D.



Figure 2.3 Qin dynasty porcelain vases

Activity 2.2.3

1. What was the first dynasty of China?
2. To which dynasty of Chinese history was the Warring States Period related?
3. What writing system did the ancient Chinese develop?
4. Make a list of the achievements of ancient China.
5. Draw a sketch map of China and then indicate the two important rivers along which the civilization of China flourished.
6. How did river valleys make the earliest civilizations possible?

2.3. Civilizations in Europe

2.3.1 Ancient Greece

Learning Competencies: After learning this lesson, you will be able to:

- realize the form of Athenian government;
- appreciate the philosophical, historical and medical advancements of the ancient Greeks;
- differentiate between direct and representative democracy;
- comment on the merits and demerits of Athenian democracy;
- explain the relationships that existed between Greek city-states;
- mention some features of the Hellenistic Age.

Brainstorming Questions

- What aspect of the civilization of ancient Greece is related with the discipline of history?
- Can you tell us two city states of ancient Greece?

The ancient Greek developed the earliest civilization in Europe sometime around 2500 B.C. The political, scientific, philosophical, historical, and artistic exploits of the ancient Greeks has continued to influence the modern world. Unlike many of the ancient civilizations that thrived along river valleys, civilization in Greece flourished in different independent city-states. Historically, the first recognized city-states evolved during the 4th and 5th centuries B.C. A city-state is a small, independent country consisting of a single city where the government exercised full sovereignty over itself and all territories within its borders. The single city functioned as the center of political, economic, and cultural life.

The Greek term for city-states is polis. It is derived from the Acropolis of the 5th century,

which served as the center of Athenian government. The form of government was oligarchy (rule by a few powerful people). During the 5th century B.C, some city-states began to exercise democracy. They granted citizens, except women and slaves, the right to vote on government policies, hold political office. Athens and Sparta were the well known city-states of ancient Greek. Athens was the largest of the Greek city-states in size and population. In the 5th century B.C, the population reached between 25,000 to 40,000. Athens had good olive oil and wine but little fertile land for grain. Because of this, it imported grain from the coastal areas of northern Black Sea. Of the city-states, Athens was known for her strong navy.

Athens introduced the principle of direct democracy where all adult citizens, except women and slaves, took part in decision making processes. Accordingly, citizens could attend, speak and vote in the general meeting of the citizens called the Assembly. The Assembly passed laws and determined government policies. It also elected Athenian generals.

During the 5th century B.C, Athens became the center of Greek culture. Philosophy originated in ancient Greece during this time. Socrates, (470-399 B.C), Plato (427-347 B.C), and Aristotle (384-322 B.C) are considered the most important Greek philosophers. The pursuit of truth or reality by the power of human reason was at the center of Greek philosophy. The ancient Greeks pioneered in medicine, physics, biology and mathematics. Greek architects, sculptors and painters made important contributions to the arts. The leading Greek architects and sculptors built the Parthenon (temple) on the Acropolis. The ancient Greek dramatists, Aeschylus, Sophocles and Euripides, wrote many of their master pieces. The Greek historians, Herodotus (484-425 B.C) called (Father of History) and Thucydides, (460-400 B.C) established proper historiography. Modern medicine also sees its founder in the Greek doctor, Hippocrates (460-357 B.C). In many medical schools today, doctors take the «Hippocratic Oath» on graduation, the oath first applied by Hippocrates on his pupils that they would practice their profession in the proper manner.



Figure 2.4 The Parthenon in ancient Greek

The glorious days of Athens ended with the outbreak of the Peloponnesian War (431-404 B.C.), a series of wars made among the different city-states, in which Athens was defeated by Sparta. Due to these wars, their power considerably declined paving the way for external attack. Macedonia, a country north of Greece, was becoming stronger as the Greek city-states grew weaker. In 353 B.C, Philip II, king of Macedonia, set out to conquer Greece. The independence of Greek city-states ended in 338 B.C, when Philip II defeated them and brought them all under his control. Upon his death, his son and successor, Alexander the Great (336 – 323 B.C), led a Greek and Macedonian army and conquered the entire Persian Empire. His conquest furthered the spread of Greek ideas and language in Egypt and the Near East. Following his death in 323 B.C., the empire was divided among his generals. The period of Greek history from the death of Alexander the Great to the Roman conquest of Greece in 30 B.C is known as the Hellenistic Age. The Hellenistic Age was a time when Greeks came in contact with outside people and their Hellenic, classic culture blended with cultures from Asia and Africa.

Activity 2.3.1

1. How did the Peloponnesian war influence the power of Greek city-states?
2. Make a list of some contributions of the ancient Greek civilization.
3. What differentiates direct democracy from representative democracy?
4. How did Athenian democracy address the rights of women and slaves?

2.3.2. Ancient Rome

Learning Competencies: At the end of this lesson, you will be able to:

- recognize the achievements of different governments;
- appreciate the achievements of the Etruscans;
- realize the social hierarchy prevalent in ancient Rome;
- recognize the place of slaves in Roman bureaucracy; and
- explain the military exploits of Rome.

Brainstorming Questions

- Who are the legendary founders of the city of Rome?
- What kind of government do you think is a republic?

Very little is known of the early history of ancient Rome. Tradition has it that about 753 B.C., twin brothers by the name Romulus and Remus established a settlement on the Palatine Hill, which is the center most of the Seven Hills of Rome. It is one of the most ancient parts of the city and has been called “the first nucleus of the Roman Empire.” Since 1000 B.C., the Latins, the first settlers of ancient Rome, lived on this hilly area.

Beginning from the 7th century B.C, the Etruscans who had lived north of the Palatine hills controlled Rome. They are best remembered for the finely constructed roads, temples, and public buildings in Rome. They also promoted trade and introduced the idea of the citizen assembly. Under Etruscan rule, Rome grew from a village of farmer and shepherds into a prosperous city. The city became so powerful that the people were able to drive out the Etruscans, overthrew the monarchy and established the Roman Republic in 509 B.C. The Senate was the most powerful government body of the Roman Republic. It conducted foreign policy, passed decrees, and handled the treasury of the republic.

Roman social structure was hierarchical. Citizens were divided into three classes: the patricians (nobles), the Equites, and the plebeians (common people). The patricians were members of Rome’s oldest and richest families who held all the important political positions in the state. All senators were patricians. The equites were the richest of the non-nobles. They also owned land but were sometimes businessmen as well. The plebeians, the ordinary citizens, were small farmers in the countryside but also craftsmen, shopkeepers, and laborers. They cultivated the latifundia (a large, landed estate) of the upper classes. However, the social system allowed mobility. Accordingly, skilled slaves, Greeks, and others might be

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employed as managers, clerks, accountants and teachers. Common to other places, slaves under the Roman republic were often harshly treated. Slave revolts were rare because they were crushed in the bud and the punishment for slave resistance and revolt was so violent. One such unsuccessful slave revolt was the one led by Spartacus that was staged from 73 to 71 B.C. Slaves who participated in the revolt were punished by crucifixion. Slaves were seldom set free by their masters by a system known as manumission (enfranchisement). However, the motive behind manumission was more economic than humanitarian as it was given quite often to skilled slaves so as to encourage good work.

Rome was slowly gaining military control over the rest of the Italian peninsula. Rome offered protection and certain privileges of Roman citizenship to the cities it conquered. In return, the conquered cities supplied the Roman army with soldiers. By 270 B.C, Rome controlled most of Italy. Colonial expansion made Rome a mighty empire during the second and the first centuries B.C. In the process, however, Rome came into conflict first with Carthage, a sea power and trading center on the coast of northern Africa. Rome and Carthage fought for mastery of the Mediterranean Sea in three struggles called the Punic Wars. The war lasted from 204 to 146 B.C. After the Carthagian defeat, Rome controlled the Mediterranean coasts of Spain and Africa. Rome then turned to the east and conquered the Hellenistic monarchies, including Egypt. By the end of the first century B.C, Rome controlled the whole of the lands around the Mediterranean Sea.

Though Rome scored important victories that expanded its empire, conflicts among leaders caused upheaval in the Roman Republic during its last 100 years. Finally, a successful general, Julius Caesar (100 B.C – 44 B.C), became sole ruler of the Roman world. In 44 B.C, a group of senators who feared his growing power assassinated Caesar. After his assassination, power was divided between Octavian (Julius Caesar's adopted son) and Mark Antony (Julius Caesar's friend). Octavian and Antony then fought each other for control of Rome. Antony sought the support of Cleopatra, Queen of Egypt (47 - 30 B.C). In 31 B.C, Octavian defeated the forces of Antony and Cleopatra and made Egypt a Roman province. In 27 B.C, Octavian became the first Roman emperor and took the title Augustus, thus named Augustus Caesars. In spite of his power, Augustus avoided the title of emperor. He preferred to be called princeps, meaning first citizen.

The reign of Augustus marked the beginning of a long period of stability, which became known as the Pax Romana (Roman peace). The Pax Romana lasted about 200 years. Augustus established strong defense along the frontiers of the Roman Empire and kept the provinces under control. During this period, trade flourished, and art and literature grew

ever before. In general, it was a roughly 200-year-long timespan of Roman history which is identified as a period and golden age of increased as well as sustained Roman imperialism, order, prosperous stability, hegemonial power and expansion.

The Romans did not attain the cultural and intellectual advancements that the people of ancient Greek registered. But they developed some fine Latin literature in poetry and prose. The Romans excelled in war, the arts of government, and law. Roman law became the base of many legal systems in Western Europe and Latin America. The Romans are remembered for the fine civil and military roads that they built to link the empire, and for the great aqueducts built to carry water to towns and cities. Some of the most famous Roman architecture includes the Roman Forum, the Temple of Venus and Rome, and the Roman Colosseum. We owe the modern Latin alphabet to the Romans who themselves adapted it from the Etruscans and the Greeks.



Figure 2.5. Roman Colosseum.

In 395 A.D, the Roman Empire was split into the West Roman Empire centered at Rome and the East Roman Empire or the Byzantine Empire centered at Constantinople (now Istanbul). After this time on, the West Roman Empire witnessed decline and shrink. Such Roman provinces as Spain, Gaul (now France), and North Africa were controlled by such Germanic peoples as the Vandals and Visigoths. In 410 A.D, the Visigoths looted Rome. In 476 A.D, the West Roman empire formally collapsed. Following this, Germanic chiefs established independent kingdoms. However, the East Roman Empire survived until 1453, the time when the Ottoman Turks captured Constantinople.

Activity 2.3.2

1. What social system was manumission?
2. Who was Spartacus?
3. What war was the Punic War? How do you relate it with Africa?
4. What period was Pax-Romana?
5. Make a list of major contributions of the Romans.

2.4. Civilizations in Latin America

The Americas include two continents, North America and South America. Within these geographic regions lies Mesoamerica, which is made up of Mexico and Central America, a major spot where culture and civilization first thrived in that part of the world.

Sometime between 12, 000 and 10,000 years ago, most scholars believe, people first arrived in the Americas from Siberia and Alaska through a land bridge currently known as the Bering Strait. In the Americas, as elsewhere, the greatest adaptation to this huge and new continent endowed with great mountains, rivers, jungles, and deserts occurred when people learned to domesticate plants and animals. These changes took place slowly between about 8500 B.C. and 2000 B.C. In Mesoamerica, Neolithic people cultivated a range of crops like beans, sweet potatoes, pepper, tomatoes, squash, and maize—the Native American name for corn. People in South America cultivated crops such as maize and cassava and domesticated llamas and other animals valued for their wool. By 3000 B.C. in parts of South America and 1500 B.C. in parts of Mesoamerica, farmers had settled in villages. The population then expanded, and some villages eventually grew into the great early cities of the Americas. Now let us look into some of the major centers of culture and civilization that flourished in Mesoamerica.

2.4.1. The Maya

Learning Competencies: After learning this lesson, you will be able to:

- appreciate the farming methods of the Maya;
- name some achievements of the Maya;
- explain the social hierarchy of Maya society as well as government structure;
- describe about the religious practices of the Maya.

Brainstorming Questions

- What relation do Mexico and Maya have?
- What do you think is a city-state?

The Maya were the earliest people to build large cities by 300 B.C in what is now Guatemala. By about 250 A.D., the Maya Golden Age also known as the Classic Period, began, with city-states flourishing from the Yucatan Peninsula in Southern Mexico through much of Central America.

Before the Maya developed large population centers, they lived scattered across the land. They developed two farming methods that allowed them to thrive in the tropical environment. The people had to clear the forest in order to plant on it. Along the banks of rivers, farmers built raised fields to lift crops up above the annual floodwaters, which allowed them to produce enough maize and other crops to support the rapidly growing cities.

The Maya cities that developed before and during the Classic Period never formed an empire. There were many city-states of which the most powerful were Tikal and Calakmul. Conflicts and wars were common among the different city-states. City-states maintained regular contact through trade, which generated a great deal of wealth. Trade goods include items of daily use such as honey, salt, and cotton and nonessential but prized items such as feathers, precious stones, and jaguar hides, which might have been used in ceremonies or to show status.

Maya society displayed distinct social hierarchy. Each Maya city had its own ruler, who was usually male. Maya records and carvings show that women occasionally governed on their own or in the name of young sons. Nobles gave many functions such as military leadership, management of public works, collection of taxes, and enforce laws. Scribes, painters, and sculptors were also highly respected. Merchants formed a middle class in society; the wealthiest and most powerful merchants were certainly nobles. The majority of the Maya were farmers. They grew maize, beans, and squashes well as fruit trees, cotton and flowers. There were also slaves in some cities that had been captured in war.

The cultural life of the Maya included impressive advances in learning and the arts. In addition, they developed a complex polytheistic religion. The cities of Maya today are known for their towering temples and palaces built from stone. Temples rested on pyramid shaped platforms were the edifices where priests performed rites and sacrifices. Some temples also serve as burial places for rulers, nobles and priests. The Maya also developed a hieroglyphic writing system, which scholars did not interpret until recent decades.



Figure 2.6 An edifice of Mayan Temple

Maya priests needed to measure time accurately in order to hold ceremonies at the correct moment. As a result, many priests became expert mathematicians, and astronomers. They developed an accurate 365 day solar calendar. Priests also invented a numbering system that included the concept of zero.

About 900 A.D., the Maya stopped building cities, and their civilization began to decline. However, no one knows why the power of Maya declined. Some suggest that over population, disease, or drought disrupted Maya life. Others think that peasants revolted against the priests and nobles. By the time the Spanish arrived in the 1500s, the Maya mostly lived in farming villages.

2.4.2. The Aztecs

Learning Competencies: After learning this lesson, you will be able to:

- name some achievements of the Aztecs;
- explain the social hierarchy of Aztec society as well as government structure;
- describe about the religious practices of the Aztecs;
- appreciate the medical knowledge of Aztec priests in curing health disorders.

Brainstorming Questions

- In what field of technology did the Aztecs and the Romans display similarity?
- Both the Aztecs and Egyptians built Pyramids. How do you understand this?

As Maya civilization weakened, other people such as the Zapotec and Toltec fought for control of Southern Mexico. They also built large cities and pyramid temples. Then, in the 1200s A.D., the Aztecs pushed their way into the valley of Mexico.

The Aztecs were a warlike people. In 1325 A.D., they established a capital named Tenochtitlan. They then conquered neighboring towns and cities. The Aztecs forced the conquered people to pay tribute in the form of food, feathers, gold, cotton, and slaves. The Aztec empire reached its height under Montezuma II (1592-1521), who collected tribute from 371 states. The emperor had supreme power. He appointed officials to administer justice and regulate trade.

Like the Romans, the Aztec built roads to link distant outposts to the capital. Soldiers were stationed at strategic spots along the roads to protect travelers such as merchants, who carried on a brisk trade. In the 1500s, Tenochtitlan was a bustling city with about 100,000 inhabitants. As the population of the city grew, they expanded their island capital. Engineers built walkways, roads made of packed earth, to connect the island to the mainland. Farmers filled in parts of the lake and dug drainage canals to create more farmland. They anchored reed baskets filled with earth in the shallow lake. They then planted crops in the baskets, which became floating gardens.

A huge pyramid temple and the emperor's palace dominated Tenochtitlan. The palace served as a storehouse for tribute. It also housed the royal family, thousands of servants and officials, a zoo, and a library of history books and accounting records. Like the Romans, the Aztec adopted ideas from the people they conquered. Aztec priests used the knowledge of astronomy and mathematics. Like the Maya, they developed a 365-day solar calendar. Aztec priests used herbs and other medicines to treat fevers and wounds. Its physicians could set broken bones in place and treat dental cavities. They also prescribed steam baths as cures for various ills, a therapy still in use today. The Aztec worshipped many gods, including the gods of corn, rain, sun, and war. Their calendar was like a religious text. It told the people which month was sacred to each god and goddess. A large class of priests performed the ceremonies that were meant to ensure the good will of the gods. Aztec religious practices included human sacrifices offered to the sun god. The victims in these sacrifices were prisoners of war.

2.4.3. The Incas

Learning Competencies: After learning this lesson, you will be able to:

- appreciate the ways through which the Inca extracted gold;
- name some achievements of the Incas;
- explain the social hierarchy of The Incas society as well as the government structure;
- describe about the religious practices of the Incas.

Brainstorming Questions

- What do you understand by an absolute ruler?
- In what aspect of technology did the Incas outshine the Romans?

In about 1450 A.D., the Inca founded the last great empire in the Andes region of Latin America. The Inca empire stretched from what is today Ecuador through Peru, Bolivia, Chile, and Argentina.

The Incas developed an efficient system to govern their huge empire. The emperor was an absolute ruler. He divided the empire into provinces and appointed nobles to govern them. Governors were responsible for taking a census so people could be taxed. The government was sensitive to the aged, sick and poor.

Like many other peoples of the time, the Incas worshipped gods and looked to their priests to tell them the will of the gods. The Incas believed that the emperor was the son of the sun god, Inti, the chief god of the land. As a result, they called themselves the “children of the sun.” In Cuzco, the capital of the empire of Inca, priests and priestesses performed outdoor ceremonies in the Great Sun Temple.

The Incas developed advanced technology in many areas. They diverted streams and rivers to mine for gold, which artisans then made into fine ornaments. They also invented a system of measurement. Inca priests had enough medical knowledge to perform successful brain surgery. They also learned to treat victims of malaria with quinine. Europeans did not understand the value of quinine until the 1800s.

The Inca were able to drag huge stone blocks to build magnificent temples and palaces. They shaped the stones to fit perfectly without applying cement between them. During the violent earthquakes that occasionally rock the Andes, Inca stone walls sway, but they do not tumble down. They also built roads that linked distant provinces to Cuzco. The Inca also used their building skills for farming. Farmers built terraces, or flat areas, on steep mountainsides to create land that could be planted.

The Inca had no system of writing. Certain people, however, memorized their history and taught it to the next generation. In addition, the government recorded census data, the size of harvests and historical events. In the early 1500s, the Inca Empire reached its greatest size. When the Spanish soldiers arrived in the coast of Peru in 1532, internal power rivalry significantly weakened the empire, which paved the way for easy conquest.

Activity 2.4

1. What were the three civilizations that flourished in Mesoamerica?
2. What architectural feature characterized Mayan, Aztec, and Inca civilizations?
3. On what was the Mayan, Aztec, and Inca economy based?
4. What were the main cities of Aztec, and Inca?
5. Who ruled the, Maya, Aztecs, and Inca?
6. What kind of religion did the Maya, Aztecs, and Inca have?
7. Name three contributions of the Mayans, Aztecs, and Incas.

2.5. The Rise and Spread of Christianity

Learning Competencies: At the end of this lesson, you will be able to:

- realize how religious leaders, the Romans and the public understood the advent of Jesus Christ;
- memorize the decisions that were passed in the councils of Nicaea and Constantinople.

Brainstorming Questions

- What do you know about Moses, Abraham, and Judaism?
- What books are the Old and New Testaments?

In 63 B.C., the Romans had conquered Judea, the southern part of Palestine where most Jews of the time lived. The Jews had long believed in a monotheistic religion, Judaism. To avoid violating the Jewish belief in one God, the Romans allowed them religious freedom as they did elsewhere in the vast empire. While most Jews were reluctantly willing to live under Roman rule, others called zealots were not. They called on Jews to revolt against Rome. Some believed that a messiah (anointed king sent by God) would soon appear to lead their people to freedom. However, the rebellion did not last long. In 70 A.D., the Romans crushed the revolt and then destroyed the Jewish temple that ushered in a gloom period of Jewish enslavement and dispersal.

Over the centuries since the destruction of Jerusalem, Jewish religious teachers called rabbis

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have extended and preserved the Jewish law and Judaism has survived. As turmoil engulfed the Jews in Palestine, a new religion, Christianity, arose among them. It began among the followers of a Jew named Jesus. Almost all the information we have about the life of Jesus comes from the Gospel, the first four books of the New Testament of the Christian Bible, which early Christians attributed the writing of these books to four followers of Jesus named St. Matthew, St. Mark, St. Luke, and St. John. According to Jesus, a person's major duties were "to love the Lord your God with all your heart" and "to love your neighbor as yourself." He also emphasized the importance of forgiveness. Some Jews welcomed Jesus to Jerusalem. Others regarded Him as a dangerous troublemaker. Jewish priests, in particular, felt that he was challenging their leadership. To the Roman authorities, He was seen as a revolutionary who might lead the Jews in a rebellion against Roman rule. At about 30 A.D., He was arrested and was tried and then condemned to death by crucifixion.

The first Christians were Jews in Palestine and Syria. Soon, many gentiles (non-Jews) were converted to Christianity. The number of gentile Christians gradually exceeded that of the Jewish Christians. Finally, Jewish Christians were either assimilated into gentile Christianity or went back to Judaism and ceased to be Christian. The head of each local Christian community was the bishop. In time, archbishops appeared who had spiritual authority over the bishops, other clergy and laity of a large area. Then the rank of patriarch emerged. A patriarch had spiritual authority over the archbishops, bishops, other clergy and laity of very large regions called patriarchates. There were five patriarchates: Rome, Alexandria, Antioch, Constantinople and Jerusalem. Earlier, the Patriarch of Rome, also called the Pope, was claiming leadership over the other patriarchs. From about the middle of the third century onwards, monasteries where monks and nuns lived in separate communities were established. Those monks who lived together had a leader called abbot and those monks who lived alone were called hermits.

Doctrines which were rejected and condemned by the Church were called heresies and the followers of these doctrines were called heretics. The Church's doctrines were approved by Church councils, which were meetings of the patriarchs, archbishops and bishops of the Church. The Council of Nicaea in 325 A.D. established the doctrine of the Holy Trinity and this doctrine was confirmed by the Council of Constantinople in 385 A.D. The doctrine of the Holy Trinity says that one God exists in three persons: God the Father, God the Son (Jesus) and God the Holy Spirit and that all these persons are equal. The council condemned Arianism, a belief that rejected the divine nature of Jesus.

The early Christians faced serious persecution from the Roman rulers because Christians would not make sacrifices in honor of the emperor. But refusal to sacrifice was considered as political disloyalty by the Roman government. However, the number of Christians and the Christian churches increased from time to time in the midst of severe persecution. With the conversion of Constantine (the Roman) to Christianity, the persecution of Christians came to an end in 313 A.D. The emperor issued the Edict of Milan, which guaranteed freedom of worship to all Roman Empire inhabitants. Later, the Emperor Theodosius I (r. 379-395) declared Christianity the official religion of the Roman Empire and repressed the practice of other faiths. Christianity had a Western and an Eastern Church since 395 A.D. The center of the Western Church was in Rome under the leadership of the Pope, and the Eastern center was in Constantinople under the Patriarch. In 1054 A.D, Christianity was split into the Catholic West and the Orthodox East.

Activity 2.5

1. What were the five patriarchates of the early Christian churches?
2. What political reason forced Constantine to declare Christianity the official religion of his empire?
3. What was the main idea behind the Edict of Milan issued in 313 A.D?
4. Why did the Roman rulers persecute the early Christians?
5. How do you evaluate the importance of Christianity in shaping the moral setting of people in the ancient world?

Unit Summary

Humanity has benefitted much from the cultural and technological advancements that the ancient world developed in almost all parts of the globe. This was particularly true on the continents of Africa, Asia, Europe, and America. The ancient world contributed a lot in many fields that significantly transformed the lives of human beings. In the field of agriculture, for example, the ancient world had domesticated a variety of plants and animals that have continued to be important component of human nutrition. In this connection, the ancient world is credited with the introduction of irrigation agriculture, which has become a viable complement to rain-fed agriculture in many parts of the world today. Politically, the modern world has gained important lessons from ancient government systems and the administration of justice. At present, trade is the major economic sector of many countries, which had its beginnings in the ancient world. Such scientific and technological advance-

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ments as astronomy, mathematics, medicine, calendar, sculpture, architecture, jewelry, iron working, and many others are attributed to the ancient world. Of all the belief systems of the ancient world, the introductions of monotheistic religions like Judaism, Christianity, and Islam greatly shaped the moral and ethical foundations of the modern world. Indigenous knowledge that has currently gained greater importance in solving multifaceted social problems had gained a good deal of attention in the ancient world. The 365-days calendar, which is in use in many parts of the Christian world, the use of a variety of herbs or medicinal plants to cure different health disorders, and the treatment of wounds and broken body parts as well as surgery are the best examples of indigenous knowledge that we have gained from the ancient world.

Review Questions

I. Give short answer for the following questions

1. In what ways did the ancient world influence the life of human beings? Describe briefly.
2. How do you evaluate the position of women who had lived in the ancient world?
3. What important lessons do we draw from the ancient world with respect to the important role that indigenous knowledge play in solving social problems? Explain by giving examples.
4. How do you relate leadership quality with the greatness and decline of states in the ancient world and by extension with the success and failure of states in our days? Establish a parallel story.
5. How do you evaluate the importance of different belief systems in shaping human character? Describe briefly.

II. Choose the correct answer from the given alternatives

1. For the most part, religion in the ancient world can best be described as...
A. Christian B. Monotheistic C. Polytheistic D. Hindu
2. Cuneiform was a system of writing developed in
A. Africa B. Mesopotamia C. India D. Egypt
3. In the ancient world the majority of people were...
A. Peasant farmers B. rich nobles C. Rulers D. scribes
4. Which of the following did not make the spread of Christianity possible in the early Roman Empire?
A. The persecution of Christians B. Absence of converts
C. The Roman Military D. Roman Roads

UNIT THREE

PEOPLES, STATES AND HISTORICAL PROCESSES IN ETHIOPIA

AND THE HORN TO THE END OF THE 13TH CENTURY

Introduction

Ethiopia is one of the four countries located in the geographic region of the Horn of Africa. The remaining three are Eritrea, Somalia and Djibouti. It is generally accepted that Northeastern Africa is the cradle of man. Various archeological evidences in the Awash and Omo basins affirmed and reaffirmed that the first man appeared in this part of Africa. The discovery, in 1974, of a hominid that dated back to 3.18 million years ago at Hadar, located in the Afar lowlands, is the ultimate proof of the authenticity of this information. This partial skeleton of a fully grown woman was nicknamed “Lucy”, whom the Ethiopians prefer to call “Dinqesh,” a pointer to her alleged beauty.

Ethiopia is one of the places of the ancient world where culture and civilization flourished. Many peoples from diverse ethnic groups having different languages, religions, traditional values and lifestyles have lived in Ethiopia for a long period of time. The saying; “Ethiopia is a mosaic of people,” comes from this cultural and linguistic diversity. The diversity itself comes from the socio-economic, political, and historical processes that shaped modern Ethiopia. This does not mean, however, that Ethiopians have nothing to share in common. Ethiopian Christians and Muslims, for example, have come together over matters of national interest and have made common fronts in defending the sovereignty of the country from repeated but unsuccessful foreign aggressions. Such standards of behavior as patriotism, respect for the elderly, cooperation in times of hardship, hospitality and many other similar personality traits are deeply rooted in the minds and hearts of all Ethiopians irrespective of the cultural differences we mentioned earlier.

Learning Outcomes: At the end of this unit, you will be able to:

- differentiate the main language super families of Ethiopia;
- examine the nature of interaction among different peoples of Ethiopia to the end of the thirteenth century;
- analyze the major achievements of the Pre Aksumite and Aksumite kingdoms;

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- evaluate the main political, economic, social, and cultural features of the peoples and states of Ethiopia to the end of the thirteenth Century;
- evaluate the success and failure of Zagwe Dynasty;
- list down the major religions of Ethiopia.

Key Terms and Concepts

- ◆ Civilization ◆ Cradle ◆ State ◆ Christianity ◆ Obelisk ◆ Rock hewn
◆ Culture ◆ Solomonic ◆ Inscription ◆ Islam ◆ Stele ◆ Zagwe

3.1. Languages, Religions and Peoples of Ethiopia and the Horn

3.1.1. Languages Families

Learning Competencies: After learning this lesson, you will be able to:

- identify the major language families of Ethiopia and the Horn;
- make a list of languages grouped under each language families;
- develop a sense of pride in the Ethiopian alphabet;
- place their mother tongue in its proper language family;
- appreciate the linguistic diversity of Ethiopia and the Horn.

Brainstorming Questions

- What do you think are the advantages and disadvantages of having many languages spoken in a given country?
- How many languages in Ethiopia have an indigenous script? What is the difference between spoken and written language?

The people of Ethiopia and the Horn speak a variety of languages. Ethiopia is perhaps the only country in Africa to have its own written alphabet, the Ethiopic script. However, we are not pretty certain to provide the accurate number of languages spoken by the peoples of Ethiopia. Linguistic evidence informs us that there are about 85 languages spoken in the region. Languages which belong to the same group share certain basic vocabulary that trace back to a common origin. Linguists refer to this shared origin as the proto-language or the ancestral language. The peoples of Africa in general speak languages that belong to four super-families or proto-languages namely Afro-Asiatic, Nilo-Saharan, Niger-Congo and Khoisan. Of these proto-languages, Afro-Asiatic and Nilo-Saharan are spoken in the Ethiopian region and the Horn of Africa. The Afro-Asiatic

is the most important in terms of geographical distribution. It is spoken in northern, central, northeastern and the Horn of Africa. This super-family has six families. They are Cushitic, Omotic, Semitic, Berber, Chadic, and ancient Egyptian. Of these, the first three are spoken in Ethiopia and the Horn, while the remaining three are spoken in North East Africa.

The majority of the peoples of Ethiopia and the Horn are speakers of the Cushitic family, which is sub-divided into four branches. They are North Cushitic, Central Cushitic, East Cushitic and Southern Cushitic. Southern Cushitic is spoken outside the Horn of Africa in Tanzania. The North Cushitic is represented by a single language spoken by the Beja people of north-western Eritrea and the adjoining districts of the Republic of the Sudan. The Central Cushitic languages are spoken by the Bilen, Agaw, Hamtang, Qimant and Awign. The languages of this branch are sometimes called the Agaw languages, since they have an Agaw background. Bilen is spoken in the Bogos or Keren area of Eritrea.

Among the Cushitic branches, the most diversified and the largest in the region is the East Cushitic. This branch is further divided into two sub-branches named Lowland East Cushitic and Highland East Cushitic. Highland East Cushitic speakers live in the south central highlands of Ethiopia. The speakers of this sub-branch include Hadiya, Kambata, Sidama, Gedeo, Halaba, Burji and Libido. The Lowland East Cushitic sub-branch includes the Afan Oromo, Afar, Somali, Konso, Gidole, Erbore, Dassanach, and Saho languages.

The Omotic family is spoken mainly by the peoples living in the Omo valley in Southern and South western Ethiopia. But in ancient times, they seem to have been widely distributed in the region further north. One evidence for this is the existence of the speakers of this family outside the Omo river basin. For instance, the Shinasha in Benishangul-Gumuz Regional state and the South Ma' o in South-western Wallagaa are the speakers of the languages of the Omotic family. The main speakers of this family are Wolaita, Gamo, Gofa, Dauwro, Konta, Dizi, Kafa, Maji, Ari, Sheko, Dorze and Yem. The other languages of this family are spoken by other groups of people in Southern Ethiopia. This language family is spoken only in Ethiopia.

The Semitic languages of Ethiopia and the Horn are generally known as Ethio- Semitic. This is mainly to distinguish the Semitic languages of the region from the Semitic languages spoken in other parts of the world, particularly in the Middle East, such as Arabic and Hebrew. The Ethio- Semitic languages are sub- divided into two: North Ethio- Semitic and South Ethio-Semitic. The North Ethio- Semitic languages are Tigre (in Eritrea), Tigrigna and Ge'ez. Geez had long ceased to be a spoken language of the region. But it still survives as a literary language of the Orthodox Tewahido Church of Ethiopia. Tigrigna is spoken in Tigray as well as in Eritrea. Tigre is spoken only

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in Eritrea. The South Ethio-Semitic is represented by the Gafat, now dead, (extinct), because no one speaks it, the Gurage, Amharic, Argoba, Harari, and Silti people.

The languages of the Nilo-Saharan super-family are also spoken in Ethiopia. The majority of the speakers of these languages live in the present Regional States of Beni-Shangul Gumuz and Gambella. Most of them live in the hot lowlands and valleys between Ethiopia and the Sudan from north to south. The main speakers of this super-family in Ethiopia are Anuak, Nuer, Majang, Mien, Berta, Gumuz, Komo, and Ma' o. The Kunama of Western Tigray and South Western Eritrea also belong to the Nilo-Saharan super-family. However, the great majority of the speakers of this language super family live outside Ethiopia in the Eastern Sahara, the upper Nile valley, areas around Lake Victoria in east and central Africa, and the Democratic Republic of Congo.

Case Study 1: -It is very difficult to exhaustively list all languages that are spoken by the people of Ethiopia. Therefore, identify as many languages as possible that are spoken by the people of your region and then write a report to be submitted to the subject teacher.

Activity 3.1.1

1. How many languages are spoken in Ethiopia?
2. Which language in Ethiopia has its own alphabet?
3. What do you think is the main reason for the extinction of languages?

3.1.2. Major Religions of Ethiopia

The peoples of Ethiopia follow different religious practices. They practice monotheistic religions; that is, a religion based on the belief in one supreme God. Religious practices can be divided into two categories: indigenous and those introduced from other regions of the world.

Indigenous Religions

Learning Competencies: After learning this lesson, you will be able to:

- identify the differences and similarities between indigenous religions and those introduced from the outside world;
- develop a sense of pride and respect for indigenous religious practices;
- realize the role of indigenous religions in shaping people's moral character.

Brainstorming Questions

- ◆ Can you name some of Ethiopia's indigenous religions?
- ◆ What are the common features of indigenous religious practices?

Indigenous religious practices predated monotheistic religions that were introduced into Ethiopia. However, we do not know their origin and we cannot establish their evolutions across different periods. They are many in number owing to cultural and linguistic differences. Among indigenous religious systems, the names of certain deities and spirits reappear frequently, especially among groups speaking related languages. Certain features of these traditional belief systems are broadly similar—for example, the existence of a supreme being identified with the sky addressed through spirits. Despite the above outward similarities, the arrangement of the accepted list of spirits, the ceremonies or rituals addressed to them, the social units participating in the officiating of specific rituals, and the nature and functions of religious specialists are peculiar to each ethnic group or sub-section.

Waqefanna is one of the indigenous religions in Ethiopia practiced by the Oromo people. Since Waqefanna is associated with community life, there is no element of conversion or evangelization. Therefore, a person has to be born in a particular society in order to be follower of the religion of the society to which he/she belongs. The participants in Oromo religion learn the religious traditions from their forefathers. Among the Oromo, the Qallu (the male) and Qallities (the female) priests hold places of honor. The position of Qallu/Qalliti is much like that of a high priest. There is also another office that is of importance known as the Abba Muda, the spiritual leader whose blessings took special place among the Oromos.

The Oromo religion focuses on one God known as Waqa. Waqa is the source of all life and is the Creator. Waqa is infinite and omnipresent. Everything has been placed in order by Waqa and he is its designer and guardian. Waqa is not the only spiritual being recognized by the Oromo religion. There are numerous divinities called Ayyana, which are manifestations of Waqa's creative spirit. These are not additional gods, but rather part of the divine essence of Waqa. The Qallus/Qallities maintain a line of communication between the Ayyana and the Oromo community in which they serve. The institution of the Qallu/Qalliti and its connection to Waqa are the central aspects of Oromo religion.

In relation to Oromo identity there are several aspects of the religious system that are significant. The continued adherence to the shared religion that worshipped Waqa, the recognition

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of the Qallu/Qalliti, and the recognition of a place where the Abba Muda dwell were strong mechanisms that allowed the Oromo to maintain a unified identity.

Pilgrimage to the Abba Muda is an important aspect of Oromo indigenous religion. The pilgrims to Abba Muda were delegates, who were the representatives of Oromo confederacies. Those who went to Abba Muda received his blessings and anointments on the ceremonial practice of Jila. Jila was considered the link between the spiritual father and the nation. Abba Muda anointed the Jila and commanded them to be righteous, not to recognize any leader who tried to get absolute power and not to fight each other.

The Hadya also had an equivalent to the Oromo Waqa known as Waa, followed in the hierarchy by spirits who attracted most of the prayers and the sacrifices. He is believed to be the first being and creator of the universe. The sun and the moon are perceived as the eyes of the Waa. The Hadiya known by the name Worqimene, are believed to have the power to send rain in droughts. Fandanano (singular, Fandancho) practice is believed to be introduced by spiritual leaders, Itto and Albaja, or Boyamo, father of five Hadiya clans. The Kambata, Guraghe, Walayta, Kafa, the Nuer, and Konso also practiced a much similar indigenous religion to the Oromo and Hadya.

Case Study 2: -It is very difficult to exhaustively address all indigenous religions that have been practiced in Ethiopia at this point. Therefore, identify indigenous religious practices in your villages and write a report on their major features. You are expected to make a comparison and contrast to other monotheistic religions that were introduced from the outside world (Judaism, Christianity, and Islam).

Judaism

Learning Competencies: After learning this lesson, you will be able to:

- define Judaism;
- explain the different assumptions given for the introduction of Judaism to Ethiopia;
- make a list of areas in Ethiopia where the Bete-Israel established themselves;
- appreciate the Bete-Israel custom of ritual ablution.

Brainstorming Questions

- ◆ What book is the Kibre Negest? What is its central message?
- ◆ Have you ever heard the name Felasha? Under what circumstance was this rendering given to them?

Traditions in the early churches of Ethiopia maintain that much of the country once held Jewish beliefs and culture as part of its religious legacy. Judaism entered Ethiopia as early as the 8th century B.C. Although not written until the early medieval era, it is around this time that the story of the affair of King Solomon and the Queen of Sheba emerged. Eager to see the wisdom of King Solomon, the legend goes on to say, the Queen made a pilgrimage to Jerusalem. On having seen her, the king felt in love with her. Then she bore King Menelik I from Solomon. In his second sojourn to Israel that he made to visit his father, he came back to Ethiopia escorted by Jewish priests and soldiers. Despite little knowledge about these early Jewish emigrants, traditionally the Judaized people of Ethiopia claim to be descended from the companions of Menelik I and also from those Jews who fled to Egypt during the Babylonian Captivity of the 6th century B.C.

Christianity

Learning Competencies: After learning this lesson, you will be able to:

- explain the role of the Nine Saints in spreading Christianity;
- trace the approach that was employed in the spread of Christianity in Ethiopia;
- appreciate the socio-cultural, and political roles that the Ethiopian Orthodox Tewahido Church played.

Brainstorming Questions

- ◆ What initiative did king Ezana take in the introduction of Christianity?
- ◆ Who was St. Yared? What was his major contribution in the history of the Ethiopian Orthodox Tewahido Church?

Christianity was introduced into Ethiopia in the 4th century A.D from the eastern Mediterranean region. On the other hand, Christian tradition maintains that its introduction dates back to the first century A.D. The growth of Christianity as the state religion of Ethiopia came about not as a result of organized evangelical activity, but because it was the desire of the kings.

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According to Rufinus (d. 410 A.D.), church historian, Frumentius was responsible for converting the Aksumite king named Ezana (Abreha after baptism) to Christianity. The trilingual (written in Geez, Sabeen, and Greek) inscription belonging to Ezana confirmed his conversion when it says: “in the faith of God and the power of the Father, the Son, and the Holy Ghost.” Likewise, the coins minted in the latter part of his reign bear the sign of the cross. Later, Frumentius went to Alexandria and told the whole affair before the newly-appointed patriarch, Athanasius, begging him to appoint a bishop to minister to the needs of the growing Christian community in Ethiopia. Accordingly, the patriarch consecrated Frumentius as the first bishop of Ethiopia. According to the chronological lists of the Ethiopian bishops, Frumentius was succeeded by Minas who was apparently of Egyptian origin. From this time on began the peculiar Alexandrian jurisdiction over the Ethiopian Church. The Egyptians inserted the 42nd Pseudo-Canon of the Council of Nicea that prohibits Ethiopians from occupying this position. Thus, an Egyptian bishop always remained at the head of the Ethiopian Church until 1959, the time when Abba Basilios was ordained as the first Ethiopian born patriarch.

Unlike the Roman Empire, in Ethiopia, Christianity was introduced first into the royal court, and from there gradually penetrated among the common people. In the Roman Empire, the Apostles and later the Church Fathers were actively engaged in the evangelization of the people. In Ethiopia, Christianity was voluntarily adopted.

However, it was after the coming of the Nine Saints that Christianity spread among a large section of the population. These were (Abba Aregawi or Ze Mikael, Abba Penelewon, Abba Gerima (Issac, or Yeshaq), Abba Aftse, Abba Guba, Abba Alef, Abba Yem’ata, and Abba Liqanos, and Abba Sehma). They came from different parts of the Eastern Roman Empire. In Aksum, they studied the Geez language and became familiar with the people and their customs. After such preparation, they set out in different directions to preach and to introduce monastic institutions. The Nine Saints sustained no persecution in their effort to spread Christianity since they gained the protection and support of the sovereigns.

The Nine Saints contributed greatly to the development of the Ge’ez liturgy and literature. But their major contribution was undoubtedly their great work in the translation of the Holy Bible into Ge’ez. The creation of Ethiopian church liturgy and hymns is, however, attributed to Saint Yared. The influence of the Nine Saints extended also to art and architecture. The ruins of basilicas found in the ancient cities of Aksum, Adulis, and Hawlti may show a resemblance to Syriac churches of Eastern Mediterranean. Debre Damo is the oldest existing example of Christian architecture in Ethiopia.

Due to political or religious problems, contacts were sometimes not possible for long periods. For example, during the 10th and 11th centuries, no bishop was sent from Egypt. The Coptic Abuna was largely responsible for ordinations and theological issues. The abbot of the monastery of Debra Libanos in Shewa, called Echege, was responsible for the administration of the properties of the church. Today, the patriarch of the Ethiopian Orthodox Tewahedo Church has the title of Archbishop of Aksum and Echege of the See of Saint Tekle Haymanot.

Islam

Learning Competencies: After learning this lesson, you will be able to:

- appreciate the warm welcome and protection that the king of Ethiopia gave to the followers of the Prophet Muhammed;
- realize the ways through which Islam entered to Ethiopia;
- develop the culture of religious toleration;
- internalize the five pillars of Islam.

Brainstorming Questions

- ◆ What do you understand by the Hijira? How do you relate it with the history of Ethiopia?
- ◆ What common ideas do you find in the teachings of Islam and Christianity?

Islam is the third monotheistic religion after Judaism and Christianity, which the Prophet Mohammed preached it as of the 7th century A.D. This is a religion based on the worship of Allah, and Mohammed, His messenger. However, he and his followers faced serious opposition and then persecution by the Quraysh Arabs, the clan to which the Prophet belonged. As the persecution became worse, in 615 A.D., the prophet decided to send some of his followers, including one of his daughters, Fatuma, to the kingdom of Aksum. The leader of this emigration was the cousin of the prophet named Jafar.

The Prophet believed that if his followers moved to a place where Christianity was practiced, they would be adequately cared for. This was not a mistake on the prophet's part. They were warmly welcomed by the Aksumite king and were offered the much sought asylum at Aksum. When the Quraysh Arabs heard this, they were very much annoyed and decided to follow them. They came to Ethiopia and accused them of trouble making in Arabia. In the ensuing debate between the two parties that was held in the presence of the king of

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Aksum, the Quraysh were defeated by Jafar, the representative of the Muslims. After this humiliating defeat, the Quraysh returned to Arabia. Back home, they had to resist the ever increasing power of the prophet and his followers. However, Jafar and his friends stayed in Ethiopia peacefully under the king's protection until the Prophet Mohammed entered Mecca triumphantly in 634 A.D. As a result of this, the prophet Mohammed gave orders to his followers to the effect that they should not attack and convert the Ethiopians by force in the future. As noted earlier, unlike the situation in other parts of the world, Islam entered to Ethiopia peacefully. After these early contacts, Islam then began to enter Ethiopia and the Horn on a larger scale through two directions: Dahalak Islands on the Red sea, and the port of Zeila on the Gulf of Aden. By the beginning of the 8th century A.D., Islam was firmly established in the Dahlak Islands. Two centuries later, the prosperous Muslim community on the islands developed into a sultanate.

At about the same time, other places on the Red Sea coast were settled by Muslims. It was from this coastal center that Islam gradually spread among the predominantly pastoral communities of the interior, largely through the agency of preachers and traders. The Dahalak trade route, however, played a minor role in the introduction of Islam to the interior. Because, Christianity was deeply seated in the northern part of Ethiopia, long before the introduction of Islam. However, the introduction of Islam into the interior parts of Ethiopia through the port of Zeila was significant. For further detail on the introduction and spread of Islam into Ethiopia, refer to chapter seven.

Activity 3.1.2

1. What are the places of worship of indigenous religions? Do they erect a well-defined structure like a Church, and a Mosque?
2. What are the roles of the Qallu, and Abba Muda in Waqefanna religion?
3. What common idea can you trace in all indigenous religions of Ethiopia?
4. What is the name of the Christian king who finally subdued the Bete-Israel?
5. Who was the first person to accept Christianity in Ethiopia?
6. Why did the prophet Mohammed choose Ethiopia as a refugee destination?

3.1.3. Settlement of Peoples of the Region

A settlement pattern is the distribution of peoples across the landscape. It is a function of long historical processes. In some areas, settlement is dense and in other areas it is sparse. Some people inhabited extensive highlands and others in the lowlands. Based on historical

and linguistic criteria, studies indicate that environmental, socio-economic, and political processes significantly shaped and reshaped the spatial distribution of peoples.

The Cushitic and Semitic people settled in the area between the Red Sea in the East, and the Blue Nile in the West, from where they expanded into different directions. They expanded over large areas and eventually came to dwell in Northern, North-Central, North-Eastern, South-Central, and Eastern parts of Ethiopia and the Horn.

Except for the Shinasha, who live in Benishangul-Gumuz, and the South Mao, who inhabited in Wallagaa, the majority of the Omotic people have inhabited south-western Ethiopia along the Omo River basin. In the west, the Nilotes are largely settled along the Ethio-Sudanese border although some of the Chari-Nile family are inhabited as far as the Southern Omo area.

3.2. Pre-Aksumite States and their Geographical Setting

Learning Competencies: After learning this lesson, you will be able to:

- explain about the pre-Aksumite centers of culture and civilization;
- describe about the economic relationship between Egypt and Punt;
- make a list of pre-Aksumite centers of culture and civilization.

Brainstorming Questions

- What do you think is the importance of Punt and Damat for our understanding of the history of the region?

Punt: -Punt was the earliest historically known state in the Horn of Africa. Information about the existence of a cultural center in the Horn of Africa under this name comes from Egyptian sources that tell us about a series of naval expeditions that the Egyptian Pharaohs sent to the land of Punt. It was, therefore, a trading partner of ancient Egypt. Pharaoh Sahure (r. 2743-2731 B.C.) sent an expedition to collect myrrh, ebony and electrum (gold and silver alloy). However, the best described and illustrated expedition was the one undertaken by the order of the famous Egyptian Queen Hatshepsut (1490-1468 B.C.), whose expedition is documented at her tomb in Dier El Bahri. The royal family and the king's followers warmly welcomed the expedition. The expedition returned collecting frank incense, cinnamon, sweet smelling woods (sandal), spices, ivory, rhinoceros horn, leopard and leopard skins, ostrich feathers and eggs, live monkeys, and giraffes. Iron, bronze, asses, foxes; cattle, animal's fur, dying and medicinal plants were also exported from Punt to Egypt. In return,

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axes, daggers, swords, knives, sickles, clothes, bracelets, necklaces, and beads were imported from Egypt to the land of Punt.

No one knows the territorial limits of the land of Punt. The varieties of incense and myrrh mentioned in the writings suggest northern or northeastern Somalia to some scholars while others are inclined more towards Northern Ethiopia because of the reference to gold, ebony and monkeys. The latter assumption seems more plausible because Egyptian sailboats might not have been strong enough to pass through the Strait of Bab-el Mandeb into the Gulf of Aden and the Indian Ocean. An alternative assumption makes the location from Swakim or Massawa to Babel Mandeb.

Da'amat: - Da'amat (980 B.C.-400 B.C.) was the first historically known state in Ethiopia located a little to the south of Aksum. The capital of Da'amat was Yeha, located 30 kilometers to the northeast of Aksum and was the oldest of these centers. It probably emerged around 1,000 B.C. as a small commercial center, evolved into a capital where South Arabian merchants and their agents bought and stored ivory, rhinoceros horn and other commodities coming from the interior. It seems that the period of its prosperity was from about 750 to 500 B.C. The ruins of some of its buildings' walls and stone masonry, as well as the still-standing temple and inscriptions, attest to Yeha's glory. . The Kingdom of Da'amat was very important because it made iron tools, weapons, and grew millet. It traded gold, silver, slaves, ivory and tortoise shells with South Arabian merchants. The Kingdom was able to do this because the location of its capital Yeha had good access to both the Red Sea and to Yemen in the East. Other cities that played a role in the Kingdom of Da'amat include Qohaito and Matara. In fact both these cities thrived as a stop on the trade route between Adulis and Aksum during the Empire of Aksum (100 B.C-940 A.D.).As we shall consider below, cultural and technological advancements after Damat continued with the kingdom of Aksum, which took Ethiopia to one of its glorious days.

Activity 3.2

1. Name at least three pre-Aksumite centers of culture and civilization.
2. What is the assumed territorial limit of the land of Punt?
3. Explain briefly the relationship between Egypt, Punt, and Damat.
4. What important story is recorded in the KibreNegest?
5. Make a list of items of trade exchanged between Egypt and the land of Punt.

3.3. The Aksumite Kingdom

Learning Competencies: After learning this lesson, you will be able to:

- explain about the exploits of the Aksumite kingdom;
- trace the cultural ties of Aksum with the outside world;
- describe about the economic basis of the Aksumite kingdom;
- appreciate the literary and architectural achievements of the Aksumite civilization.

Brainstorming Questions

- ◆ What evidence can you provide about Aksum's maritime activities in the Red Sea and beyond?
- ◆ What place was Adulis? How do you relate it with the economy of Aksum?

The nucleus of the Aksumite state was formed around 200-100 B.C. Initially, its power was limited to a relatively small area comprising the town of Aksum and its environs. Gradually, however, it expanded to include large territories in all directions. In its heyday, its territory extended from the Red Sea coast in the East to the Western edge of the Ethiopian plateau overlooking the vast Nile Valley in the west and from the northern most corner of Eritrea and possibly as far south as northern parts of Shewa.

According to the Periplus of Erythraean Sea, Adulis on the western coast of the Red Sea was the major port of Aksum. The long distance trade routes from Adulis and other posts on the Red Sea coast passed inland through such centers as Kaskasse, Coloe, Maqara and even further west across the Tekeze River. The document also mentioned the ports of Aden (Eudaemon), Avalites (Zeila), and Malao (Berbera), and the Indian Ocean Benadir Coasts like Serapion (Mogadishu), Nicon (Brava), and Merca.

The major items of trade exported from Aksum include natural products such as ivory, myrrh, emerald, frankincense and some spices (like ginger, cassia and cinnamon), gold, rhinoceros horns, hippopotamus hides, tortoise shells, and apes. A number of manufactured products like garments and textiles from Egypt, India, the Roman Empire, and Persia; glassware and jewelry from Egypt and other places; metallic sheets, tools or utensils of various kinds, oil and wine from the Roman Empire and Syria were imported. Zoscales (c.76-89 A.D.), the then king of Aksum, is said to have had a good knowledge of the Greek language, which at that time was the most widely spoken language in the Greco-Roman world. Aksum also had

relations with Ceylon (now Sri Lanka) and Laodicea or Asia Minor (now Turkey).

The Adulis inscription written in Greek about an unknown king published in Cosmas Indicopleustes' book, the Christian Topography, describes the commercial activities of the Red Sea areas. It also mentions the internal long distance trade between Aksum and Sasu, most probably in Beni Shangul and the adjoining lands beyond the Blue Nile. A big caravan made up of close to five hundred merchants, some of them commercial agents of the kings of Aksum carried to Sasu cattle, lumps of salt (probably salt blocks) and iron, which they exchanged for gold. Yet, as they did not speak each other's language, and did not even trust to be near to each other to bargain through signs and gestures, the whole exchange was done without one side seeing the other. This was a good example of a silent trade.

Aksumite kings had extensive contacts with the outside world notably with the South Arabian region, leading to exchange of ideas, material and spiritual culture. Sometimes such contacts involved conflicts between the two regions. One of such known recorded conflict between areas on both sides of the Red Sea took place around 200 A.D. Accordingly, peoples in Southern Arabian Peninsula, in present day Yemen, had difficulties in defending themselves against the army of the Aksumite king, Gadarat.

From the 3rd to 7th centuries, Aksumite kings minted and issued different kinds of coins made of gold, silver and bronze for both overseas and local transactions. Aksum was one of the four great powers of the world at the time. The other three were Rome, Persia, and China. It was a major naval and trading powers from the 1st to the 7th centuries. Aksum developed ship building technology at Adulis. It had a large fleet of ships, which was used not only for trade but also for war purpose across the Red Sea.

King Kaleb (r. 500-535 A.D.) expanded overseas territories of Aksum beyond Himyar and Saba, but the local prince Dhu-Nuwas was converted to Judaism, marched to Zafar and Nagran, and killed many Christians. With the help of Byzantine fleet sent by Justinian (r. 527-565), Kaleb defeated Dhu-Nuwas and appointed Abreha as governor that continued until 570 A. D. Kaleb was succeeded by his son Gebre Mesqel (535-548) who built the church of Zur Amba Aregawin Gayint. It was during Gebre Mesqel that Yared developed the Ethiopian Orthodox Church liturgical songs and hymns.



Figure 3.1 One of the still standing steles of Aksum pre and post Christian Aksumite coins

The Aksumite state had begun to decline since the late 7th century because of internal and external challenges. Environmental degradation, decline in agricultural productivity and possibly plague infestation started to weaken it. With the destruction of the port of Adulis by the Arabs around 702, her economic artery was cut. The whole network of Aksumite international trade came under the control of the rising and expanding Arab Muslims and the Aksumite state was isolated from its old commercial and diplomatic partners. Consequently, the Aksumite state declined economically. This naturally led to the decline of its political and military power not only on the Red Sea coast but also in its interior provinces. The recurring rebellions of the Beja, the Agaw and Queen Bani al Hamwiyah (Yodit) finally sealed the collapse of the Aksumite state. However, as a civilization, Aksum had a profound impact upon the peoples of the Horn of Africa and beyond.

The Aksumites had developed the technology of coin mintage. The period of Aksum is also remembered for its fine architectural achievement. The still standing and the several ruined steles witness this magnificent architectural development. The entire structure is grouped under three types- well-made and decorated, half completed, and megaliths. As local tradition says, the steles were engraved specifically at Gobodara from which they were transported and erected in Aksum. The longest one of these stele measures 33 meters. It is highly decorated in all of its four sides. It represents a 14 storied building with many false windows and a door at the bottom. It also bears pre-Christian symbols, which are a disc and a crescent at the top.

The second major contribution is related to the art of writing. The Sabeen language had an alphabet with reversed letters of paleographical (writing on hard surfaces like papyrus, and parchment) writing from left to right and right to left alternatively. The earliest Sabeen

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inscriptions in Eritrea and Ethiopia date to the 9th century B.C. One peculiar feature of Sabeian inscriptions is the absence of vowels. For instance, Da'mat was described as D'mt. After the seventh and sixth centuries B.C, however, variants of the script arose, evolving in the direction of the Geez script. This evolution can be seen most clearly in evidence from inscriptions, mainly writings /drawings on rocks and caves. By the 1st century A.D., the Geez alphabet was developed, 26 consonant letters, written left-to-right with letters identical to the first-order forms of modern vocalized alphabet. Ethiopia's ancient indigenous writing system has made an immense contribution to the development of literature, art and the writing of history.

The other contribution from this period is the invention of a calendar having 12 months of 30 days plus 5 or 6 (is added every 4 years). A gap of 7–8 years exists between the Ethiopic and the Gregorian calendars. Thus, the first day of the year, first Meskerem (Enquaash), is usually September 11 (Gregorian). The Ethiopic solar calendar has evolved to become the official calendar of the country. Numerals appeared in Ethiopia and the Horn at the beginning of the fourth century A.D. Ge'ez uses a numeral system comparable to the Hebrew, Arabic and Greek numerals. Numbers are over and underlined in proper typesetting showing separate bars above and below each character.

Activity 3.3

1. What factors lead to the decline and collapse of the Aksumite kingdom?
2. What were the economic bases of the kingdom of Aksum?
3. When did Aksum emerge as an important center of culture and civilization?
4. Identify the following personalities: Zoscales, Ezana, Kaleb, Yodit, and Abraha.

3.4. The Sultanate of Shewa

Learning Competencies: After learning this lesson, you will be able to:

- ◆ define the term Sultanate;
- ◆ explain its relationship with the Sultanate of Ifat;
- ◆ realize the ways through which Islam reached the region.

Brainstorming Question

- What ruling families were the Welasma and the Maxumite?

The Sultanate of Shewa was one of the earliest Muslim Sultanates of the Ethiopian region. Its location was extended roughly from the present-day northeastern Shewa to northern Hararge. The first ruler of the Sultanate, Khalid ibn al-Walid, came to power around 896 A.D. The ruling dynasty of this sultanate was called Makhzumite because they claimed descent from the Makhzumi clan of South Arabia. The capital of the Sultanate was Walele located in northern Hararge.

The kind of relationships that existed between the Sultanate of Shewa and the Zagwe kingdom is not clearly known. But it is known that the sultanate was often at war with the Kingdom of Damot in the southwest, which weakened its power. In the 13th century, Damot extended its power over the Sultanate of Shewa. Above all, the rulers of neighbouring sultanate of Ifat to the east wanted to extend their rule over the sultanate of Shewa. Because of this, they led constant campaigns against it. In 1285 A.D, the Makhzumite dynasty of Shewa was overthrown by the Walasma dynasty of Ifat. This marked the end of the Sultanate of Shewa.

Activity 3.4

1. What was the ruling family that established the Sultanate of Shewa?
2. What happened to this ruling family in 1285?

3.5. The Zagwe Dynasty

Learning Competencies: After learning this lesson, you will be able to:

- * identify the continuities and changes witnessed from the period of Aksum;
- * make a list of the achievements of the period;
- * appreciate the architectural advancements of the period;
- * develop a sense of pride in the achievements of the ancestors.

Brainstorming Questions

- What do you know about the idea of establishing the second Jerusalem in Ethiopia? Whose project was this? What motivated him to embark on this project?

The Zagwe dynasty was founded around the mid-12th century by Mera Tekle Haymanot. He was born in the province of Lasta, which was his power base. Originally he was the general of Dil Na'od, the last Aksumite king. He was married to the king's daughter by the name

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Masobe Worq. Later, Mera Tekle Haymanot overthrew his father-in-law and founded a new ruling family, the Zagwe dynasty (r. 1050-1270).

The Zagwe Dynasty made its center in the district of Bugna within Wag and Lasta, at a place called Adafa near Roha (Lalibela). The territory of the Zagwe kingdom extended from most of the highland provinces of the ancient Aksumite kingdom in the north down to northern Shewa in the south; the Lake Tana region and the northern part of what is today Gojjam in the west. The Agaw maintained the ancient Aksumite traditions almost intact. The Zagwe rulers renewed cultural and trade contact with the eastern Mediterranean region. The most important export items were ivory, spices, and slaves while cotton, linen, silver and copper vessels, and newly minted coins were imported.



Figure 3.2 Bete-Giyorgis, one of the 11 Rock Hewn Churches of Lalibela

Furthermore, the Zagwe period was well known in paintings and the translation of some religious works from Arabic to Ge'ez. The Zagwe rulers were best known for the construction of cave, semi-hewn, and monolithic churches. Bete Giyorgis, built in the shape of a perfect cross, is the best among the churches at Lalibela that shows the extraordinary architectural skill of the period. The Lalibella churches are regarded as some of the finest structures in the Christian world, registered as a UNESCO world heritage site in 1978. Further refinement can be observed in the construction and decoration of the rock hewn churches. The builders had utilized softer materials like sandstone, which was squarely cut and shaped into a variety of delicately decorated churches.

Once the Muslim Arabs controlled the lands along the Red-Sea and North Africa, they made it difficult for Ethiopian Christian pilgrims to visit Jerusalem. Therefore, in order to mitigate this problem, the Zagwe kings, especially Lalibela, took the initiative to establish the second Jerusalem in Ethiopia.

The Zagwe Dynasty came to an end due to internal problems of royal succession and opposition from groups claiming descent from the ancient rulers of Aksum. The latter considered Zagwe kings “illegitimate rulers” based on the legend inserted in the Kibre Negest that tells us the union of King Solomon of Israel with the Queen of Sheba. Based on the legend, the power claimants contend that the Solomonic Dynasty ruled the Aksumite state until its power was taken over by the Zagwe dynasty. Yekuno-Amlak (r.1270-1285), who claimed descent from the last Aksumite king, Dilna’od, organized his forces assisted by some influential church men like Abune Teklehaymanot of Debre Asbo (later Debre Libanos), and engaged the last king of the Zagwe dynasty, Yetbarek in battle. Yetbarek (r.1260-68) was killed in Gaynt and Yekuno-Amlak assumed power in 1270. That marked the end of the Zagwe period, and the restoration of the Solomonic dynasty.

Activity 3.5

1. What historical events enabled the Agaws’ takeover of power?
2. What continuities and changes do you observe from the period of Aksum?
3. Mention some of the remarkable achievements of the Zagwe period?

3.6. The Kingdom of Damot

Learning Competencies: After learning this lesson, you will able to:

- ◆ locate the whereabouts of the kingdom of Damot against the Abay (Blue Nile) River;
- ◆ explain about its relationship with other kingdoms and peoples;
- ◆ realize that historical development forced the people of Damot to migrate north of the Abay (Blue Nile) River.

Brainstorming Question

- How do you explain the relationships between the Kingdom of Damot and the Oromos?

The Kingdom of Damot was a medieval kingdom located south of the Abay (Blue Nile) River. It was a powerful state that forced the Sultanate of Shewa to pay tribute. It also defeated the armies of the Zagwe dynasty that were sent to subdue its territory. Damot conquered

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several Muslim and Christian territories. The Muslim state of Shewa and the new Christian state under Yekuno Amlak formed an alliance to counter the influence of Damot in the region. However, Damot's history as an independent entity ended after King Amda Tsiyon subdued it in the 14th century and remained under the influence of the Solomonic dynasty. Under the pressure of Oromo attacks, some section of the people of Damot were forced to move north of the Abay and settled in southern Gojjam during the last quarter of the 16th and early years of the 17th centuries.

Activity 3.6

1. How did the Oromo population movement and expansion influence the settlement pattern of the people of Damot?

3.7. The Bete-Israel (Ethiopian Jews)

Learning Competencies: After learning this lesson, you will be able to:

- ◇ explain briefly the cause and nature of the conflict between the Christian kingdom and the Bete-Israel;
- ◇ make a list of roles that the people in question played in the social and political life of the Christian kingdom;
- ◇ appreciate the multidimensional skills that the Bete-Israel possessed;
- ◇ elucidate on the nature of relationships that existed between the Bete-Israel and the Christian kingdom.

Brainstorming Questions

- In what aspect of the Bete-Israel social life were the Stephenites and Ewosaians related?
- How do you relate the name Felasi to the decree of king Yisshaq? What do you think is its economic implication?

The Bete-Israel were one of the occupational castes in Ethiopia. Occupational castes are people marginalized because of their occupations such as pottery, blacksmith, and leather working, which the larger community considers them lowly. The Bete-Israel used to live in Wogera, Quara, Tegede, Welqayt, and Simen.

The relationship between the Christian Kingdom and the Bete-Israel was not always peace-

ful. They revolted against the increased religious, economic and political pressure of the Christian Highland Kingdom. During the period between 1413 and 1478, the pressure changed dramatically from gradual encroachment to full-scale wars led by the emperors. The most serious war was that they made against King Yishaq. About 1413, the king conquered them in Wogera. As a result of their severe defeat, they were forced to convert to Christianity. Yishaq proclaimed that: "He who is baptized in the Christian religion may inherit the land of his father; otherwise let him be a "Felasi" (exile)" from which the name Felasha might be derived. Because of their refusal to the above decree, they were deprived of their rights to inheritable land. In order to survive, the Bete-Israel developed handicrafts. They probably received an additional incentive to become blacksmiths from Yishaq's desire to improve the weaponry of the Christian army. From the reign of Zera Ya'iqob (r. 1434-1468) on, a group of blacksmiths travelled with the royal court. Other Beta-Israel survived by withdrawing to economically marginal areas. After 1540, they broadened their range of crafts from blacksmiths to builders. Some of the ruins and still standing structures are located in Guzara, Gorgora, and Azezo. In addition to such kind of economic experiment, they had maintained a high degree of religious integrity and social self-isolation.

In the field of religion, most of the texts and prayers such as the Te'ezaza Senbet, the most important Beta-Israel text, probably date from the period of Zera Ya'iqob. Their influences on Ethiopian Orthodoxy include the Saturday Sabbath, circumcision, and dietary rules, which developed over a long period of time.

From the reign of Zar'a Ya'eqob to king Suseneyos, they made repeated efforts to maintain their independence. They sought to do this by supporting rebellious governors, Imam Ahmed Bin Ibrahim al-Ghazi, and rebel pretenders to the throne. However, they were gradually crushed by king Suseneyos and lost their independence.

Activity 3.7

1. Compare and contrast the relationships between the Bete-Israel and the kings of the Christian Kingdom before and after their rebellion was suppressed by Atse Suseneyos.
2. Make a list of Christian kings who were involved in the process of suppressing the Bete-Israel rebellion.

Unit Summary

The geographic region of the Horn of Africa is made up of Somalia, Djibouti, Ethiopia and Eritrea. Recent archaeological findings confirmed the region as the cradle of man. It is also one of the places in the ancient world where culture and civilization flourished. It hosts the lowest point in Africa and some of its highest mountains. It is inhabited by people practicing a range of economic activities who speak different languages. If we single out the case of Ethiopia, the people speak more than 85 languages grouped under the Cushitic, Semitic, Omotic, and Nilo-Saharan super families. Besides, it is one of the places where the three monotheistic religions were first introduced. While agriculture constituted above 85 percent of the Gross Domestic Product, the people of this region used to conduct a viable maritime commercial activity along the Ethiopia, Egypt, and Yemen triangle using the waters of the Red Sea and Indian Ocean. Such pre-Aksumite states as Punt and Damat, and the Aksumite state and other sultanates and states that came after Aksum thrived in Ethiopia and the Horn, each of which contributed a lot for the rest of the world in the fields of religion, literature, art, and architecture.

Review Questions

- I. Matching Questions: - Make a match between the terms in column A and the historical events stated in column B.

“A”

“B”

- | | |
|-------------------------------|---|
| _____ 1. Ezana | A. Ruling family of the Sultanate of Ifat |
| _____ 2. King Lalibella | B. Political center of the Zagwe dynasty |
| _____ 3. Makhzumite | C. Aksumite king who first accepted Christianity |
| _____ 4. Walasma | D. Islam |
| _____ 5. Adulis | E. Port of Aksum |
| _____ 6. Roha | F. Ruling family of the Sultanate of Shewa |
| _____ 7. Punt | G. Rock-hewn churches |
| _____ 8. Damat | H. First historically known state in the Horn of Africa |
| _____ 9. The Prophet Muhammed | I. First locally known state in Ethiopia |

- II. Choose the correct answer from the choices for each of the following questions.
1. Which one of the following is not the speaker of Semitic language?
A. Guraghe B. Tigre C. Amhara D. Afar
 2. An Egyptian Queen who sent merchant ships to the land of Punt was;
A. Nefertit B. Makida C. Hatshepsut D. Gudit
 3. Which one of the followings is wrong about the Bete-Israel?
A. Incorporated peacefully into the Christian kingdom
B. Staged rebellion against the Christian kingdom
C. Lived in self-isolation from the Christian community
D. Their religion combined pagan and Christian elements
 4. Who was the first Ethiopian Abun?
A. Frumentius B. Paulos C. Teklehaymanot D. Iyasus Mo'a
 5. A group of Saints who expanded Christianity among the ordinary people were;
A. The Stephenites B. Ewostatians
C. The Nine Saints D. The Jesuits
 6. The Oromos believe in a supreme god known as -----.
A. Waa B. Waqa C. Mukarib D. Abba

UNIT FOUR

THE MIDDLE AGES AND EARLY MODERN WORLD, C. 500 AD-1789

Introduction

This unit deals with two major periods in the history of the world. They are the “Middle Ages” (Medieval Period) in Europe, the Middle East and the Far East, covering the period from about 500 A.D to 1500 and Early Modern World, which occurred from about 1500 A.D to 1789. The “Middle Ages” is generally the period which came after the end of the ancient period and before the beginning of the Early Modern World. It was a period of about 1000 years from about 500 AD, when the West Roman Empire declined, to the beginning of early capitalist relations and the development of early capitalism in about 1500 A.D. The early Modern period also covers the time from 1500 to the beginning of the French revolution in 1789.

Key Terms and Concepts

- ◇ Manor
- ◇ Renaissance
- ◇ Justinian Code
- ◇ Vassal
- ◇ Caliphate
- ◇ Lutheranism

Learning Outcomes: After learning this unit, you will be able to:

- outline the main features of the Dark Age (early middle Ages);
- identify the causes and effects of the Crusades;
- explain how the revival of trade revolutionized commerce in Europe.
- examine the lasting heritages of the Byzantine Empire;
- examine the advances Muslims made in centers of learning.
- analyze how the Ottoman Empire expanded;
- appreciate the achievements of the Tang and Song dynasties in China.
- analyze early Portuguese and Spanish explorations

4.1. The European Middle Ages

Learning Competencies: After learning this lesson, you will be able to:

- outline the main features of the “Middle Ages”.
- demonstrate critical thinking skills in discussing the causes, results and long-term impacts of the Crusades.

BrainStorming Questions

- Mention the features of the civilization of Western Roman Empire that survived it and passed onto the medieval and modern times Europe.
- How did the Christian church become the main civilizing force of early “Middle Ages” Western Europe?

4.1.1. The Fall of the Western Roman Empire and the Dawn of the Middle Ages

The decline of the Western Roman Empire took place over many years. Its final collapse was the result of worsening internal problems, the separation of the Western Empire from the wealthier Eastern part (395 A.D), and outside invasions by successive waves of Germanic people. The Germanic tribes originally came from Scandinavia in northern Europe and moved to central Europe in earlier times. By the 3rd century A.D, they occupied the northern and northeastern frontiers of the Roman Empire. Some German tribes adopted the civilization of their Roman neighbours. They traded with Roman merchants, learned to farm the land, and accepted Christianity as their religion. But most Germans were organized into tribal lines, each being governed by a chief. The Romans called them ‘barbarians’.

In the 5th century A.D, in an effort to escape from attacks by the Huns of central Asia, Germanic tribes began invading Roman territory itself. By then, the Roman Empire had lost much of its great power, and its armies could not defend the longer frontier. The Visigoths invaded Spain in about 416 A.D. Angels, Jutes and Saxons began to settle in Britain in about 450 A.D. The Franks established a kingdom in Gaul (now France) in the 480s A.D. At about the same time, the Ostrogoths invaded Italy. In 476 A.D, Rome fell into the hands of the Germanic tribes.

The invasions of Germanic tribes divided the huge Roman Empire into many Germanic feudal kingdoms. The strong local governments of the empire disappeared. The invasions also destroyed the trade that the Romans had established. Consequently, the majority of the people moved from towns to the countryside and became peasants. Some towns were completely abandoned and gradually disappeared. Ancient literature, architecture, painting and sculpture declined. However, the Roman Empire passed on to Europe some important things, especially the Latin language and literature and Roman law.

The Roman Christian church was the only surviving institution that provided leadership for the people and saved Western Europe from complete ignorance. The popes, bishops, and other church leaders took over many functions of government after the Roman emperors

lost power. The church collected taxes and maintained law and order. Church buildings served as hospitals for the sick, and as inns for travelers.

4.1.1.1. The Eastern Roman (Byzantine) Empire

In 330 A.D, the Roman Emperor Constantine the Great moved his capital from Rome to Byzantium. The city was renamed Constantinople after him. The Roman Empire was practically divided into the West Roman Empire and the East Roman Empire in 395 A.D. The Eastern Roman Empire was called Byzantine after the previous name of Constantinople. The Western Roman Empire finally collapsed in 476 A.D, while the East continued to survive for another one thousand years. This was because the East Roman Empire was not geographically so open to attacks by German tribes, except in the Balkans. It was also richer and had more population and more towns and cities with defensive walls than the west.

In the Byzantine Empire, the emperor was the absolute ruler and sole law maker. Empress Theodora (497-548), who was Justinian`s wife, advisor, and co-ruler, contributed to the greatness of the empire. She sometimes challenged her husband, and pursued her own policies in government affairs. The government controlled every aspect of life and also had much influence over church officials. The people paid heavy taxes to support the government. The Byzantine Empire reached its greatest size under Justinian I (r. 527-565A.D). During his reign, Italy, part of Spain, and the old Roman province of “Africa” (now Tunisia) in the west were conquered. The empire had already incorporated Asia Minor (now Turkey), the Balkan Peninsula, Egypt, Palestine and Syria.

The Byzantines organized many laws of the ancient Romans. This collection of laws was referred to as the Justinian Code and, ever since, has been the basis of the legal systems of many countries. Justinian also built the church of Hagia Sophia (St. Sophia), from 532 to 537 A.D, which was the empire`s largest and most splendid Christian church in Constantinople. Most of the people of the Byzantine Empire were poor farmers who raised grapes, olives and wheat or herded sheep. Merchants and craft workers practiced their trade in the towns and large cities. The empire imported silk, spices, and luxury goods from China.



Map 4.1 The Byzantine Empire, c.1090

The Byzantines preserved ancient Greek literature and philosophy as well as Roman governmental and legal traditions. Orthodox Christianity, Greek culture, and Roman customs flourished in the empire, which thus, served as a link between ancient and modern European civilizations. Christianity became the official state religion. It had a strong influence on Byzantine art, music and architecture. Byzantine missionaries spread Christianity throughout the empire, and converted the Russians and other Slavic peoples to Orthodox Christianity. They also translated church services and the Bible from Greek into the old Slavonic language, in addition to inventing an alphabet (later called Cyrillic) for it. The Cyrillic alphabet is used in Russia and much of the Balkans today.

In the 11th century (1054 A.D), the Medieval Christian church split into two branches, namely the Western Catholic and the Eastern (Greek and Russian) Orthodox churches. One of the reasons for this division was the dispute over the authority of the church. The Eastern Orthodox Church did not accept that the pope of Rome had jurisdiction over the East as well as the West and the right to decide by himself on matters of Christian doctrine.

After Justinian's death in 565 A.D, Germanic tribes attacked the Byzantine empire on all fronts. The empire was also highly threatened by Persian invasions. However, Heraclius (r. 610-642 A.D) ended the Persian threat by defeating them in the bloody, ravaging and exhausting war he waged on them between 624 and 626 A.D. But the empire lost much territory to the Arabs in the 7th century A.D.

The Byzantine Empire began to collapse in the 11th century. By 1071, the Normans (Vikings or Norsemen) from the kingdom of Frank had taken southern Italy. In the same year, the Seljuk Turks defeated the Byzantine army at the Battle of Manzikert. With this defeat began

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the decline of Byzantine control over Asia Minor. In addition, the Turks invaded the Holy Land. In 1095, Emperor Alexius I Comnenus (r. 1081- 1118) asked the Christians of Western Europe to help defend the empire against the Turks. The successive military expeditions of Christians against the invaders of the Holy Land became known as the Crusaders. During the first crusade (1096-1099), crusaders regained the coastal regions of the Holy Land. In the long run, however, they could not save the Byzantine Empire. By the late 14th century, only Constantinople and parts of Greece were all that remained of the empire. Finally, the Byzantine Empire collapsed in 1453, when the Ottoman Turks conquered Constantinople. The last Byzantine Emperor, Constantine XI, died while defending the city.

4.1.1.2 Western Europe During the “Middle Ages”

During the “Middle Ages”, the former West Roman Empire passed through a period of political, social, and economic decline. The region was politically divided, rural and cut off from other civilization centers of the world. Besides, the region was overrun by waves of invaders, the trade system the Romans had established was now disrupted, towns were abandoned and classical culture was destroyed in the region. Because of this, in Europe the period was formerly called “the Dark Age” of warfare and confusion.

Nowadays, however, historians recognize that this period was not really dark. Instead, it was the period during which Greco-Roman, Germanic and Christian traditions slowly blended, creating what came to be known as medieval civilization, also known as the “Middle Ages” (500-1500 A.D). To mention some of the achievements of the period, Christianity became the religion of the western world, universities were founded, the modern nation states of Europe had their beginnings and the languages of present-day Europe developed.

As time went on, Germanic tribes who had conquered the former provinces of the West Roman Empire, established small kingdoms, including the kingdoms of Ostrogoths in Italy, Visigoths in Spain, Franks in Gaul, Burgundians in western Germany, and the Saxons in England. German kings ruled their kingdoms according to tribal customs. But, at the same time, they preserved much of the Roman legacy. One of these Germanic kingdoms was the kingdom of the Franks which flourished in the former Roman province of Gaul (now France) since the end of the 5th century A.D. One of the Frankish kings, Charles Martel, founded the Carolingian dynasty and consolidated its power in the 8th century. He was converted to Christianity and gained the support of his subjects in Gaul and a powerful ally in the pope of the Roman church. He rallied Frankish warriors and defeated Arabs from Spain at the Battle of Tours in 732 A.D. Because of this, although they continued to rule most of what is

now Spain, Muslim Arab armies could not advance any further into Western Europe.

Much of the former Western Roman Empire was briefly reunited by another Frankish king, Charlemagne (r. 768-814 A.D), who was the grandson of Charles Martel. He built an empire that included what is now France, Germany and part of Italy. He established a strong and efficient government by copying the Roman system of central administration. Charlemagne, also named Charles the Great, spent much of his 46 years of reign fighting Muslims in Spain, Saxons in the north, Avars and Slavs in the east and Lombards in Italy. In 800 A.D Pope Leo III crowned Charlemagne emperor of the Romans. Charlemagne also revived Latin learning as a means to unify his empire and created local schools. Together with the church, Charlemagne spread medieval Christian civilization into northern Europe.

After Charlemagne's death in 814 A.D, his successors struggled for power, and in 843 A.D, the empire broke up into three independent kingdoms. The Frankish or Carolingian Empire also faced new waves of invasions. Muslim forces continued to pose a threat to Christian Europe. In 911 A.D, the Norman, who belonged to the Vikings from Scandinavia, settled in what is now Normandy in northern France and later most of southern Italy. Since about 900 A.D the Magyars from Hungary have overrun Eastern Europe and plundered Germany, parts of France and Italy. Later, they were pushed back into Hungary, where they became ruling classes.

Activity 4.1

1. How did the fall of Rome affect Western Europe?
2. How did the Eastern Roman Empire remain strong for a much longer time?
3. Who was Empress Theodora?
4. To which empire did the Carolingian dynasty belong?

4.2. Main Features of the Middle Ages

Medieval Europe was feudal in its rural economy. Feudalism was a loosely organized system of rule in which powerful local lords divided their landholdings among lesser lords. In exchange, the lesser lords or vassals became loyal and gave service to the greater lord. The time when feudalism developed varied from place to place and its practice showed change over time. For instance, it developed as early as the 4th century in some parts of the Roman Empire, where we can see dependent peasants called coloni. They were not slaves but gave labour service to their landlords and could not leave their land lords' land. This was very similar to the serf-lord relationship of the Middle Ages. By contrast, in much of central and

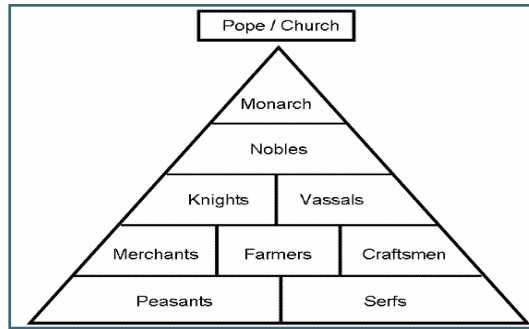
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eastern Europe, serfdom started later than in Western Europe, but it became more common and harsher and lasted longer. In Russia serfdom existed until 1861, when it was abolished.

Under the medieval rural feudal economy, a lord had a manor or several manors. The manor (lord's estate) was at the center of medieval European economy. It was self-sufficient in that a manor produced almost everything needed by its people. Manors covered most of Europe during the Middle Ages. Peasants lived and worked on the manor. Most of them were serfs. The serfs belonged to the lord and they could not leave the manor without his permission. If the manor was granted to a new lord, the serfs went along with it. The lord kept part of the manor under his own direct control. This land was called demesne and was cultivated for the lord by the unpaid compulsory labour of his serfs. Peasants also paid feudal dues, in kinds like cheese, eggs, cloth, honey, etc. or in cash, to the lord. Besides, peasants paid fees when they used the lord's wine press, flour mills and baking oven. They also repaired his fences, roads and bridges. A lord also had legal authority (jurisdiction) over his serfs. He or his agent could hear cases of crime and impose money fines as punishment or hang a serf in cases of serious crimes like murder.

In return for their labour and other payments, peasants were allowed to cultivate some of the land of the manor to support themselves and their families. They were also given protection by their lord from raids or warfare. Although they were not free to leave the manor without the permission of the lord, they could not be forced off the manor.

The feudal society in medieval Europe was sharply divided into two classes: the privileged upper class consisting of kings, nobles, higher clergy and knights; and the unprivileged lower class, composed of the great mass of peasants or serfs. Hierarchical positions in feudal society were determined by birth. On top of the hierarchy was the king. Below the king stood the powerful lords who pledged allegiance and military service in return for the fiefs (plots of land) granted to them by him. This relationship was called Vassalage. Because kings were weak, local lords (nobles) assumed the functions of government within their territory. They made laws, levied taxes, dispensed justice and waged war. They governed people by their personal whim or desire. The great lords granted lands to the lesser lords, who were their vassals but more numerous than them, in exchange for allegiance and military service. The process could be repeated several times so that the lesser lords could grant their fief to other nobles.



Political and social hierarchy of Medieval Europe

The lowest and most numerous groups of nobles constituted the bulk of the feudal armies. In the Early Middle Ages, cavalry became increasingly important in war. Kings and great lords needed men who were experienced at fighting on horseback, wearing armour, and carrying a shield, lance (spear) and sword. These men were called knights (mounted warriors). In return for their military service, kings and great lords gave land to knights. The land provided material resources for knights, to equip themselves with horses, armour and weapons. In the Late Middle Ages (1350-1500 A.D) knights adopted a code of conduct (elaborate rules) called chivalry. Chivalry required knights to be brave, loyal and true to their word, and in warfare they had to fight fairly. Warriors also had to treat a captured knight well or even release him if he promised to pay his ransom.

Noble women also played active roles in the medieval period warrior society. The lady of the manor took over the duties of her husband or father when he was away from the manor for a war. She supervised vassals, managed the household, and performed necessary agricultural and medical tasks. Sometimes, she might even have to go to war to defend her estate. A few medieval noble women were actively involved in politics particularly during the high (1000-1350) and late (1350-1500) Middle Ages. Women's rights to inheritance were restricted under the feudal system. Land was usually passed to the eldest son in a family. Sometimes women did inherit fiefs, but a woman frequently received land as part of her dowry.

The peasants, or serfs, who were the largest group of people, were at the bottom of the social scale. Serfdom and corvee labour were imposed on them. After fulfilling his obligations the serf had little left for his own family. He lived a hard-tedious life and had little opportunity for recreation and education. Vassalage was hereditary during the Middle Ages and serfs were deprived of social mobility. The peasants or serfs depended on the lord for protection from enemies, for justice and for what little government there was.

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During the “Middle Ages” the influence of the church was so strong in most parts of Europe that Europe was referred to as Christendom. The church provided government services. During the 11th century, it became stronger, more independent and fully interfered in state affairs. For instance, in 1059, the College of Cardinals was created. Its job was to elect a successor to the pope who would be the choice of the church; not of a king or mob. Pope Innocent III (1198-1216) claimed that his authority was above any other ruler and that the word of the church was final. Thus, the Roman Christian (later Catholic) church was also the largest land holder in Western Europe during the Middle Ages. Rulers and many lords gave fiefs to the church in return for services performed by the clergy. Most bishops and other high-ranking clergymen were noblemen who devoted their lives to the church. They ruled large fiefs and lived much like other noblemen.

The manorial system began to decline when trade and towns revived. Trade and urban business brought back an economic system based on money. Manorialism ended first in Western Europe. But it continued as late as the 19th century in some parts of central and Eastern Europe.

Revival of Trade and Towns

As the demand for goods increased, trade began to revive during the 11th century. Towns appeared along main trade routes. Most early towns developed near a fortified castle, church or monastery, where merchants could stop for protection. The location of natural resources was another factor for the growth of towns.

Many people moved to towns in search of jobs. Peasants left the manors to seek a new life. As cities grew in size, so did the variety of occupations carried out by their inhabitants. Weavers, shoemakers, bakers, butchers, carpenters, tanners, and other craftsmen flocked to the trading, fishing, and woolen towns. These craftsmen produced goods for merchants to sell to the town's people. Some peasants farmed the land outside the towns and supplied the town's people with food. Medieval towns, which arose mainly because of the growth of trade, encouraged craftsmanship and trading activities. By 1000 AD, merchants, traders and artisans formed a new social class called the middle class, ranked between nobles and peasants.

In medieval towns and cities, the guild system appeared. Merchant guilds (association of artisans and merchants) appeared first. In time, artisans resented the powerful merchants and organized their own craft guilds. Each guild represented workers in one occupation, such

as weavers, bakers, or goldsmiths. In some towns, there were fights between the craft guilds and the wealthier merchant guilds. Guilds made rules to protect their economic interests and the quality of their goods, regulate working hours, and set prices. Women engaged in crafts and trade, and might inherit the workshop of their husband or father if he died. They dominated some trades and even had their own guilds. For instance, in Paris, women far outnumbered men in the profitable silk and wool guilds.

Medieval Culture: Art, Architecture and Education

Town life encouraged a greater interest in art and learning. The gathering together of large numbers of people, the increase in trade and travel, and the freedom and security offered by cities and towns encouraged art and learning. The two most important achievements of the period were the building of cathedrals and the growth of universities.

Until the 12th century, most cathedrals erected in Western Europe followed the church architecture style called Romanesque. This architectural style was first applied by the Romans into the early Christian churches. Romanesque cathedrals had massive walls, strong columns and rounded arches. Later, a new style of architecture called Gothic developed. This new style of architecture had high towers and walls, pointed arches and leaning arches called flying butt recess.



Figure 4.2 Romanesque Cathedral, Lund, Sweden



Gothic Cathedral, Milan, Italy

Artists of many kinds applied their skills to the cathedrals. Expert wood workers carved panels on altars and pews. Sculptors cut stone statues of saints and martyrs, and chiseled out of stone devils and dragons called gargoyles. Craftsmen who worked in stained glass created real beauty. Most cathedrals that stand to this day are 500 or more years old.

The Christian church played an important part in shaping the medieval period European formal education. It was mostly controlled by religious authorities. In the monastery and cathedral schools, students studied such subjects as church music, theology, and Latin (official language of the western church). They were also taught subjects similar to those

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taught in ancient Greece and Rome collectively known as the seven liberal arts, consisting of grammar, rhetoric, logic, arithmetic, geometry, astronomy and harmonics. Most European languages, except Greek and most Slav languages, adopted the Latin alphabet. Latin continued to be the language of many parts of Europe. Modern languages like Italian, Spanish, Portuguese, French and Rumanian developed from Latin. Many words of Latin origin are also found in the English language.

The first modern universities developed in Europe in the 1100s. European universities were first developed not as institutions with collections of buildings. Instead, they began as collections of scholars organized into corporations (guilds or associations) with certain privileges and responsibilities. The University of Paris, which became the largest and most famous university in Europe during the 13th century, served as a model for the majority of northern European universities. Medieval universities used Latin as a teaching language. Most of the universities in northern Europe developed from teachers' guilds at cathedral schools. The teachers' guilds charged a fee to train students and to grant degrees.

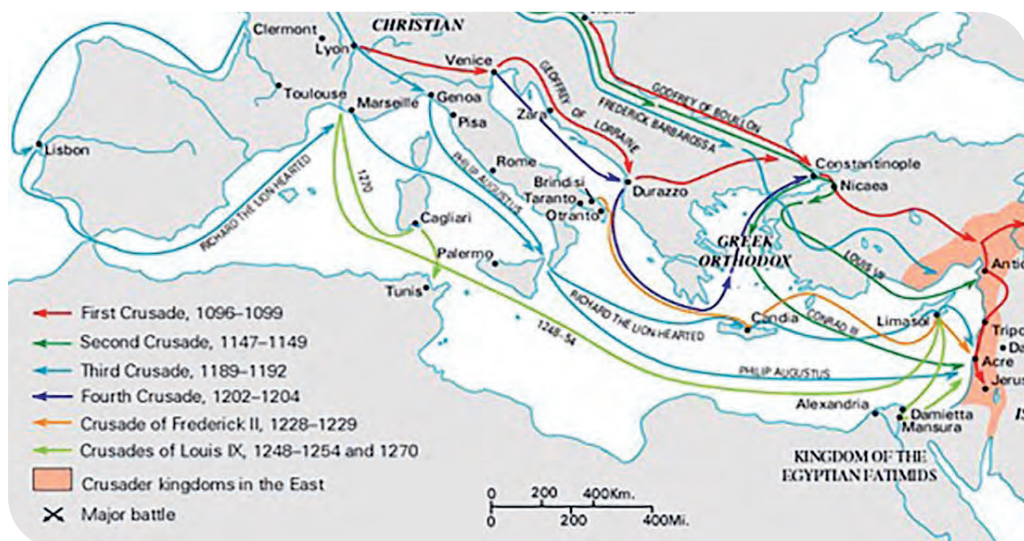
The Crusades (1096-1270)

The Crusades were the successive expeditions organized by the Christians of Western Europe to recapture Palestine (the Holy Land). The Holy Land was important to Christians because it was the region where Jesus Christ lived. During the 11th century, Seljuk Turks from central Asia invaded the Near East and conquered Asia Minor (now Turkey), Palestine and Syria. The Turks crushed the Byzantine army at the Battle of Manzikert in Asia Minor in 1071. The Turks had become Muslims. But, unlike Muslim Arabs, they made it difficult for Christian pilgrims to reach the Holy Land.

Therefore, in 1095, the Byzantine emperor Alexius I urgently asked Pope Urban II for Christian knights to help him fight the Muslim Turks. The Pope agreed, and at the Council of Clermont (1095), he gave a stirring sermon urging European Christians to stop fighting among themselves and recapture the Holy Land from Muslims. He promised the crusaders both spiritual and material rewards for their deeds. By 1096, thousands of knights were on their way to the Holy Land. As the crusading spirit spread across Western Europe, armies of ordinary men, women and children also left for the Holy Land. The term crusade comes from the Latin word *crux*, meaning cross. Members of the expeditions sewed the symbol of the cross of Christ on their clothing.

The crusaders, who came from Western Europe and were assisted by those from Byzantine,

organized eight major expeditions on and off between 1096 and 1270. They were fought in the years 1096-1099; 1147-1149; 1189-1192; 1202-1204; 1217-1221; 1228-1229; 1248-54; and 1270, respectively. Kings of France, Germany and England; nobles and thousands of knights; and peasants and town people took part in the crusades. The crusaders had two stated goals: (1) to gain permanent control of the Holy Land and (2) to protect the Byzantine Empire. Religious zeal was not the only factor that motivated the crusaders. The French knights wanted more wealth and land. Italian merchants intended to involve, and then, if possible, to control the trade of Middle Eastern ports. The pope wanted to increase his power, reduce the East-West division of the church and hoped that knights would fight Muslims instead of one another. Many priests and monks wanted valuable religious relics. A large number of poor people joined the expeditions simply to escape the hardships of their lives.



Map 4.2 Routes of the Crusades

The Crusaders failed to accomplish their main goals. The Christian knights of the first crusade recaptured Jerusalem in 1099, but could not establish lasting control over the area. In 1187 Jerusalem fell to the Muslims led by an able leader named Salah al-Din (known to the Europeans as Saladin). In the third crusade led by the German Emperor Frederick I (Barbarossa), King Richard I (the Lion Hearted) of England and King Philip II (Augustus) of France, Christians failed to retake Jerusalem. After negotiation, however, Salah al-Din did reopen the holy city to Christian pilgrims.

During the fourth crusade the crusaders fought other christians instead of the muslims. The crusaders helped the Venetian (northern Italy) merchants defeat their Byzantine rivals in 1204, and then captured and looted Constantinople.

Though the crusaders failed to keep control of Jerusalem, the crusades did have significant effects on life in Europe. Trade increased and expanded between cities that bordered the Mediterranean Sea. West Europeans learnt how to make better ships. Merchants from Venice and other northern Italian cities had built large fleets and transported the crusaders. Later, they used these fleets to carry on trade in goods such as sugar, cotton and rice with the Middle East. The crusades facilitated money economy. Nobles and knights collected taxes from peasants in cash instead of grain to support their journey to the Holy Land. Hence, peasants began to sell goods in town to earn money for their taxes. This practice helped to undermine serfdom in Europe. The crusades also increased the revenues and prestige of monarchs and the power of the pope. West Europeans made more accurate maps from their experience in the crusades and began to use magnetic compasses to give directions. The crusades also increased the curiosity of West Europeans to new places in the east. In 1271 a young Venetian named Marco Polo, with his merchant father and uncle, travelled to China and stayed there for many years. Up on his return to Venice, he wrote a book about the wonders of Chinese civilization. The Crusades and the travels of Marco Polo and others resulted in the revival of European contacts with the wider world. These achievements contributed to the expansion of early capitalist relations in the early modern world.

Activity 4.2

1. What was the relationship between lords and vassals?
2. How did the manor system work?
3. Why did individuals join the crusades?
4. Why was it difficult for the Europeans to keep control of Jerusalem?
5. What were the effects of the crusades?
6. Why were guilds important in town life?
7. How was religion central to the art and architecture of the Middle Ages?
8. What achievements in learning, literature and the arts characterized the high and late Middle Ages?

4.3. The Middle Ages in Asia

Learning Competencies: After learning this lesson, you will be able to:

- ◆ identify the contributions of Islamic civilization to the world;
- ◆ examine the ways through which the Ottoman Turks became super power of the world;
- ◆ describe the political, economic and cultural achievements of the Tang and Song dynasties in China.

Brainstorming Questions

- What type of oral traditions have you ever heard about the rise of Islamic religion? About Sunni and Shi'ia Islam?
- Why do Muslims consider Mecca sacred?

4.3.1. The Rise and Expansion of Islam

Islam is a religion preached in Arabia by Muhammed in the 7th century A.D. He was born in Mecca about 570 A.D. Muhammed preached that there is only one God; that is, Allah, and he, Mohammed, was His messenger. Islam is an Arabic word for submission to the will of Allah, and Muslims are those who believe in this preaching. Islam is a religion and a way of life. Muslims believe that the Quran, the holy scriptures of Islam, is the word of Allah as revealed to Muhammed the Prophet.

Muhammed began his preaching in Mecca around 610 A.D, and gathered around him a small community of followers. Soon, the Quraysh Arabs and wealthy merchants in Mecca considered his teachings as a threat to their privileges. There was a fear that Mecca might lose its importance as the center of traditional religion because of the new preaching. The annual pilgrimage to the Ka`aba (holy shrine in Mecca) by Arabs from all over Arabia has been a source of considerable income for the merchants of Mecca. Thus, Muhammed and his followers faced persecution, and several attempts were made to kill him. Because of this, in 622 A.D Muhammed and his followers retreated into the town of Yatrib, later renamed as Madinat al-Nabi (city of the Prophet) or Medina. This event is known as Hijira (retreat) and the Muslim era dates from the Hijira by which 622 became year one in Islamic calendar

The inhabitants of Medina came to be known as the Ansars (Helpers), and those who undertook the Hijira were known as Muhajirun (Emigrants). These two groups formed the Sahaba (the companions of the Prophet). They formed the Umma (community of Muslims). Muhammed created rules that governed and united Muslims. In 630 A.D, after fighting

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battles with the Quraysh and their allies, Muhammed victoriously entered Mecca. He re-dedicated the Ka`aba to Allah and it became the most holy place in Islam. In the next two years, Muhammed worked to unite the Arabs under Islam, and established control over much of Arabia through both diplomacy and war. He died in 632 A.D, but the faith that he proclaimed continued to spread.

The prophet`s immediate successors were called caliphs. The first four caliphs were Abu Bakr (632-34 A.D), Umar (634-44 A.D), `Uthman (644-56 A.D) and Ali (656-61 A.D), all of whom were tied to the Prophet through marriage. When the third caliph, `Uthman, was murdered by a group of Muslims who had revolted because they were offended by some of his policies, Ali was elected caliph (Imam) of Medina. His election was not however accepted by some of the companions, particularly Muawya, governor of Syria. This resulted in a civil war between the followers of Ali and those of Muawiya. Ali agreed to the formation of an arbitration committee of two members, one representing him and the other Muawiya. But many of Ali`s followers rejected the idea of arbitration and abandoned him. They came to be known as Kharijites (those who withdrew). They, at the same time, revolted against Muawiya. Eventually, Ali was murdered in 661 A.D by the followers of Muawiya.

Before his death, the Prophet had practiced and indicated that governing the community should be based on Shura (mutual consultation). When he died, Muslims disagreed about who should be chosen to be the leader of the community. One group of Muslims felt that Muhammed had designated his son- in-law, Ali (husband of Fatima), as his successor. They were known as Shi`at Ali (the party of Ali) or Shi`ites. The Shi`ites rejected the consensus of the community and replaced it with the doctrine that there was in every age an infallible Imam to whom alone Allah entrusted the guidance of humankind. They preferred the term Imamate to caliphate and Imam to caliph. The first Imam was Ali. Another group felt that any pious male Muslim from Muhammed`s tribe could lead the community since there could be no prophet after Muhammed. This successor, called a caliph, was without any divine (prophetic) functions. They were called Sunnis because they followed the Sunna, that is, the way of the prophet. From the struggle among Muslims the Sunnis emerged victorious.

Like the split between Roman Catholic and Eastern Orthodox Christians, the division between Sunni and Shi`ite Muslims has survived to the present day, with profound impact on later Islamic history. Today, Sunnis or Sunnites comprise 90% of the world`s total Muslim population. Most Shi`ite live in Iran, Lebanon, Iraq and Yemen. The major doctrinal differences between Sunni and Shi`ite Islam are the followings: the sources of Sunnite law are the Quran, the Hadith, the consensus of the community and analogy. The four bases of the

Shi'ite law are the Quran, the Hadith of the Prophet and of the Imams, the consensus of the Imams, and reason. Besides, Sunni Islam accepts the belief in the coming of the Mahdi (the rightly guided one) who restores justice. Through the centuries Mahdis appeared in various countries from time to time.

The Kharijites also developed into a religious sect and revolted against the caliphs and central governments of the Umayyad and Abbasid dynasties in Iraq, Arabia and Iran in the course of the 7th and 8th centuries. They insisted that anyone, even a black slave, could be elected as the head of the community if he had the necessary qualifications: piety, integrity and religious knowledge. They also asserted that anyone guilty of a serious sin was an unbeliever and an apostate, and should therefore be put to death. Nevertheless, the Kharijites were not supported by the majority of Muslims because of their religious intolerance towards other Muslims. Therefore, they remained minorities in the eastern lands of the caliphate. In the Maghrib (northwest Africa), the Kharijites had considerable followers among the Berbers who were dissatisfied with the oppressive Umayyad regime.

Islamic law governs the daily lives of Muslims around the world, and Islamic traditions influence ethical behaviour and family relations. Muslim scholars developed the Sharia. The term Sharia refers to a body of Islamic law that includes the interpretation of the Quran, examples of behaviour from Muhammed's life, and Muslim traditions. It applies all religious principles to all legal situations that govern every aspect of individual and community life. Islamic religion also ensured spiritual equality of all Muslims and gave rights and protection to women. Islam encouraged education for men and women so that all Muslims could study the Holy Quran.

In the course of the 8th and 9th centuries, different interpretations of what Islamic law should be were reflected in the emergence of different fiqh (schools of thought) or ways of studying and practicing Islam. Within Sunni and Shi'a Islam there are six main schools of Islamic law. The Hanafi, Maliki, Shafi and Hanbali schools of thought belong to Sunni Islam. The Zaydi and Ja'fari are the two important Sh'a schools in Shi'ite Muslim countries. The Hanafi School is dominant in Turkey, Syria, Iraq, central Asia and northern India/Pakistan. The Maliki School has followers in North Africa, Muslim Spain and western and central Sudan. The Shafi School is found in areas along the Indian Ocean from South Arabia and East Africa to Indonesia. The Hanbali was formerly dominant in Syria and Iraq, but now it is restricted only to Saudi Arabia. In Ethiopia, the Shafi and Hanafi Schools of Islamic law are dominant.

Activity 4.3

1. Why did the Quraysh oppose the teachings of the Prophet Muhammed?
2. Mention the different Islamic sects.
3. Describe the differences between Sunni and Shi'ite Muslims.
4. To which sect did the above caliphs/Imam belong?

The Rise of Islamic Empire

Muslim Arabs expanded outside Arabia under the first four caliphs. Motivated by economic and political objectives, the Muslim Arabs won a series of victories over the Byzantine and Persian armies. They crushed the Byzantine army and occupied Syria and Palestine, including Jerusalem in the campaign of 634 to 636 A.D. Arab armies also occupied Byzantine Egypt between 639 and 642 A.D. The Battle of Qadisiyya in 637 opened the fertile lowlands of Iraq to Muslim Arabs. From their military bases of Basra and Kufa, Arab armies penetrated the Iranian highlands. The last great battle at Nihawand (642) ended the Persian Empire. By 650 A.D, they reached the borders of India, northern Iraq and Armenia (central Asia).

The rapid successes of Muslim Arab armies were due to the mutual exhaustion of the Byzantine and Persian empires as a result of long wars. Besides, the Byzantines were hated by their subjects because of their harsh taxation. The Christian population in Iran hated the Persian ruling class because of religious differences. The Persian Empire had also been weakened by dynastic wars before the conquest by the Arabs. The sense of unity Islam had created among its followers and the desire to glorify the new religion led the Muslim armies to victory.

After the murder of Ali in 661 A.D, Muawiya founded a new caliphate called Umayyad (661-750 A.D). Muawiya was a member of the aristocratic Meccan family of Umayyah, from which the caliphate took its name. The Umayyads transferred the capital from Medina to the ancient city of Damascus in Syria. Muslim Arab armies under the Umayyad caliphs won new victories. They fought Turkish tribes in central Asia, sent an expedition into Sindh in India and reached the borders of China. They also captured Sicily and completed the conquest of North Africa. The Umayyads then invaded Spain in 711 A.D.

Within one hundred years since the death of the Prophet, Muslim Arabs established an empire that included enormous territory. They brought many non-Arab peoples under their rule. Early Umayyads imposed a special tax on non-Muslims which was vital to support Arab troops. They allowed Christians, Jews and Zoroastrians to practice their own faith and

follow their own laws. However, Arab troops who settled in conquered areas in time formed a ruling class throughout the empire. But to govern their empire, the Umayyads often relied on local officials. Many non-Muslims played key roles as officials and tax collectors, doctors, translators and tutors at the court. Many others have embraced Islam. In later centuries, Turkish and Mongol converts helped spread Islam across Asia, as the Berbers did in North and West Africa. An enormous amount of wealth flowed into Umayyad hands in the form of tax and tribute.

Eventually, the contradictions between the politically and economically privileged minority and the unprivileged majority led to the downfall of the Umayyad dynasty and the establishment of another dynasty by the Abbasids. The leader of the Abbasid revolution was Abu al-Abbas, who had descent from the Prophet. Supported by dissatisfied elements mostly of Shi'ites and non-Arab Muslims, he captured Damascus in 750 A.D. Abu al-Abbas then established the Abbasid dynasty centered in Baghdad, which lasted until 1258.



Map 4.3 The Islamic Empire during the Abbasid Caliphate

Under the early Abbasids, the Arab military upper class lost its privileges, discrimination against non-Arab Muslims ended, the caliphate reached its greatest wealth and power and Muslim civilization flourished. Arabic continued to be the language of the state, literature and science. By 820 A.D. the power of the Abbasids was so extensive that it was felt throughout the Islamic empire.

However, by 920 A.D. the power of the caliph had already diminished. There were internal and external factors for the gradual decline and collapse of the Abbasid caliphate. The internal factor was most important. The conquered people were exploited and overtaxed.

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This led to rebellions and civil wars among clans and followers of different religious sects. As a result, Abbasid control over the different regions of the empire fragmented. In Egypt, Persia, Tunisia, the Maghreb and Spain independent dynasties emerged. Externally, the Seljuk Turks from central Asia expanded and established a vast empire. They became Muslims and controlled Baghdad making the Caliph the figure head of the Seljuk Sultan. The threat the Seljuk posed to the Byzantine Empire also led to the Crusades. In February 1258 Mongol troops led by Hulagu (grandson of Genghis Khan) burned and looted Baghdad to the ground, killing the last Abbasid caliph and his officials. The fall of Baghdad marked the end of the caliphate.

Legacy of Muslim Civilization

Islamic civilization was in its “golden age” between 800 and 1200 A.D. It absorbed the traditions of many cultures and embraced all the people who lived under Muslim rule. Medieval Islamic civilization borrowed freely from the Greeks, Persians and Hindus. Arabs, Jews, Persians, Turks, Egyptians, Berbers and Spaniards all contributed to the development of medieval Muslim culture. But it was at the same time creative and original. Moreover, Islam provided it with a general framework and a universal language. Arabic grammar, law and theology are some aspects of civilization with a typically Muslim character.

Merchants were respected in Muslim culture. Between 750 and 1350, Muslim merchants built a vast trading network across the Muslim empire and even beyond. Muslim merchants served as agents for the spread of products, technologies, knowledge and culture. They expanded money economy. Muslim Arabs were also especially interested in agriculture. Therefore, both the Umayyad and Abbasid rulers took steps to preserve and extend agricultural land by organizing massive irrigation projects. Muslim scholars wrote treatises on the means of improving the soil and promoting the growth of trees, vegetables and fruits. Farmers cultivated food crops (dates and grain) as well as cash crops, including sugar cane, cotton, medical herbs and flowers. Settled farmers and the mobile nomads of the deserts still maintained economic ties. Nomads bought food items from farmers, while settled communities obtained meat, wool, hides and pack animals from pastoral nomads.

Great advances were made in the fields of mathematics, astronomy, botany, chemistry, medicine, history and geography in the Islamic world. Both boys and girls received elementary education which emphasized reading and writing skills to study the Quran. Schools of religious instruction and Islamic law offered higher level learning. Baghdad, Cairo, Cordoba and Timbuktu were among the renowned centers of higher level scholarly learning in var-

ious fields. They also preserved ancient culture by translating Persian, Sanskrit, and Greek texts into Arabic.

Inspired by their works, Muslim scholars translated the works of Greek philosophers, as well as Hindu and Buddhist texts. Hellenistic philosophy also flourished in several Middle Eastern schools including the Academy of Alexandria in Egypt and the great medical school of Jundi-Shapur in Iran. Among others, In Cordoba, the philosopher Ibn Rushd (known in Europe as Averroes) put all knowledge, except the Quran, to the test of reason.

Muslim mathematicians made important advances in algebra, plane and spherical trigonometry, and the geometry of planes, spheres, cones and cylinders. Arabic numerals were of Hindu invention, but Arabs introduced them to Europe. Muslim scholars introduced the decimal fraction. They applied their mathematical knowledge to business accounting (banks were established in Baghdad and other cities as early as the 9th century), land survey, astronomical calculations and mechanical devices.

In medicine and public health, Muslims built on the works of ancient Greeks. Hunayn ibn Ishaq (d. 873) developed the science of optics. Physicians studied botany and chemistry in order to discover curative drugs and remedying various poisons. The government set up hospitals where injured and sick people could get treatment. Physicians also traveled to rural areas to treat people who could not get into cities. It was Muhammad al-Razi (865-925), a leading Persian physician at Baghdad's chief hospital, who wrote many books on medicine including his inventive study on smallpox from measles. Another Persian physician, Ibn Sina, known in Europe as Aviceana, (d. 1037) was a doctor to the Persian nobility. His scientific writing was the Canon on Medicine which was a medical encyclopedia translated into Latin and remained a standard text book for European medical students until the 17th century.

Scientists and mathematicians have made great advances in the field of astronomy. Muslims, like other peoples, thought that heavenly bodies affected the lives of people, cities and states. So, many caliphs kept court astrologers as advisers. Muslim scientists also used astrolabes (devices for measuring the height of stars) and built primitive versions of the telescope. They observed the movements of stars and the earth. Muslim scientists knew that the earth was round and that it revolved around the sun, long before Copernicus or Galileo.

Descriptive geography and history were favourable subjects. Muslim scholars read books describing distant places and their inhabitants, especially if they were potential trade partners of converts to Islam. Much of what we know about Sub Saharan Africa from the 9th to

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the 13th centuries comes from the writings of Arab travelers and geographers. History was another major discipline. Rulers demanded chroniclers either to publicize their own accomplishments or to learn from the successes and failures of their predecessors. Muslim historians also liked to read the accounts of the early caliphs and their conquests for instruction as well as amusement. Medieval Muslim historians were the first to try to structure history by looking for patterns in the rise and fall of dynasties, peoples and civilizations. Above all, the philosopher and historiographer from Tunisia, Ibn Khaldun (1332-1406), set the rules for the scientific study of history. He emphasized economic and social factors as causes of historical events. Ibn Khaldun also wrote about the common mistakes of historians in writing history, such as bias, exaggeration, and overconfidence in the accuracy of sources. He advised historians to thoroughly examine sources before using them to write history.

Finally, in the field of architecture, the domed mosque with arches and high minarates became symbolic of Muslim architecture. Muslim architects originally adapted it from Byzantine architecture. Some of the early great mosques still stand, but others do not. Muslim architects also showed their talents in the construction of palaces, schools and other buildings. Early Muslim artists illustrated manuscripts with abstract designs. Islamic artists also developed a highly stylized calligraphy that was used for decorating the walls of public buildings as well as manuscripts.

Activity 4.4

1. What achievements did Muslims make in economics, art, architecture, literature, and science?
2. How did Ibn Khaldun improve the study and writing of history?
3. How did the Umayyad treatment of non-Muslims and non-Arabs affect their empire?
4. Why did the empire of the Abbasid caliphate decline and eventually break up?

4.3.2. The Expansion of The Ottoman Turkish Empire

The empire of Seljuk Turks began to decline in the 1140s and eventually collapsed at the end of the century. In 1206 Genghis Khan founded the Mongol Empire in central Asia. Since then, Mongol armies have expanded in all directions. By the late 13th century, the former Seljuk Empire was replaced by Mongol's.

The Ottomans, like the Seljuks before them, were Turkish speaking pastoralists who migrat-

ed from central Asia. They were converted to Sunni Islam in the 10th century. Ottoman leaders commanded Turkish troops for the Abbasid Arab Caliphate. The term Ottoman comes from the name Osman or Othman I (r. 1299-1324) who was the founder and first Sultan of the Ottoman Turkish state and the dynasty that ruled it. Starting from 1280, the Ottomans spread across Asia Minor and the Balkan region in Eastern Europe. Ottoman expansion threatened the declining Byzantine Empire. Ottoman cannon and musket military technology outdated the Byzantine mounted warriors and played the greatest role for the success of Ottoman army. Ottoman canons blasted the defensive walls of Constantinople. In 1453 Sultan Mehmet II, the Conqueror (r. 1451-1481) took control of the city. He re-named it as Istanbul and made it the capital of the Ottoman Empire.

The Ottoman Empire continued to expand its territory for the next 200 years. Later additions were Iraq, Syria, Palestine, the Arabian Peninsula, Egypt, Cyprus, Crete and much of what is now southern Ukraine and Poland and most of Hungary. The Ottoman Empire was the greatest Muslim state in the world. The Ottoman Empire reached the height of its power under Sultan Suleiman I (r. 1520-1566). His people called him “the Lawgiver” while Europeans called him “the Magnificent”.



Map 4.4 The Ottoman Empire in the 16th century

The Ottomans ruled diverse people with different religions. They divided Ottoman society into classes. At the top were soldiers who guarded the Sultan and defended the state and officials such as lawyers, judges, and poets. Almost all of them were Muslims. Below these classes were merchants, tax collectors, and artisans. At the bottom of the social echelon were farmers and herders. The latter two classes included non-Muslims. The people were organized into millets (religious communities) of their own, including Muslims, Greek Christians, Armenian Christians, and Jews. Millet leaders were responsible for education

and some legal issues of their community.

The Ottoman administrative system was simple, but effective. The Ottoman Sultan was an absolute autocrat. His power was only limited by the need to make his policies and decisions agree with Sharia, as interpreted by Muslim clerics and the Ulema. Below the Sultan was a chief minister called the grandvizier, who, also sometimes commanded the army. When Ottoman Sultans were less capable, particularly after Suleiman I, it was strong and competent Grand Viziers and their officials who held the empire together.

Ottoman army was large and efficient. The infantry of Janissaries was the regular, professional and core of the Ottoman army. They were recruited from the regular tribute in Christian children paid by Christian families in the Balkans, and brought up as Muslims and highly trained as the best soldiers at the palace school. The Janissaries were respected and feared by the enemies of the Ottomans for their skill, discipline, courage and fanaticism. The Ottomans created this efficient infantry elite force in the early decades of the 15th century. It was armed with muskets and cannons. Another division of the Ottoman army was the Sipahi Turkish cavalry. It was composed holders of timars (fiefs) granted by the Sultan in Asia Minor and Europe. Turkish cavalry was required to arm itself with horses and weapons using the resources obtained from timars. Ottoman timars became hereditary and were much like medieval European fiefs. There was in fact a military feudalism in the Ottoman Empire quite similar to Medieval Western Europe.

The expansive Ottoman Empire with its powerful and well-disciplined army and good navy was a dangerous enemy to European states, which were divided and often at war with each other. However, after the death of Sultan Suleiman I in 1566, the Ottoman Empire began to gradually decline. Ottoman economic and military decline from the 17th century onwards made the empire weak and less dangerous to Europeans. In the 18th century, European advances in both commerce and military technology put the Ottomans far behind. European states especially Austria and Russia captured Ottoman lands, and pushed forward aggressively.

Activity 4.5

1. What technology and techniques enabled the Ottomans to extend Ottoman rule?
2. What made the Ottomans international superpowers in the late 15th and early 16th centuries?
3. At its greatest extent, the Ottoman Empire stretched across three continents. What are they?
4. What were the four divisions of Ottoman society?

4.3.3. The Dynastic Cycle in China

A number of dynasties have ruled China since ancient times. But between each dynasty, there was always a period of disunity. The Chinese believed that the rise, period of rule, and fall of governments or dynasties was determined by the “Mandate of Heaven”. This was the idea that heaven gave the monarch the mandate, or right, to rule over China. Accordingly, each Chinese dynasty rose to political power, achieved prosperity; and then, because of corruption, lost the Mandate of Heaven and fell down. Natural disasters were the symptoms of the loss of the Mandate of Heaven. A new ruler unites China, founds a new dynasty, and gains the Mandate of Heaven. This was what is referred to as the Dynastic Cycle or Cycle of Chinese Dynasties. The Chinese dynastic cycle lasted until the end of the Ming Dynasty (r.1368-1644), but the idea of Mandate of Heaven continued until the end of imperial rule in China in 1912.

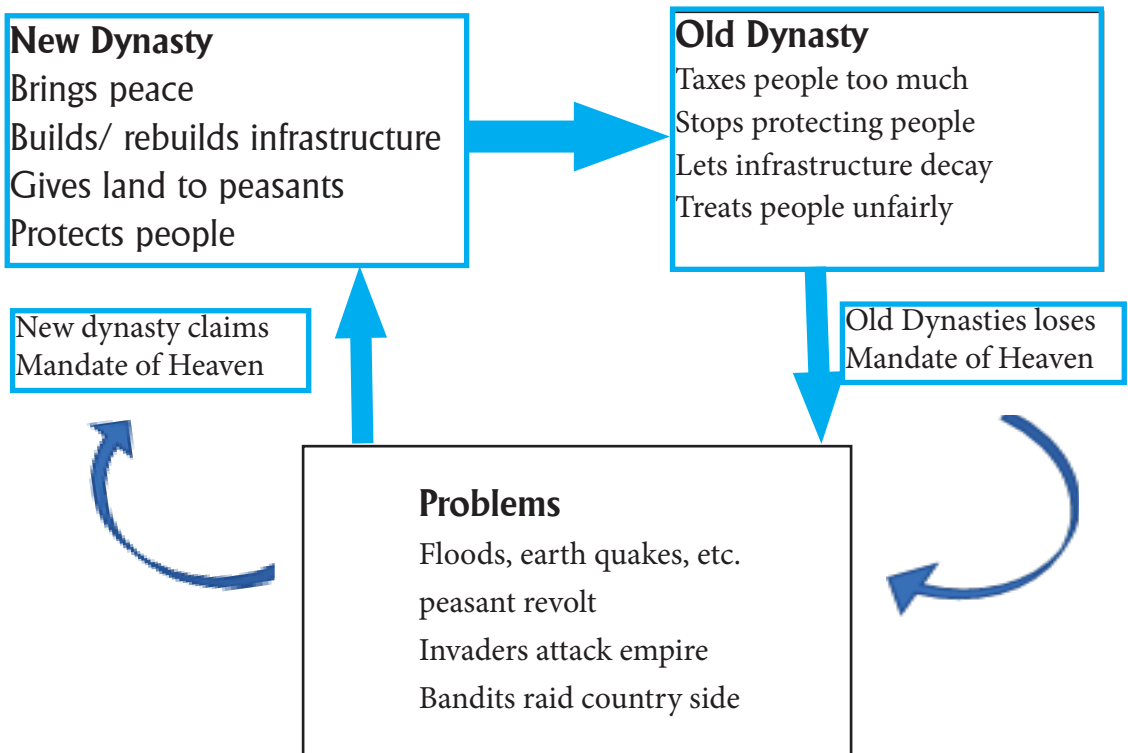


Diagram 4.1. The Dynastic Cycle in Medieval China

After nearly 400 years of divisions, the Sui dynasty (r.581-618) received the “Mandate of Heaven” and reunified north and south China. By 605 A.D, Sui rulers rebuilt the Grand Canal that linked the Yangtze (Huang He) River in south China with the Chang River in north China. For centuries, the canal made grain and other products of the south easily available to support the political and military needs of the north.



Map 4.5 Empire of Medieval China

The Tang Dynasty (618-907 A.D) ruled China for nearly 300 years. The Tang period was an age of prosperity and great cultural accomplishments. The first emperor of the dynasty was Li Yuan (r. 618-626 A.D). His successors conquered territories deep into central Asia and expanded the empire. Tang capital, Chang'an (now Xian), was the largest city in the world. It attracted diplomats, traders, poets, scholars and students from all over Asia and the Mediterranean area. Some of China's great poets like Li Bao or Li Po (701-762) and Du Fu (712-770) wrote during the Tang period. Buddhism had an enormous cultural influence, but followers adopted it to Chinese ways of life. But in the 9th century A.D a revival of Confucianism began.

Tang Emperors strengthened the government by restoring the Han system of uniform government throughout China. They extended the civil service system filled with officials selected on the basis of talent, encouraged education and increased government revenue by redistributing land among peasants. One of these strong Tang rulers was Empress Wu Zhao (r. 690-705 A.D) who became the only female Chinese to declare herself "Son of Heaven".

The Tang Dynasty gradually weakened because of rebellions in 755 and 875-884, loss of territories in central Asia to the Arabs, corruption, draught and famine. The last Tang emperor was overthrown by the the 907 A.D rebellion. A period of chaos entered during which five dynasties struggled for succession.

In 960, the Song Dynasty (r. 960-1279 A.D) reunified China. It was a period of great

achievement. The Song completed the civil service system introduced by the Tang Dynasty, and introduced Neo-Confucianism as a state philosophy. Chinese economy expanded because of improved farming methods and an open border trade policy. More and more people were involved in commerce, learning, and arts. Foreign trade flourished as merchants from India, Persia and Arabia frequented Chinese markets. Song period merchants also travelled to South East Asia to exchange goods for spices and special woods. Song period Chinese inventions include gunpowder, magnetic compass, and movable type of printing. Art, philosophy and literature flourished.

The Song dynasty suffered from frequent attacks by nomadic people from the north. In 1126, it lost northern China to invaders from Manchuria. The Song moved their capital from Kaiteng to Hangzhou in the wealthy lower Yangtze Delta, and the dynasty became known as the Southern Song. For several decades, since the early 13th century, Mongol warriors from the north attacked and eventually conquered northern China. In March 1279, for the first time in the history of China, organized resistance ceased, and Mongol invaders controlled the whole Chinese Empire.

The Mongol leader, Kublai Khan, grandson of Genghis Khan, established the Yuan Dynasty (r. 1279-1368) and ruled China up to 1294. He established the walled city of Khanbaliq (now Beijing) as his capital, and ruled all of China, Tibet and Korea. Mongols formed the upper-level ruling class, while provincial and other lower-level posts were seized by Chinese officials. Kublai Khan welcomed many foreigners to his court including the Venetian trader Marco Polo (1254-1324) in 1275. Marco polo spent 17 years in Kublai Khan's service. Up on his return to Venice in 1292, Marco Polo wrote a vivid account of the wealth and civilization of China which he called Cathay. The Moroccan Muslim traveler, Ibn Battuta (1304-1369) also visited the Yuan court in 1345 as an envoy to the Sultan of Delhi. Under the protection of the Mongols, trade expanded throughout Eurasia. Chinese products, including gunpowder, porcelain, paper, and playing cards moved to Europe.

The Yuan Dynasty began to decline after the death of Kublai Khan in 1294. Heavy taxes, corruption, and natural disasters have led to repeated uprisings. Besides, most Chinese despised the Mongols as "barbarians". In 1368, rebellions drove the Mongols out of China.

In China, a new local dynasty called the Ming (r. 1368-1644) received the "Mandate of Heaven". The Ming ruled China first from Nanjing and later from Beijing. The Ming period was another period of stability and prosperity. Literature and art flourished again. The Ming restored the civil service system and Confucian learning which had declined during the

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Yuan period. Early Ming rulers also carried out several naval expeditions into the coasts of Southeast Asia, India, the Red Sea and East Africa with the goal of promoting trade and collecting tribute.

In 1644, the Manchu people of Manchuria invaded China and established the Qing or Ching Dynasty (r. 1644-1912) which permanently united Manchuria and China. Like the Mongols before them, Manchu rulers were initially confronted with the problem of legitimization that they did not receive the “Mandate of Heaven” because they belonged to the people whom the Chinese regarded as “barbarians”. But soon, Chinese landlords and the educated class accepted the dynasty because the new rulers were strong enough to suppress peasant revolts and encourage Chinese culture. Chinese administration continued much the same way as before, but the Qing government was strong and made the system function better. Although it gradually declined since the mid-19th century because of peasant revolts and continued pressure by Western powers, the Qing dynasty ruled China until 1912.

Activity 4.6

1. What is the dynastic cycle?
2. What was the Mandate of Heaven? What were the symptoms for the loss of the mandate of heaven by a Chinese Dynasty?

4.4. Development of Early Capitalism: 1500-1789

Learning Competencies: After learning this lesson, you will be able to:

- examine the developments that led to the emergence of early capitalist relations;
- appreciate the importance of early capitalist relations to the modern world.

Brainstorming Question

- In what ways does commerce affect urban life in your locality?
- What is its contribution for the development of that particular urban center?

During the period from 1000 A.D to 1500 A.D. capitalist relations were developing, and continued to develop even faster after 1500. Europe`s economy developed during the period. But there was some decline in the 14th century resulting from war and plague. The Hundred Years War (1337-1453) which was fought between England and France interrupted trade and weakened the economies of both nations. In addition, there were peasant

rebellions in most parts of Europe protesting oppression and exploitation. In towns, workers fought the rich merchants who kept them poor and powerless. To add to the miseries of the people, the Black Death killed about a fourth of Europe's population between 1347 and 1352. It was an outbreak of plague, one of the worst epidemic diseases. Severe droughts and floods also brought death, diseases and famine.

However, economic revival began in Europe sometime in the second half of the 15th century. As trade increased and towns grew, a new economic and social classes which consisted of merchants, shopkeepers, bankers, and professionals evolved in the Later Middle Ages in Europe. These people began accumulating capital for further investment. Basically, investment means addition or increase in capital which gave impetus to the creation of modern financial institutions like banks. These institutions in turn encouraged saving. However, other characteristics of a capitalist society such as the legal equality of all citizens did not come in most of Europe until after the French Revolution of 1789.

4.4.1. Development of Towns and Long-Distance Trade

In the period between c. 1000 and c. 1300, towns and cities grew in size and number, and long distance and other trade expanded. Capitalist relations developed most quickly in urban centers and in connection with the long-distance trade conducted by the merchants of these urban centers. The smallest towns had between 500-2000 inhabitants. Larger urban centers had between 2000-10,000 people, while great cities had between 20,000 and 30,000 inhabitants. Some great cities like Venice in Italy and Paris in France probably had a population of 100, 000.

Towns and cities were centers of different economic activities. All of them provided a market for the sale of goods. The countryside sold food to the towns and the towns sold manufactured goods to the countryside. The merchants of bigger urban centers also engaged in long distance trade across state frontiers and even outside Europe to the Muslim lands of the Mediterranean. Towns and cities were also the centers of manufactories, conducted in small craft workshops. In the bigger urban centers, merchants organized into merchant guilds and sold their products in distant markets. The craft workers were dominated by these merchant capitalists and many of the craft workers were wage workers. Some towns and cities have developed famous industrial specialties like the luxury woolen cloth of Flanders in Belgium.

Towns and cities were also the centers of local administration by feudal lords and royal admiration by kings. In addition to this, urban centers were religious and cultural centers.

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Archbishops and bishops always conducted their church administration from a city. Some towns and cities had famous churches and monasteries and were centers of pilgrimage. In Medieval period, universities were located in towns and cities. As money economy increased in Europe, banks appeared in some Italian cities. Some rich merchants lent money at interest and, through their agents all over Europe, they helped to finance trade.

As towns and cities became richer, the bigger towns gained the right to self-administration by their own officials. This right was gained by payment to a feudal lord or bishop or king, and sometimes by hard struggle. The greatest cities like Venice in Italy became completely independent city republics. In Germany important cities were “free cities” under the German Emperor and were able to manage their own affairs with almost no outside control. There was no serfdom in towns and cities. “City air is free air” was a German saying at the time.

Towns and cities were mostly surrounded by walls for defense and for collecting taxes at the gates. Their administration was controlled by the richest citizens (bourgeoisie), usually merchants. During the late “Middle Ages”, the bourgeoisie were growing in number and wealth, but they were not as rich or as politically and socially powerful as the big nobles. The richest merchants and the greatest cities engaged in long distance trade. Trade in expensive or luxury goods was the most profitable of all. Italian cities, above all Venice and Genoa, traded in eastern Mediterranean ports and brought back silk, spices and other valuable commodities from the Middle East and beyond to Europe for sale.

4.5. Age of Explorations and Inception of Globalization

Learning Competencies: After learning this lesson, you will be able to:

- examine the consequences of European explorations and discoveries;
- appreciate the adventures of European explorers.

Brainstorming Question

- Can you mention the names of some of the leading explorers of the late 15th century?

In the 15th century, Western Europe entered the era known as the Age of Exploration which lasted through the early 17th century. It was a period during which Europe began exploring new areas of the world by sea in search of new trading routes, wealth, and knowledge. In the 15th century, there was high demand in Europe for goods originating from the east such as jewels, porcelain, silk, and cinnamon, cloves, pepper and other spices. But Ottoman Turks, who controlled all the land and sea routes charged higher prices on these goods. Thus, the major trading nations of the period particularly Portugal and Spain wanted to bypass the Ottomans and Arabs who had controlled the routes.

There were other additional factors that motivated European sailors to explore new areas. One of such factors is that the tales and strange, exciting stories about distant places in the east increased the curiosity of Europeans about fabulous wealth of the east. The Venetian Marco Polo had told strange, exciting stories about how he had traveled to distant lands in Asia and had become rich. There was also the “legend about Prester John of Indies”, a rich Christian king who ruled somewhere in Asia or Africa, which has disseminated across Europe since the crusades.

The other more important factor was the development of more efficient wind driven sailing ships and availability of navigation instruments like the compass, the quadrant and astrolabe that made long distance voyages across oceans possible for European seamen. The new knowledge that the winds of the globe seasonally blow in a regular pattern across the oceans of the world also made regular oceanic voyages possible.

The last, but not least, factor for the development of European exploration during the 15th and 16th centuries, was the encouragement provided by the Portuguese prince, Henry the Navigator (r. 1394-1460). He wanted to expand Portugal’s trade along the African coast. He also hoped to find the source of gold that Islamic traders had been carrying north from West Africa across the Sahara Desert for hundreds of years. Henry devoted himself to training and equipping explorers. He brought the ablest sea captains, mapmakers, astronomers, and mathematicians that he could find. He helped to build better ships. Prince Henry also opened a school in Southern Portugal for the leaders of his many expeditions.

During the first half of the 15th century, Portuguese sailors set foot and occupied West African islands and eventually reached the southern tip of Africa which they named the Cape of Good Hope. In 1497- 98, Vasco da Gama sailed to India round the Cape and returned back. He opened the “Cape route” round Africa and across the Indian Ocean to the East.

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Spain was another sea power and trading state next to Portugal. Spanish fleets conquered several North African coastal towns and islands. Spain also dreamed of finding new trade routes to the Far East. Christopher Columbus, an Italian in the service of the Spanish monarchy, made his first journey in 1492. He was trying to sail round the world to reach India, China and the Far East. He did not know that the American continents were across his route. On his first and later voyages, Columbus had in fact reached not the East as he thought, but the West Indies (Caribbean islands) and coastal areas of main land of the American continents. Other Spanish voyages soon confirmed that a new continent had been discovered by Columbus. His journeys opened the door for the Spanish conquest of the Americas. In the early 16th century, Spanish adventurers such as Hernan Cortes and Francisco Pizarro destroyed the Aztecs of Mexico, the Incas of Peru, and other indigenous peoples of the Americas. By the end of the Age of Exploration in the 17th century, Spanish America in the “New World” extended from what are now Southwestern United States to the southernmost reaches of Chile and Argentina. Encouraged by the exploration by the Portuguese Captain Cabral in 1500, Portugal established its colony of Brazil in South America.



Map 4.6 European voyages of explorations and discoveries

In 1519-22, Ferdinand Magellan first sailed round the world for Spain. At the head of 241 men and a fleet of 5 ships, Magellan sailed across the Atlantic Ocean to the coast of Brazil. He and his crew continued the voyage through a passage to the Pacific a passage known ever since as the Strait of Magellan. Magellan named the ocean Pacific, across which he and his crew sailed, and then reached the Philippines where Magellan was killed in April 1521. The Victoria, one of the five ships, with the surviving members of the crew, finally reached Spain on Sept 6, 1522 nearly 3 years after the voyage had begun.

The Spanish and Portuguese led the voyages of exploration in the 15th and 16th centuries. The Dutch, the French and the British took the lead in the 17th and 18th centuries. Great Britain and France began to explore new trade routes and lands across the ocean. In 1497, John Cabot, an Italian explorer working for the English, reached what is believed to be the coast of Newfoundland. A number of French and English explorers followed, including Giovanni da Verrazano, who discovered the entrance to the Hudson River in 1524, and Henry Hudson, who mapped the island of Manhattan first in 1609.

In the 17th century, the French, Dutch and British rivaled for dominance in the New World. England established the first permanent colony in North America at Jamestown in 1607. Samuel du Champlain founded Quebec City in 1608 for France, and Holland established a trading outpost in New Amsterdam (now New York City) in 1624.

The Spanish and Portuguese empires and British colonies in the New World were basically “settlement colonies”. By the early 17th century, permanent settlements and colonies were created in the New World. In Brazil, Caribbean Islands and part of North America, plantation colonies were also established by European settlers, and worked by slave labour. World trade grew rapidly, which led to a “Commercial Revolution” that brought great changes.

Portugal was more interested in developing a network of profitable trading posts in Africa and Asia than in colonizing the New World. In the 16th century, they established trading posts in Asia, and controlled most of the profitable trade in the Far East. However, in 1580 Portugal was annexed by Spain for about sixty years. Thus, Portuguese colonies, except Macao and Goa, were taken over by other European nations particularly the ambitious Dutch. The Dutch also controlled the Dutch East Indies (now Indonesia), while the British East India Company controlled most of the trade in India. British control over India was nearly complete by 1763. The French also had a few trading posts in India. This created a network of communication and trade, therefore, largely ending the need to search for new routes.

But it is important to note that exploration did not cease entirely at this time. Eastern Australia was not officially claimed for Britain by Captain James Cook until 1770, and much of the Arctic and Antarctic were not explored until the 20th century. Much of the interior of Africa was also unexplored by Westerners until the late 19th century and early 20th century.

The age of explorations had tremendous importance that significantly transformed the world. Methods of navigation and mapping improved. Initially, navigators had used traditional charts, which were based on coastlines and ports of call, keeping sailors close to

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shore. The Spanish and Portuguese explorers who journeyed into unknown places created the world's first sailing maps, delineating not just the geography of the lands they found but also the seaward routes and ocean currents that led them there. As technology advanced and known territory expanded, maps and mapmaking became more and more sophisticated. The Age of Exploration also extended geographic knowledge. More and more people began to see and study about various areas around the world.

The explorations also resulted in what is today called “Columbian Exchange”. There started an exchange of plants and animals between the Old and the New Worlds. For instance, maize, potatoes, sweet potatoes, cassava, tomatoes, pumpkins, chili peppers, cacao, peanut and pineapple were introduced to the Old World only after European conquest of the Americas. In return, Europeans introduced wheat, grapes, banana, sugar cane, coffee; and domestic animals like horse, donkeys, cattle, pig, goats, and chickens to the New World. Likewise, Europeans had never seen turkeys, llamas, or squirrels before setting foot in the Americas. The two worlds also exchanged diseases like measles and small pox of Europeans that decimated Native Americans, or venereal syphilis from the New World that became epidemic in 15th and 16th century Europe. The Columbian Exchange had two important effects, such as population increase resulting from the transfer of food crops from continent to continent, and migration of millions of Europeans into the New World.

Activities 4.7

1. What were the major features of Early Capitalism?
2. Explain briefly the important roles that towns and cities played in the development of capitalist relations.
3. What two technological advancements aided the exploration of the New World?
4. Which two countries led European exploration during the Age of Discovery during the 16th century?

4.6. The Renaissance

Learning Competencies: After learning this lesson, you will be able to:

- relate the ideals of the Renaissance to today's world thinking;
- value the major achievements of the period of the Renaissance;
- identify the prominent personalities of the Renaissance period.

Brainstorming Question

- What do you understand by the term ‘renaissance’?

A new interest in learning about the classical civilizations of Greece and Rome developed in the city states of Italy in the 1400s. This led to a period of great intellectual and artistic creativity, known as the Renaissance meaning “rebirth” of classical culture. The Renaissance is often considered as one of the great turning points in the history of Western civilization.

The Renaissance began in Italy in part because of its strategic location on the Mediterranean Sea. As trade between Asia and Europe increased, the cities of Italy emerged as centers of banking, commerce and handicrafts. Genoa, Pisa, and Venice became important centers of Mediterranean trade. As home to the Popes, Rome collected revenues from throughout Europe. The city states of Milan, Florence, and Siena grew wealthy from banking, farming, and making goods. Italian city-states also flourished because no single ruler, as in France, had united the peninsula and crushed their independence.

The Renaissance emerged in Italy, also because Italy was the center of classical civilization. Scholars were as impressed by the remains of ancient civilizations as the achievements of pre-Christian artists and thinkers. Like the ancient Greeks, Renaissance thinkers believed in the power of human reason to explain the world. They looked at man as the focus of all things. Humanists placed great emphasis on the dignity, worth, and uniqueness of each person.

During the Renaissance, wealthy Italian merchants and nobles acted as patrons supporting artists, writers and scholars. Secularism increased as people began to show a greater interest in this world than in the life after death. People used observation and experience to explain the world, rather than simply relying on traditional Church teachings.

Renaissance artists, architects, scholars, writers, and scientists created a legacy of achievement that still influences us today. First, we will look at the artistic impact, mainly on painting and sculpture. Before the Renaissance, art in Italy was greatly influenced by Byzantine styles. Religious paintings were highly decorative, often with gold and jewels, but they appeared flat and lifelike. Figures often floated in space without shadows. The size of a figure was based on its importance, not where it was placed in the picture. In the 1300s, the painter Giotto (1267- 1337) had already astonished Italians by painting in an entirely new style, using scenes with figures in not lifelike space. Giotto’s figures were given depth by realistic shading, and showed emotions and gestures. During the Renaissance, each generation of

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Italian artists made improvements to make their paintings more realistic. Their challenge was to show three-dimensional space on a two-dimensional surface. Masaccio (1401-1428) and other artists also introduced shadows and other realistic effects.

Italian painting reached its peak during the “High Renaissance” with the paintings of Leonardo da Vinci, Michelangelo and Raphael. Leonardo Da Vinci (1452- 1519) was a sculptor and inventor as well as the painter of such works as the Mona Lisa and The Last Supper. Da Vinci discovered how to use shadows and blurred lines, especially on the eyes and mouth, to make his subjects appear incredibly lifelike. Da Vinci also had one of the best scientific minds of his time that he dissected human corpses in order to understand human anatomy. His notebooks include designs for a parachute and machine gun. Michelangelo (1475-1564) was a Florentine artist. His major sculptures, such as David, Moses, and the Pieta, were startlingly realistic, just like the paintings of the time. Each sculpture was carved from a single slab of marble. His giant mural painting of Bible scenes on the ceiling of the Sistine Chapel in Rome is considered one of the greatest works of art of all time. Michelangelo’s sculptures and paintings equally glorified the human form.

Renaissance architects studied the ruins of buildings from ancient Rome to develop a new Renaissance style. They abandoned the pointed arches and ornamentation of the Middle Ages. They used the columns and circular arches of ancient architecture for a simpler classical style. In early Renaissance Florence, citizens built a large cathedral but did not know how to complete its giant roof. They held a competition among architects. Filippo Brunelleschi, who had studied Roman buildings, was chosen as the winner. He developed a dome that created an immense interior space. At the time, the cathedral in Florence was the largest church in the world. These accomplishments in art demonstrated the Renaissance fascination with this world rather than the next, as well as the technical achievements possible from the application of reason.

The period of the renaissance had remarkable impact on intellectual life such as learning and literature. Renaissance humanists studied classical Roman and Greek literature, poetry and philosophy. The Italian scholar Petrarch, the “Father of Humanism,” collected and studied ancient texts. New methods of criticizing texts led some, like Erasmus, to question the Church. Other Renaissance authors wrote on secular (non-religious) subjects. Renaissance writers described the dignity of man, celebrated the pleasures of the senses and instructed nobles in how to behave at a prince’s court. Many writers, like Boccaccio, wrote in the vernacular (local) language instead of Latin. As the Renaissance spread, writers such as Rabelais in France,

William Shakespeare in England, and Cervantes in Spain completed works in their own native languages.

The Renaissance spirit of inquiry also led to important discoveries in science. The Church taught that the Earth was the center of the universe. Nicholas Copernicus (1473 -1453), a Polish scientist, took careful measurements that led him to conclude that the Earth orbited the sun. Galileo Galilei (1564-1642), a famous Italian scientist, laid the foundation for modern physics. His observations with one of the first telescopes strengthened his belief in Copernicus' theory.

Johann Gutenberg developed a printing press with movable type in Germany around 1450. Gutenberg created individual letters of metal, which were held together in a frame. The invention of movable type, along with the use of a special press and oil-based inks, allowed the mass production of printed books for the first time. This encouraged the spread of new ideas. More people also began to learn to read.

The renaissance also had far-reaching political impacts. Niccolo Machiavelli was a courtier and politician in the city state of Florence. His book, *The Prince*, was a guidebook in how to secure and maintain political power. Machiavelli argued that the most successful rulers were not those who acted according to laws or conscience, but those who were willing to do whatever was necessary to hold power: "the end justifies the means."

The wealth of the Italian city-states, the weakening of the Church and the reasoning of writers like Machiavelli contributed to the Renaissance concept of "reason of state." Rulers justified taking whatever measures they needed to strengthen their state in order to survive. They collected taxes and raised armies, often by hiring professional soldiers. They also exchanged ambassadors creating modern diplomacy. Rulers in larger states like France soon copied these practices.

No less was the contribution that this period made in economic life. People strove to improve their material conditions, while the wealthy accumulated more luxury goods. This encouraged an increase in trade, a greater variety of products (especially clothes, foods, wine and furnishings) and the growth of cities.

Activity 4.8

1. Describe the conditions which contributed to the birth of the Renaissance in Italy.
2. What was the main inspiration for Renaissance thought?

4.7. The Reformation

Learning Competencies: After learning this lesson, you will be able to:

- relate the ideals of the Reformation to today's world thinking;
- examine the significance of the Reformation for the development of early capitalism;
- appreciate the achievements of the Reformation.

Brainstorming Questions

- What is your previous information about Marthin Luther?
- What is your understanding about Protestantism?

The Reformation was a religious revolt that started in 1517, against the Roman Catholic Church. There were multiple causes for the Reformation. The spirit of inquiry of the Renaissance, as well as knowledge of the widespread corruption of the Church, led to new challenges to the Pope's authority. There were also oppositions against church taxes and church tax exemptions. Some educated people who were influenced by the Renaissance ideas, doubted church authority and church teachings on astronomy, history and Bible interpretation. There were also criticisms against some church practices, such as worldliness and nepotism which seemed unworthy of church leaders. People like Erasmus (1466-1536) in Holland and Sir Thomas Moore (1478-1535) in England sought reform within the Catholic Church, but Church leaders were slow to respond.

In 1517, protests against Catholic church abuses transformed into a full-scale revolt. The leader of the reformation movement was a German, Martin Luther (1483-1546). Luther was educated and entered a Catholic monastic order. He assumed professorship in theological studies at the University of Wittenberg. Luther condemned the sale of indulgences by the Catholic Church; that is, accepting money for church pardons, without requiring true repentance.

In the same year, Luther posted on the door of the church at Wittenberg a statement of his

religious beliefs, the 95 Theses, which aroused tremendous popular support. Luther denied the Pope's supremacy and proclaimed that the Bible is the final authority. He criticized a number of Catholic practices. He also developed the doctrine of justification by faith; that is, only through faith in God could a person be saved and go to Heaven.

Therefore, in 1521, Luther was excommunicated by the Pope and faced punishment from Charles V, the Holy Roman Emperor (r. 1519-1556). Luther responded to the Pope's condemnation by establishing the Lutheran Church. He translated the New Testament into German and wrote a number of pamphlets to persuade others. He urged each individual to read and understand the Bible.

The reformers became known as Protestants, and their new religion Lutheranism. Many German princes adopted Protestantism and gave protection to Luther. They also used this as an opportunity to seize Church lands and close monasteries. When German peasants rebelled in 1524-1525, Luther sided with the princes. He had criticized the Pope, but he supported secular authority.

Lutheranism soon expanded to Scandinavian countries such as Norway, Sweden, and Denmark, and became an official state religion. This was completed by the end of the 16th century. Other reformers also helped spread Lutheranism to several other countries. The French religious reformer, John Calvin (1509-1564), became a leading protestant spokesperson in Geneva (Switzerland). He taught the doctrine of predestination; that is, only those "elected" beforehand by God would achieve salvation. The Calvinists encouraged hard work and a strict moral code.

Calvinism spread rapidly; and became the Swiss Reformist Church in Switzerland, and the Dutch Reformed Church in Holland. In England, in 1534, King Henry VIII (r.1509-1547), induced the Parliament to pass the "Act of Supremacy" which instituted an independent Anglican Church of England with the monarch being the head of the church in England. Protestantism showed great advance in the afterwards. Queen Elizabeth I (r. 1558-1603) established a moderate form of Protestantism known as Anglicanism. But the Puritans opposed Anglicanism because it was episcopal (governed by bishops). The puritans were the English people who followed Calvinism. They preferred the Presbyterian type of church government. As a result, Catholicism was officially banned in England.

In Scotland, Calvinism was introduced by another religious reformist, John Knox (1505-1572), and in 1560 became the official state religion called the Presbyterian Church. Prot-

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estants also populated Northern Ireland and conflict started between Catholics and Protestants there. Irish Protestants were sometimes referred to as Ulster. In France Calvinism became the faith of small influential group called Huguenots.

The Catholic Church's Counter Reformation

As Protestantism swept across many parts of Europe, the Catholic Church reacted by making limited reforms and reducing its earlier abuses. This movement is known as the Catholic Counter Reformation. At the Council of Trent (1545-1563), the Church redefined Catholic beliefs and ended the sale of indulgences so as to stop the spread of Protestantism. The Church also banned Protestant books and established the Inquisition, a court whose purpose was to punish heretics – those who denied Catholic Church teachings. It was used by church officials to end heresy by force. Trials were held to examine, often by torture, those who denied or opposed the teachings of the Catholic Church. Part and parcel of the Counter Reformation was a movement known as the Society of Jesus, which began in 1534 by a former Spanish knight, Ignatius of Loyola (1491-1556). The Jesuits were dedicated to defend and spread the Catholic faith all over the world. Missionaries brought new peoples to Catholicism. Sisterly Catholic orders such as Dominicans, Franciscans, Jesuits and members of other orders worked among the inhabitants of Africa, Asia, and the Americas.

The Historical Significance of the Reformation

As a result of the 16th century religious reformation, Europe was divided into the Catholic south and the Protestant north. France, Italy, Spain and Southern Germany remained Catholic. Northern Germany, Holland, and Scandinavian countries became Protestant.

At first, England remained Catholic. However, when the Pope refused Henry VIII's demand for a divorce from his Spanish wife, Henry broke with the Catholic Church and turned to Protestantism. Henry closed English monasteries, seized all church lands, and declared himself the head of the English Church in the Act of Supremacy (1534).

The Wars between Catholics and Protestants began in the 1520s and lasted for more than a century. Under the leadership of the Pope and with the support of the Holy Roman Emperor, Catholics checked the further spread of Protestantism and even won some areas back to Catholicism. Catholic and Protestant rulers tried to ensure that their subjects were all of one faith through the persecution of religious minorities like the Jews. During the Thirty Years War (1618-1648) of religion and conquest among European nations, one-third of the German population was killed.

The Reformation tended to strengthen the power of secular rulers. In Protestant countries, people no longer had allegiance to the Pope: the secular ruler became the highest authority. In Catholic countries, the Church gave more power to secular rulers to help fight Protestantism. Queen Elizabeth I of England was a good example of a strong secular ruler. She won the loyalty and affection of her subjects, and maintained a moderate form of Protestantism and defended England from attacks by Catholic Spain.



Figure 4.3 Elizabeth I

The Reformation even affected art as different styles of art emerged in Catholic and Protestant countries. Catholic art glorified Jesus, Mary and the Saints. Many Protestants felt it was wrong to depict God. They specialized in landscapes or “still life” scenes. By creating art about secular subjects, Reformation artists could glorify God by portraying the natural beauty of God’s creation.

The weakening of Papal authority may also have stimulated economic growth in Northern Europe, where the Church no longer collected taxes. Religious wars resulted in widespread destruction, but also stimulated economies by creating a need for new goods. Some of the protestant attitudes like economical living and wise use of material things may also have contributed to the growth of industry and commerce in Western Europe and elsewhere during the 18th and 19th centuries.

4.8. The Scientific Revolution and the Enlightenment

Scientific Revolution

The term ‘scientific revolution’ refers to a period stretching roughly from 1500 to 1700. This was the period when what we call modern science began to take shape. The Scientific

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Revolution was a new way of thinking about the natural world based up on careful observation, experimentation and scientific reasoning to gather knowledge and draw conclusions about the physical world. Improvements in technology began to undermine many longheld theories.

An early challenge to accepted scientific thinking came in the field of astronomy. In 1543, a Polish cleric and astronomer named Nicholas Copernicus challenged the earlier Ptolemaic (Greek) geocentric theory about the movements of the sun, the moon and planets. After studying planetary movements for more than 25 years, Copernicus formulated a new theory called heliocentric or sun-centered theory. He reasoned that indeed the stars, the earth and other planets revolved around the sun. But his work was banned by the Catholic Church. In 1610 an Italian astronomer named Galileo Galilei, using a new, improved telescope, discovered four moons in orbit around Jupiter, thereby definitively showing that the Earth was not the center of all motion in the universe. But because his findings went against both the Catholic and Protestant church teachings and authority, in 1633, Galileo stood before the court in Rome. At his trial, he was found guilty and was confined to his home.

Later, the great English scientist Isaac Newton formulated a single theory of motion. Newton studied mathematics and physics at Cambridge University. He was 26 years old when he discovered that the same force ruled motion of the planets and all matter on earth and in space. This was his law of universal gravitation. According to this law, every object in the universe attracts every other object. The degree of attraction depends on the mass of the objects and the distance between them.

Careful observation and the use of the scientific method eventually became important in many different fields. Scientists developed new tools and instruments to make the precise observations that the scientific method demanded. The first microscope was invented by a Dutch maker of eyeglasses, Zacharias Janssen in 1590. In the 1670s, a Dutch amateur scientist named Anton van Leeuwenhoek used a microscope to examine red blood cells for the first time. In 1643, one of Galileo's students, Evangelista Torricelli, developed the first mercury barometer, a tool for measuring atmospheric pressure and predicting weather. In 1714, the German physicist Gabriel Fahrenheit made the first thermometer to use mercury in glass. Fahrenheit's thermometer showed water freezing at 32°. A Swedish astronomer, Anders Celsius, created another scale for the mercury thermometer in 1742. Celsius's scale showed freezing at 0°.

Great advances were also made in the study of medicine, human body and chemistry. A

Flemish physician named Andreas Vesalius dissected human corpses and published his observations in his book: *On the Structure of the Human Body* (1543), which was filled with detailed drawings of human organs, bones, and muscle. In the late 1700s, British physician Edward Jenner introduced a vaccine to prevent smallpox. Jenner used cowpox to produce the world's first vaccination.

Robert Boyle pioneered the use of the scientific method in chemistry. He is considered the founder of modern chemistry. Boyle proposed that matter was made up of smaller primary particles that joined together in different ways. Boyle's most famous contribution to chemistry is Boyle's law. This law explains how the volume, temperature, and pressure of gas affect each other.

The Enlightenment

The breakthroughs in science mentioned above soon moved into other fields of life. Philosophers and scholars across Europe and colonial North America began to reevaluate long-held beliefs about the human condition, most notably the rights and liberties of ordinary citizens. They sought new insight into the underlying beliefs regarding government, religion, economics, and education. Their efforts spurred a new intellectual movement known as the Enlightenment that stressed reason and thought and the power of individuals to solve problems. It was also known as the Age of Reason. The movement reached its height in the mid-1700s and brought great change to many aspects of Western civilization.

France was the center of this 18th century intellectual movement because France had become the intellectual and cultural center of Europe. The social critics of this period in France were known as **philosophes**, the French word for philosophers. They were journalists and propagandists as much as true philosophers. The philosophes believed that people could apply reason to all aspects of life, just as Isaac Newton had applied reason to science. Five concepts formed the core of their beliefs:

1. Reason -- Enlightened thinkers believed truth could be discovered through reason or logical thinking.
2. Nature -- The philosophes believed that what was natural was good and reasonable.
3. Happiness -- The philosophes rejected the medieval notion that people should find joy in the hereafter and urged people to seek well-being on earth.
4. Progress -- The philosophes stressed that society and humankind could improve.
5. Liberty -- The philosophes called for the liberties that the English people had won in their Glorious Revolution (1688) and Bill of Rights (1689).

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Perhaps the most influential figure of the Enlightenment was John Locke (1632-1704), an English philosopher. Charles de Montesquieu (1689-1755), Denis Diderot (1717-1784), Jean Jacques Rousseau (1712-1778) and Francois Marie Arouet, in his pen name Voltaire (1694-1778) were some of the philosophers of France.

Thinker	Idea	Impact
Locke	Natural rights– life, liberty, property	Fundamental to U.S. Declaration of Independence
Montesquieu	Separation of powers	France, United States, and Latin American nations used separation of powers in new constitutions
Voltaire	Freedom of thought and expression	Guaranteed in U.S. Bill of Rights and French Declaration of the Rights of Man and Citizen; European monarchs reduced or eliminated censorship
	Religious freedom	Guaranteed in U.S. Bill of Rights and French Declaration of the Rights of Man and Citizen; European monarchs reduced persecution
Beccaria	Abolishment of torture	Guaranteed in U.S. Bill of Rights; torture outlawed or reduced in nations of Europe and the Americas
Wollstonecraft	Women's equality	Women's rights groups form in Europe and North America

Table 4.1. Major philosophers, their Ideas and Impacts

NB: With the help of your teacher, read more about the brilliant works of the philosophers of the period who eventually changed the political landscape in numerous societies. Discuss about what you have read in the class.

Activity 4.9

1. Analyze the reasons for the beginning of Protestant revolt in Europe?
2. What were the reactions of the Catholic Church?
3. What was the Inquisition?
4. Mention some of the impacts of the Scientific Revolution.

Unit Summary

The declining West Roman Empire finally collapsed in 476 A.D when Rome was conquered by the Germanic tribes. The huge West Roman Empire was divided into many small Germanic kingdoms. Much of classical literature, architecture, painting and sculpture have declined. The Roman Christian church remained as the sole institution that provided centralized leadership.

By contrast, despite invasions and attacks, the East Roman (Byzantine) Empire continued for another nearly one thousand years. The Byzantine Empire reached its greatest size and power under Justinian I (527-565 A.D). The Byzantines were adherents of Greek Orthodox Christianity. They preserved ancient Greek literature and philosophy as well as Roman governmental and legal traditions. The invasion of Byzantine territory including the Holy Land by Seljuk Turks during the 11th century eventually led to the long series of wars known as crusades. After a long period of decline, the Byzantine Empire collapsed in 1454 when its capital, Constantinople, was controlled by the ever-expanding Ottoman Turks.

Though politically divided and feudal in its economy, in Western Europe eventually, Greco-Roman, Germanic and Christian traditions slowly blended creating a new civilization known as medieval civilization. Much of Europe was covered by the manorial system. Kings and great lords gave land called manor (fief) to vassals in return for military service. Peasants, most of whom were tenants, cultivated and lived on the manorial lands (fiefs or estates of lords). The manorial system began to decline when trade and towns revived beginning from the 11th century. In towns and cities merchant and craft guilds emerged. Town life encouraged a greater interest in art and learning. This was important for the development of capitalist relations during the late medieval period.

The 7th century was also marked by the rise and expansion of Muslim Arabs and Islamic religion. Within a period of one hundred years Muslim Arabs established a huge empire linking Asia, Africa and Europe. Damascus in Syria and Baghdad in Iraq were successive capitals of the Umayyad (661-750) and Abbasid (750-1270) caliphates. Islamic civilization had its own typical characteristics. But Muslim Arabs also borrowed freely from the cultures of earlier civilizations and the peoples with whom they came into contacts.

During the late medieval period, the Ottomans from central Asia expanded westwards and established their own empire centered in Istanbul following the collapse of the Byzantine Empire. The Ottomans became powerful and founded their own version of Islamic civilization. They became powerful, closed the routes leading to the Far East and, as a result, forced West Europeans to find new sea routes in order to reach there.

In the Far East, several dynasties ruled imperial China. Chinese dynasties rose to power, and achieved economic and cultural prosperity under the Mandate of Heaven. The loss of the Mandate of Heaven led to the downfall of several Chinese dynasties. The Tang and Song Dynasties were particularly strong periods during which China was in its golden age.

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As feudal economies deteriorated in Europe, capitalist relationships developed, particularly since the middle of the 14th century. The rise of towns and cities; the growth of business, guild system, craft production and long-distance trade, and the progress in technology were very important in the development of capitalism within the womb of feudalism. Renaissance ideas, exploration of distant places and the consequent embellishment of west European colonies led to the development of global trade and commerce out of which Europe could prosper much.

Review Questions

I. Describe the Following Terms and Concepts

- | | | | |
|------------------|-----------|---------------|----------|
| ◆ Chivalry | ◆ Shiite | ◆ Janissaries | ◆ Manor |
| ◆ Demesne | ◆ Sunnite | ◆ Timars | ◆ Vassal |
| ◆ Justinian code | ◆ Khari- | ◆ Caliphate | |

II. Choose the Correct Answer for Each of the following Questions

- Which one of the following languages did not emerge from Latin?
A. English B. French C. Italian D. Spanish
- Empress Theodora was.....
A. Roman governor of Egypt C. A famous saint of Hagia Sophia
B. Justinian's wife, advisor and co-ruler D. Wife of the last West Roman Emperor
- The Frankish king who briefly reunited most of the former West Roman Empire was:
A. Charlemagne B. Charles Martel C. Pope Leo III D. Alexius I
- Kings, great lords and lesser lords were tied together in medieval period Europe through the system known as:
A. Coloni B. vassalage C. Chivalry D. Manorialism
- The inhabitants of Medina who invited Muhammad the Prophet to their town were known as:
A. Uma B. Sahaba C. Ansar D. Muhajirun
- The strong hold of Shi'a ism today is:
A. Iran B. Egypt C. Libya D. Saudi Arabia
- As fiefs were to medieval Europe, so were ----- to Ottoman Turks.
A. Demesne B. Coloni C. timars D. manors
- Which one of the following developments in late Medieval Europe was/were important for the emergence of capitalism?
A. The use of water and wind power C. Expansion of long-distance trade
B. Growth and expansion of towns and cities D. All

UNIT FIVE

PEOPLES AND STATES OF AFRICA TO 1500

Introduction

Archaeological studies and findings conducted in different parts of Africa confirmed the continent as the cradle of man. Africa is, among others, one of the centres of culture and civilization of the ancient and medieval world. Elsewhere in Africa, peoples, kingdoms, and empires contributed a lot to the rest of the world in the areas of cultural exchange, technological and scientific advancements, art, and literature. In this unit we will be looking into the diverse language super families that the people of Africa speak, the major peoples that developed states, kingdoms and empires, commercial transactions, and early contacts of the continent with the outside world.

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

- Identify the major language groups and their distribution in Africa;
- Analyze the kind of relationships that existed among the different states and kingdoms of Africa;
- Examine the social origin of the slave trade in Africa.

5.1. Ancient and Medieval African States

5.1.1. African Languages: Classification and Distribution.

Learning Competencies: After learning this lesson, you will be able to:

- ◆ recognize the linguistic diversity of the people of Africa;
- ◆ locate the geography of the language super families in Africa;
- ◆ appreciate the linguistic diversity of the people of Africa.

Brainstorming Questions

- How many languages do you think Nigerians speak?
- Which language super family do you think has the largest number of speakers in Africa?

Africa is a massive continent that comprises all sorts of topographies and its people speak a variety of languages. The linguistic diversity of Africa is striking. The number of languages spoken as a first language ranges from between 1,000 and 2,000. This means that perhaps about one-third of the world's languages can be found in Africa alone. At least 75 of these languages are spoken by a million people or more. Nigeria itself has around 500 languages, making it one of the most linguistically diverse countries in the world.

There might be a few thousand languages spoken natively in Africa, but most of them fall neatly into just a few categories. Language scholars classify the languages of Africa into four different families, or phyla: the Niger-Congo languages, the Afro-Asiatic languages, the Nilo-Saharan languages, and the Khoisan languages.

The Niger-Congo Languages of Africa: -The Niger-Congo languages make up the largest language family in Africa. They are found across a wide area of the continent, mostly in the western, central, and southeastern regions. They are further sub-divided into the Bantu and the non-Bantu languages depending mostly on their geography, with the Bantu tongues found more toward the southern part of the Niger-Congo linguistic territory.

One of the Niger-Congo languages of Africa you might recognize most is Swahili, whose different dialects are spoken by about 16 million people natively and 82 million as a second language. It was influenced heavily by Arabic due in no small part to the history of trade between Africa and people from Arab lands. It is sometimes considered the lingua franca of the African Great Lakes region because it is so widely used and taught, among others, in schools in places like Tanzania, Uganda, the Democratic Republic of the Congo and Kenya.

Other Niger-Congo languages with populations of speakers in the millions include Yoruba (mostly in Nigeria), Kirundi (in Burundi), Lingala (in the Congo), Sesotho (in Lesotho and parts of southern Africa) and Shona (in Zimbabwe). South Africa recognizes 9 Bantu languages - Xhosa, Ndebele, Zulu, Tswana, Swati, Sotho, Southern Sotho, Venda and Tsonga.

The Afro-Asiatic Languages of Africa: -The next biggest language family is the Afro-Asiatic language group, which includes between 200 and 300 languages. The most widely spoken of these by far is Arabic, which is estimated to have more than 150 million speakers, most of which are concentrated in northern African countries like Tunisia, Egypt, Morocco, Algeria, Chad and Sudan. The Afro-Asiatic family includes languages like Somali, Amharic and Afan Oromoin Ethiopia and the Horn, Berber in North Africa, and Hausa in West Africa.

The Nilo-Saharan Languages of Africa: -There are around 80 languages in the Nilo-Saharan family. These languages are spread throughout parts of central, eastern and northeastern Africa, including places like Chad, Uganda, Tanzania and Kenya. Examples of Nilo-Saharan languages include Lugbara in Uganda, Zarma in Niger and Dholuo in Kenya.

The Khoisan Languages of Africa: -The 40 to 70 languages in the Khoisan super language family include tongues that are mostly located in southern Africa - namely parts of Botswana, Namibia, South Africa and Angola. The Hadza language of Tanzania and the Naro language of Botswana are also belong to the Khoisan languages. Now let us look into the major centers of culture and civilizations that thrived in Africa.

Activity 5.1.1

1. Mention two language super families in Africa.
2. In which part of Africa does the Khosian language super family find its greatest speakers?
3. Draw a sketch map of Africa and then make a division of the continent on the basis of linguistic criterion.

5.2. North Africa

5.2.1. Mamluk Egypt

Learning Competencies: After learning this lesson, you will be able to:

- ✦ explain the factors that helped the Mamluks to assume power in Egypt;
- ✦ mention the main features of Mamluk rule;
- ✦ elucidate the factors that led to the end of Mamluk rule in Egypt.

Brainstorming Questions

- Who were the Mamluks originally?
- How did the Mongol invasion of the Middle East assist the Mamluks to assume power?

Mamluks were a military aristocracy that ruled Egypt from about 1250 to 1517. They were originally Turkish slaves first brought to Egypt in the late 12th century. Mamluke is an Arabic word meaning “owned” or “slave”. The Mamluks were trained as soldiers and rose to high army and government posts before they revolted and seized control of Egypt. Before the Mamluk’s rise to power in 1250, Egypt was under the Ayyubid Sultanate from 1170 until its collapse in 1250. The major cause for the rise of the Mamluks was power struggle within the Ayyubid family. Several provinces of Egypt were ruled by princes of the Ayyubid family. These princes always fought against each other to take the position of Sultan in Egypt. Thus, as a means to avoid such political rivalry the Ayyubid sultans began to depend on mercenary soldiers, who were loyal to them. The Mamluks were such mercenaries who succeeded in establishing their rule over Egypt. The Ayyubid Sultan who organized a mercenary Mamluk regiment was al-Malik al-Salih.

The historical development that enabled the Mamluks to seize power in Egypt was the Mongol invasion of the Middle East. Powerful armed bands moved to Syria and Palestine where they pillaged the provinces and massacred the Christians of Jerusalem in 1244. This incident led to a strong reaction among the Western Christian states. As a result, the army of the sixth Crusade led by King Louis IX of France, invaded Egypt. At the time of the invasion, sultan al- Malik al-Salih was killed. But, the Mamluks fought against the crusaders. In the ensuing war, the Mamluks defeated the crusaders and captured Louis IX. In 1250, the Sultan was assassinated that led to Mamluk control of power in Egypt. In the 1250s, the Mongols attempted a second conquest of Egypt, but they were defeated by the Mamluks again, as they had been the prior time. This repeated victory against foreign invaders, though they themselves were outsiders, gave them prestige and acceptance as champions of Islam, which significantly helped them to control power.

The Mamluk rule in Egypt witnessed economic prosperity and greatness. Under their rule architecture, craftsmanship, and scholarship flourished. They published artfully decorated military strategy manuals, and were passionate about polo (horseback ball game), due to its similarity to military battle. The economic prosperity of Mamluk Egypt was a function

of her active involvement in the Trans-Saharan-Trade. Muslims in West Africa carrying huge amount of gold had to pass through Cairo on their pilgrimage to Mecca, and the revenue that Egypt gained from the Spice Trade that linked the Far East with the Mediterranean world along the Red Sea. This economic growth in Egypt strengthened the military power of the Mamluks to launch military expeditions towards the south. One of such expeditions was the one that they made to Nubia in the Sudan. In 1275, they controlled Nubia and converted the people to Islam.

By the dawn of the 15th century, the Mongols sought to attack Egypt. However, they had to fight with the Ottoman Turks whom they defeated. The latter, the major threats to the Mamluks, also sought to attack Egypt, but their power was heavily weakened at the hands of the Mongols. However, this temporary ease had to be challenged at the beginning of the 16th century. In 1516, the Ottoman Turks controlled Egypt. This marked the end of about 260 years of actual Mamluk rule in Egypt. The rivalry between the Portuguese and the Ottoman Turks over the control of the Red Sea and the Indian Ocean was the main reason that motivated the Ottoman Turks to control Egypt. From 1517 until the rise of Mohammed Ali in 1805, the Mamluks ruled Egypt under the suzerainty of the Ottoman Sultans of Istanbul.

Activity 5.2.1

1. When did the Ottoman Turks control Egypt? How did this event influence Mamluk rule in Egypt?
2. How do you relate Mamluk rule with the Crusades?
3. Explain about the military exploits of the Mamluks.

5.3. The Spread of Islam to North Africa

Learning Competencies: After learning this lesson, you will be able to:

- ✦ grasp the ways through which Islam reached to North Africa;
- ✦ explain about the roles of different religious movements to spread Islam in North Africa;
- ✦ appreciate the leadership qualities of individuals involved in the expansion of Islam.

Brainstorming Questions

- What is your previous knowledge about the Almoravids and the Almohads?
- How do you explain their role in spreading Islam in North Africa?

The western half of North Africa where the present states of Algeria, Tunisia, Morocco, and Mauritania are located is called the Maghreb, the name the Arabs gave to the region. The Almoravid movement began in the 11th century. They were nomads of the Maghreb region. The Lamtuna (nomadic Muslim and Berber tribe) began the Almoravid movement. Ibin Yasin and later Emir Yahiya of Morocco were the most popular leaders. The movement called for a return to the primitive purity of Islam. In 1053 A.D, Ibin Yasin abdicated his power in favor of Yahiya to lead the Almoravid movement. In 1056 A.D, he died and was succeeded by his brother Abu Bakar. During its formative period (1042-1053 A.D), they sought to establish a political community in which the ethical and judicial principles of Islam were strictly applied. In 1062, Marrakesh was made the capital of the Almoravids located in southern Morocco from where they had captured the entire territory of Morocco and western Algeria in the 1080s. By 1106, the only Muslim state that had survived Almoravid conquest was Saragossa. In 1110 A.D, Saragossa succumbed to the Almoravids. Politically, the state was tribal where the Lamtuna exercised much power. In the middle of the 12th century, the Almohads replaced the power of the Almoravids for the following reasons; strict observance of Islam, Lamtuna lust for power, and internal rivalries. In addition to the role that they played in spreading Islam, the Almoravids developed the culture of the Maghreb region.

Another movement that played significant role in the spread of Islam into the Maghreb was the Almohad. Unlike the Almoravids, the Almohads were settled by Masmuda Berbers of the Atlas Mountains. Ibn Tumart was the founder of the Almohad religious reform movement. He was fundamentalist who opposed the custom of aristocratic unveiled Lamuta women and the use of musical instruments. For him, the Quran is the sole source of Islamic life who strived to live like the prophet Mohammed. Initially a religious reformer, in 1124/’25 Tumart became a religious and political leader. In 1130, he died and was succeeded by Abdul Mumin, who led the Almohads to victory over the Almoravids. He was the real founder of the Almohad Empire. In 1117, he invaded Morocco, deposed and then executed the last Almoravid king and controlled power. In 1050 they invaded Spain and in 1160, the whole of the Maghreb region. By the early 13th century, the power of the Almohads in Spain faded away owing to division among the Muslims and attack from Christian Europe. In 1269 A.D, Almohad rule in North Africa came to an end due to internal division and civil war.

5.4. States in West Africa

The geographic region of West Africa stretched from Lake Chad in the East to the Senegal, Gambia, and Niger Rivers in the west. The Arab rendering of this region is Bilad al-Sudan, which means land of the blacks. It is also called Western Sudan. It was in this part of Africa that the Empires of Ghana, Mali, Songhai, Kanem-Bornu and others once thrived affirming and reaffirming that Africa was one of the places in the ancient world where culture and civilization bloomed. The Trans-Saharan-Trade that connected North and West Africa with East Africa formed the economic basis of these empires.

Empire of Ghana

Learning Competencies: After learning this lesson, you will be able to:

- explain the economic means of the empire of Ghana;
- recognize the oldest known state in West Africa;
- make a list of cities established by the empire of Ghana;
- draw a sketch map of Africa and indicate the area that was once ruled by ancient Ghana.

Brainstorming Questions

- Do you think that ancient Ghana is the same as modern Ghana?
- Who were the Soninke? What was their role in the history of Ancient Ghana?

The oldest known kingdom in western Sudan was Ghana. Although Ghana was founded around the 4th century by the Soninke people, the kingdom reached the height of its power about 1000 A.D. Several cities were established as a result of trading activity in the region. Kumbi Saleh was the political center and Awadaghost Ghana's economic hub. The greatness and wealth of Ghana came from trade. Ancient Ghana was located on the Trans-Saharan-Trade routes between North Africa and the forest belt. This gave the merchants of the kingdom an advantage of being middlemen in the trade between the two regions. The income obtained from the trade enabled the rulers of Ghana to set up a strong central government. The establishment of a strong central government helped the maintenance of peace and security in the kingdom, which in turn encouraged the growth of trade. A strong army was also organized and used to conquer the neighboring people. Ghanaian craftsmen were skilled at iron work. This gave them an upper hand over their neighbors who did not

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have the technology of iron working. As a result, her rulers were able to establish vast empire, which stretched over much of present day Mali and Mauritania.

The decline of the empire of Ghana came in the 11th century following the Almoravid attack. In 1054, they controlled Awadaghost, Ghana's economic center, which significantly sapped its treasury. The control of her political center, Kumbi Saleh, in 1076, by the Almoravids marked the end of the empire of Ghana.

Empire of Mali

Learning Competencies: After learning this lesson, you will be able to:

- explain the economic means of the empire of Mali;
- appreciate the leadership qualities of the kings of Mali;
- make a list of cities established by the empire of Mali;
- draw a sketch map of Africa and indicate the area that was once ruled by Mali.

Brainstorming Questions

- Who were the Griots?
- What fascinating stories can you make on the pilgrimage of Mali's strongest ruler?

Much of what we know about the rise of Mali comes from West African griots, or storytellers. They passed down their history through oral history, often through song. In the immediate aftermath of Ghana's collapse, the Mandinka people of the upper Niger suffered a bitter defeat by a rival leader. Except Sundiata, all of his sons were killed. By 1235, Sundiata had crushed his enemies, won control of the gold trade routes, and founded the empire of Mali. Sundiata ruled Mali from 1230 to 1255. He and his successor controlled such important gold fields as Wangara and Bambak.

Yet, the power of Mali reached its height during the reign of Mansa (King) Musa (r.1312-1337). He was the first to embrace Islam, which gained much progress afterwards. In 1324, Mansa Musa made a pilgrimage to Mecca on which he displayed the wealth and greatness of Mali to the rest of the world. Escorted by thousands of people, he carried huge amount of gold, which he generously distributed to the poor.

After the death of Mansa Musa, Mali was ruled by weak kings who speeded her gradual decline. The major factors for the decline and final fall of Mali include weak rulers who lack the ability to manage their vast territory; internal power struggle, and attacks from different

people like the Berbers from the north and the Songhai people from the east. Of these, the Mossi (now an ethnic group belong to Burkina Faso) and the Tuareg (principally inhabit areas of the Sahara) greatly struck the empire of Mali. Though the empire of Mali continued until 1550, its kings exercised nominal power.

Empire of Songhai

Learning Competencies: After learning this lesson, you will be able to:

- explain the economic means of the empire of Songhai;
- appreciate the leadership qualities of the kings of Songhai in making the city of Timbuktu the center of intellectual life;
- draw a sketch map of Africa and indicate the area that was once ruled by Songhai.

Brainstorming Question

- What do you understand by an empire? What was the largest of West African empires?

As we noted above, in the 1400s, disputes over succession among weak rulers weakened Mali. Subject people broke away and the empire contracted. By the 1460s, the wealthy trading city of Gao had become the capital of the emerging West African kingdom of Songhai.

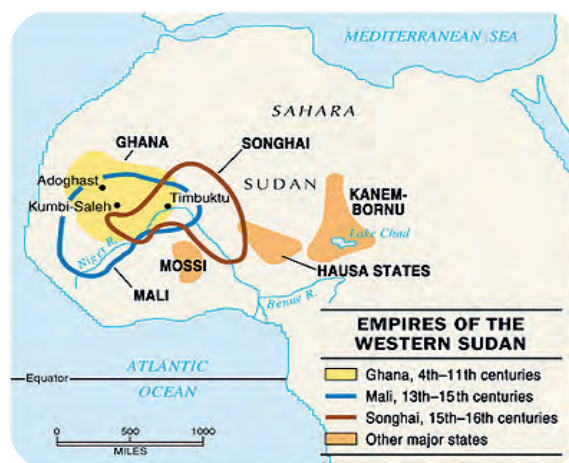
Songhai developed in the fertile region at the bend of the Niger River in the present-day states of Mali and Niger. Between 1464 and 1492, Sunni Ali built the largest state that had ever existed in West Africa. He brought trade routes and wealthy states like Timbuktu under his control. Unlike the rulers of Mali, he did not adopt Islam, but he followed an indigenous religion. Soon after Sunni Ali's death in 1492, however, the emperor Askia Muhammad set up a Muslim dynasty. He further expanded the territory of Songhai and improved the government. To run the empire more efficiently, he set up a bureaucracy with separate departments for farming, the military and the treasury. Each was supervised by officials appointed by the emperor. Like Mansa Musa, Askia Muhammad made a pilgrimage to Mecca that led to stronger ties with the wider Muslim world. Scholars from Muslim lands flocked to Askia Muhammad's court at Gao. In towns and cities across Songhai, he built Mosques and opened schools for the study of the Quran.

Though Songhai continued to prosper after the death of Askia Muhammad in 1528, disputes over succession led to frequent changes in leadership. In 1549, Askia Daud became emperor, and the empire experienced relative peace. After his death in 1582, succession

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problem became frequent and finally led to civil-war. At this time of unrest, the Sultan of Morocco, Ahmed al-Mansur, sent his army south to control the gold and salt mines of Songhai. By 1591, these invaders, using gunpowder weapons, had conquered the empire. Like the Almoravids who conquered Ghana, the Moroccans were unable to rule an empire that stretched across the Sahara. Their control over the region was weakened, but the glory of Songhai could not be restored.

Empire of Kanem-Bornu: -It was an African trading empire ruled by the Saifuwa dynasty that controlled the area around Lake Chad from the 9th to the 19th century. Its territory at various times included what is now southern Chad, northern Cameroon, northeastern Nigeria, eastern Niger, and southern Libya. The Kanem- Bornu state was founded by the Kanuri, a mixed Negroid and Berber people living east of Lake Chad. It was ruled by the Mais sultans of the Saifuwa dynasty who came to power in about 850 AD. The capital city was called Njimi. The economy of the state was based on the Trans-Saharan-Trade. Since the empire was conveniently located in the center of the Sudan, it was in contact with Nubia in the east, Egypt and other North African states in the north, and also with its western and southern neighbors. As a result, Kanem-Bornu exploited the trade of half of the continent north of the equator. The state was subject to the influence of Islam, which in the 11th century became the accepted religion. Conquests during the next 200 years expanded the empire as far west as the Niger River and east to Wadai, and to the north, its power into the Fezzan. In the 14th century, wars with the Bulala people to the South forced the Mias to move West to Bornou, where succeeding Mais reestablished the empire, and under Ali Ghaji, founded a new capital at Ngazargamu. The 16th century was one of renewed expansion and power for the state under Mai Idris Alooma who had acquired firearms from the Turks in North Africa.



Map 5.1 Empires of the Western Sudan

The empire declined again in the 18th century, due in part to infiltration by the Fulani from the West. In the years from 1808/'09, the empire was rocked by an Islamic revivalist movement led by Usman dan Fedio. In 1846, the Wadai kingdom absorbed Kanem, which marked the end of one of the longest surviving empires in West Africa.

Hausa City States

Learning Competencies: After learning this lesson, you will be able to:

- explain the kind of relationship that existed between the different Hausa city states;
- draw a sketch map of Africa and indicate the area that was once settled by Hausa;
- identify each city states on the basis of economic activities.

Brainstorming Questions

- What do you understand by a city state?
- Can you mention three Hausa city states?

A city-state could be defined as a small, independent country consisting of a single city, the government of which exercises full sovereignty or control over itself and all territories within its borders. Historically, the first city-states evolved in the classical period of Greek civilization during the 4th and 5th centuries B.C. The unique characteristic of a city-state that sets it aside from other types of government is its sovereignty or independence. This means that a city-state has the full right and power to govern itself and its citizens, without any interference from outside governments.

In Africa, the Hausa people established several city-states in what is now Northern Nigeria. The first of the states, Daura (probably the oldest of all), Gobir, and Rano, emerged around 1000 A.D. Other major Hausa city-states include Katsina, Zazzau, Gobir, Kano, Rano, and Biram. The Hausa city states emerged as the southern terminals of the Trans-Saharan caravan trade. Like many larger cities, such as Gao and Timbuktu in the Mali Empire, these city states began as centers of a long distance trade that included leather, gold, cloth, salt, kola nuts, and animal hides. Hausa merchants in each of these cities collected trade items from the rainforest region to the south, processed, and taxed them, and then sent them north to cities along the Mediterranean. Therefore, trade and agriculture formed the economic basis of the Hausa city states. The trade probably influenced political development as ideas (and people) from the Middle East and North Africa made their way south to the cities. Certain-

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ly trade influenced religion. By 1200, all of the city states had Muslim rulers.

The Hausa city-states were specialized in different occupations. Kano and Katsina in the north were specialized in trade and craft technology. Daura on the other hand was specialized in iron working. Zaria located in the southernmost was the principal provider of slaves.

Although each Hausa city state began as small walled village of Hausa speakers, trade brought immigrants from the north, west, and east, all of whom were incorporated into these growing urban societies. Both indigenous people and immigrants farmed the areas around the cities, providing food for the urban population in exchange for military protection from nomads and rival political states. By the 1500s Kano had become the largest and most prosperous of the city states. It was a major trading center for ivory, gold, leather, and slaves. Arab and Berber traders resided in the city along with local merchants. It also became the leading center for Islamic culture in the region although it was challenged on occasion by Katsina. At times Kano and other city states attempted to conquer their rivals but none of them had the military or economic capacity to dominate the region. Consequently, the city states remained a loose confederation sometimes working jointly but more often as economic and political rivals.

That rivalry, however, came to an end in 1804 when Uthman Dan Fodio, a Fulani religious leader from Gobir, began a jihad that in 1815 swallowed all of the city states into the Sokoto Caliphate. Nearly one century later in 1903 the Hausa city states became part of the British Empire. Today they are major cities in Northern Nigeria.

Spread of Islam in West Africa

Learning Competencies: After learning this lesson, you will be able to:

- explain the ways through which Islam reached West Africa;
- identify the major actors in the spread of Islam in West Africa.

Brainstorming Questions

- How do you explain the political and social importance of Islam in West Africa?

While the presence of Islam in West Africa dates back to eighth century, the spread of the faith in the region was a gradual process. Much of what we know about the early history of West Africa comes from medieval accounts written by Arab and North African geogra-

phers and historians. The early presence of Islam in West Africa was linked to trade and commerce with North Africa. Trade between West Africa and the Mediterranean predated Islam. However, North African Muslims intensified the Trans-Saharan trade. North African traders were major actors in introducing Islam into West Africa. Several major trade routes connected Africa below the Sahara with the Mediterranean Middle East, such as Sijilmasa to Awdaghust and Ghadames to Gao. These centers of trade invariably became centers of Islamic learning and civilization.

In the Kingdom of Tekrur, situated on both banks of the Senegal, Islam was accepted as early as 850 A.D., by the Dya'ogo dynasty. This dynasty was the first Negro people who accepted Islam. This gave a uniform Muslim law to the people. By the time the Al-Murabitun of Almoravids began their attack on Tekrur in 1042 A.D., Islam had made a deep impact on the people of that area. In the 11th century A.D., Islam was introduced into the empire of Ghana. Sources also indicate that the rulers of Mali accepted Islam as early as the 14th century. Mansa Musa (1312-1337), the famous ruler of the empire of Mali, was a devout Muslim who, in 1324, made one of the most luxurious pilgrimages to Mecca. He is remembered for having established many magnificent Mosques in West Africa. In general, between the 8th and the 14th centuries, the religion of Islam reached and was firmly established in areas where the ancient and medieval empires of West Africa once flourished, including the territories of the Hausa city-states in what is now Northern Nigeria.

Activity 5.4

1. What was the economic means of the empire of Ghana, Mali, and Songhai?
2. What were the causes that led to the decline and fall of the empire of Ghana, Mali, and Songhai?
3. In which West African state today did the Hausa city states flourish?

5.5. Central and Eastern Africa

In this section, we will be looking into historical developments that happened in central and the coasts of East Africa. In the geographic region that spans from Somalia in the North to Mozambique in the South, people of mixed culture developed lively commercial transactions with the interior of Africa and as far east as China. It was on this long strip of land that the Swahili people established maritime city-states. Owing to its proximity to the Near East, it is one of the places in Africa where Islam reached early.

Learning Competencies: After learning this lesson, you will be able to:

- describe about the kind of social interaction that existed in the East Coast of Africa
- identify the major Swahili states that flourished in the East Coast of Africa
- explain briefly the kind of trade that existed on the East African coast.

Brainstorming Questions

- What document is the Periplus of the Erythraean Sea? Who produced it? What important information do we get from it about the history of the East African coast?

On the east coast of Africa lies a narrow strip of land that has hosted travelers for thousands of years. When ships were powered by sails, the seasonally alternating Indian Ocean monsoon winds allowed for efficient sea voyages up and down the coast. One of the first written records of the area's significance, a Greek merchant's guide from the first century A.D, describes sailing voyages on the Red Sea and the coast of East Africa. This work, the Periplus of the Erythraean Sea, describes the wealth of ivory, rhino horn, tortoise shell, and palm oil available for trade in each of these east African city-states.

This coastal region, which today stretches along the eastern edge of Africa from Somalia in the north to Mozambique in the south, is known as the Zanj also known as the Swahili Coast. It is home to a unique culture and language—a mixture of African, Arab, and Indian Ocean peoples. The original inhabitants of the Swahili Coast were Bantu-speaking Africans, who had migrated east from the continent's interior. They eventually spread up and down the coast, trading with each other, with the people of the interior, and eventually with people from other continents.

The prominent settlements on the Zanj coast included Shungwaya (Bur Gao), as well as Malindi, Gedi, and Mombasa. By the late medieval period, the area included at least 37 substantial Swahili trading towns, many of them quite wealthy. However, these communities never consolidated into a single political entity. The urban ruling and commercial classes of these Swahili settlements were occupied by Arab and Persian immigrants. The Bantu people inhabited the coastal regions, and were organized only as family groups. The inhabitants in Zanj were for centuries shipped as slaves by Arab traders to all the countries bordering

the Indian Ocean. The Umayyad and Abbasid caliphs recruited many slaves from Zanj as soldiers and, as early as 696 AD, we learn of slave revolts of Zanj origin against their Arab masters in Iraq. Ancient Chinese texts also mention ambassadors from Java presenting the Chinese emperor with two Seng Chi (Zanji) slaves as gifts, and Seng Chi slaves reaching China from the Hindu kingdom of Sri Vijaya in Java.

The term Zanj apparently fell out of use in the tenth century. However, after 1861, when the area controlled by the Arab Sultan of Zanzibar was forced by the British to split with the parent country of Oman, it was often referred to as Zanj. The south-eastern coast of Africa was known as the Sea of Zanj and included the Mascarene Islands and Madagascar.

Not much is known about the history of the Swahili Coast in the immediate centuries after the Periplus, although archaeologists have found hints of connections between this region and the Roman and Byzantine empires. Starting with the eighth century A.D, when Muslim traders, mostly Arabs, came to settle permanently in the region-historical records became more detailed. In the 12th century, Persian settlers known as Shirazi-arrived. Today, the vast majority of Swahili people are Sunni Muslims.

The Swahili Coast appears to have reached its zenith during the Medieval Period, from around the 11th to 15th centuries. During that time, the Swahili Coast comprised numerous city-states that traded across the Indian Ocean. The city-states were independent sultanates, although they shared a common language (Swahili) and religion (Islam). They traded across the Indian Ocean for items, such as pottery, silks, and glassware.

Among the southern-most of the major city-states-and a major archaeological site today-is Kilwa, located on an island off the southern coast of Tanzania. During the medieval period, it maintained an outpost at Sofala for trading with the gold-rich Kingdom of Great Zimbabwe, which was located to the south. In medieval times, Kilwa was one of the most important trading centers on the east African coast.

Perhaps one of the most spectacular sights along the Swahili Coast during the Medieval Period would have been the arrival of the ships of the Chinese admiral Zheng He. The Chinese made some diplomatic expeditions to the Swahili coast. The expeditions included great fleets of hundreds of warships and cargo ships for carrying trade and tribute. On his later voyages, Zheng He visited Mombasa and Malindi (both in modern-day Kenya), and Mogadishu (in modern-day Somalia). In response to one of the expeditions, the Sultan of Malindi sent the Chinese emperor a giraffe and other creatures, which the Chinese considered exotic,

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as gifts. However, the Chinese did not maintain a permanent presence in East Africa.

From 1497 to 1498, the Portuguese explorer Vasco da Gama led an expedition past the Cape of Good Hope (in modern-day South Africa), up the east coast of Africa, and into the Indian Ocean. There, the Portuguese attempted to control all trade and commerce in the Indian Ocean. They established bases at several sites along the Swahili Coast. Interactions with the Portuguese and a consequent decrease in trade led to the decline of the Swahili Coast city-states, although some did carry on for another few centuries, some under the rule of the Omani Empire.

Today, Swahili is the lingua franca of East Africa. The Swahili language is part of the Bantu language family but has had considerable Arabic influences. Indeed, the term Swahili is derived from Arabic and means people of the coast. The language also contains loan words from Persian, Portuguese, and German, among other languages.

Activity 5.5

1. What is the lingua franca of the East African coast?
2. Who were the main actors in the commercial activities undertaken in the East coast?
3. Which city state of the East coast was the center of the gold trade?
4. Draw a sketch map of the East Coast of Africa and locate the major maritime states on your sketch.

5.6. Southern Africa

So far we have seen some of the centers of culture and civilization of the ancient and medieval world that flourished in North, East, West, and central Africa. Under this sub-theme, we will look into the states and peoples of developed culture and government structures in Southern Africa.

Great Zimbabwe

Learning Competencies: After learning this lesson, you will be able to:

- pinpoint the evidences about the history of Great Zimbabwe;
- identify the economic bases of the kingdom;
- explain briefly the causes for the end of Great Zimbabwe.

Brainstorming Questions

- What comes into your mind when you hear the name Great Zimbabwe?
- What does Zimbabwe mean in the Bantu language?

Archaeological excavations in what is today South-central Africa revealed looming stone built walls, large palaces, and cone-shaped towers that were once part of a powerful and prosperous capital of an advanced inland empire. This is the site where the civilization of Great Zimbabwe once thrived. The word Zimbabwe comes from a Bantu-based word that means “stone house.” In fact, Great Zimbabwe was built by a succession of Bantu-speaking peoples, apparently by the Shona, who settled in the region between 900-1500 A.D. These new comers brought iron, mining methods, and improved farming skills. Early settlers raised cattle and built stone enclosures to protect their livestock. With the passage of time, these settlers improved their building methods and erected impressive large walls and palaces.

The capital reached its height by the dawn of the 14th century, probably about 1300 A.D. By then, it had tapped nearby gold resources and cultivated profitable commercial links with coastal cities such as Sofala and Kilwa. Archaeologists have found beads from the India and porcelain from China, showing that Great Zimbabwe was part of a trade network that reached across Indian Ocean. Moreover, they have found artifacts that indicate the presence of artisans in Great Zimbabwe skilled at making jewelry and weaving cotton cloth.



Figure 5.1 Ruins of Great Zimbabwe

Very little is known about the kind of government established in Great Zimbabwe and its inner workings. By about 1500 A.D., Great Zimbabwe was in decline. Some of the assumptions given for her decline and final fall include overpopulation that over exploited the

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environment, civil-war, and declining trade. By then, Portuguese traders were pushing inland to find the regions' source of gold. But its stone ruins remain to this day leaving behind its former importance. Finally the place of Great Zimbabwe was taken over by the kingdom of Monopotapa.

Activity 5.6

1. Mention the assumed factors that led to the decline and fall of Great Zimbabwe.
2. What item of trade in Great Zimbabwe was highly needed in the East coast of Africa?

The Khoi Khoi and San

Learning Competencies: After learning this lesson, you will be able to:

- distinguish between the Bantu, San and Khoi Khoi people;
- identify the economic bases of the San and the Khoi Khoi.

Brainstorming Questions

- What kind of term is derogatory or pejorative? What pejorative terms do you know that are attached to the San and Khoi Khoi people?

The southern part of Africa was occupied by three major ethnic and linguistic groups. The dominant people of the region were the Bantu. The other two groups were the Khoi-Khoi and San peoples. The languages of the two peoples are grouped under the Khoisan language super family. In this sub-section, we will focus on the Khoi Khoi and the San.

By the time Southern and Western South Africa was colonized by European settlers in the 17th century, the Khoi Khoi were economically pastoral. The white settlers called them "Hottentots," which is now derogatory (offensive). The majority of the remaining Khoi Khoi people live in the southern part of Namibia, and the term has been extended to include the culturally mixed descendants of the original Khoi Khoi, who are now scattered throughout the south-western part of South Africa.

The Khoi Khoi were related to two neighboring peoples, the San (Bushmen, European version of the San, which is now a pejorative of insult) and the Bantu. Originally, the Khoi Khoi were hunters. Gradually, they abandoned hunting and started cattle herding. Beginning

from c. 1300, the Khoi Khoi expanded from what is now Botswana and by the 15th century, they were already well-established in Southern Africa. However, the Khoi Khoi had been under strong pressure from both the Dutch settlers and the Bantu people. Consequently, they became a minority group in the most inhospitable part of the Kalahari Desert.

- What physical features distinguish the San from the Khoi Khoi?

The San have lived in Southern Africa for thousands of years. Their territory, once extensive, was restricted by white settlers after the early 1700s. By the time the San lived as hunter-gatherers, they were organized into small groups, or bands, of about ten families. At this stage, women gathered wild plants and fruits while men killed animals with light bows and poison-tipped arrows. The San sometimes lived in caves or thatched shelters and wore short aprons and sandals made of skin. The San are distinguished by their short height, yellow and copper skin colour and kinky hair.

5.7. Relationships and Exchanges among Different Regions of Africa

Before the ages of discoveries and explorations of the 15th and 16th centuries, Europeans knew little about the continent of Africa. Let alone the Europeans, the kind of relationship that existed between the different regions of Africa was very limited. In connecting the different regions of the continent of Africa, the contribution of trade figures prominently. As we have noted in the preceding pages, trade connected north-east and south-east Africa with the Swahili coast. Besides, Egyptian pharaohs used to send commercial expeditions to the land of Punt. In addition to this, trade connected North, West, and East Africa across the Sahara Desert. Now, let us look into these developments one by one.

The Trans-Saharan Caravan Trade

Learning Competencies: After learning this lesson, you will be able to:

- explain how trade affected the relationships between people across different geographic regions;
- make a list of trading items that were exchanged in the Trans-Saharan-Trade;
- appreciate the role of trade in bringing different people having different ideas across different regions.

Brainstorming Questions

- Why do you think it was important to travel as part of a group (caravan)?
- What made the camel a very important pack animal in the Trans-Saharan-Caravan trade?

The trans-Saharan caravan trade began to take place on a regular basis during the fourth century among peoples of the forest, savanna, Sahel, and Sahara. While Ghana was an integral part of the early trans-Saharan trade, neither it nor any other Western Sudan state was built by the trans-Saharan trade. Fundamentally, important to the success of the Empire of Ghana between the eighth and twelfth centuries, this trading system reached its peak during the fourteenth through sixteenth centuries, during the heydays of the Mali and Songhai Empires. In the period from 500 A.D to 1590 A.D, routes rose and declined in importance depending on the empire in power and the amount of security it could maintain for traders and trade routes.

The major trade routes can be divided in to three. These were the North-South, West-East, and Southern routes. In the North-South and West-East routes, camel formed the major pack animal that made transportation of goods and merchants possible. Egypt in Africa and Mecca in the Near East were the last destinations of merchants in the east. In the Southern route that stretched upto the Hausa city-states, donkeys, human porters or canoes were used. Some of the major market centers include Fez, and Marrakesh in Morocco, Sijilmasa, Wadan, Audaghost, Takrur, Taghaza, Tichitt-Walata, Djenné, Wargla, Timbuktu, Tripoli, Ghadames, Ghat, Takedda, Katsina, Kano, Fezzan, Bilma, Bauchi, Cyrenaicain, and Wadai. Wangara, Bambuk, Bure, and Lobi-pourra were the major gold fields of the Western Sudan.

Trade Commodities and Pattern: -Salt, which was plenty in North Africa, gold, which was plenty in West Africa, and slaves were the essential commodities throughout the 500-1590 period. Cloth had also become an important trade good. A viable cloth-production industry began around the eleventh century in Djenné, Takrur, Timbuktu, and Gao and lasted well into the eighteenth century. By the eleventh century a typical caravan included one thousand camels. It might, for example, set out from Sijilmasa in North Africa loaded with salt from Taghaza, foodstuffs, cloth, perfumes, and other goods from the Maghrib. Its next stop was Wadan, an oasis in the present-day nation of Mauritania, where some of the goods were sold and new items purchased; then the caravan went to Walata or Tichitt on the southern edge of the Sahara, and finally it went on to Timbuktu. From there the salt

and other products would likely be taken by canoe to Niani or Djenné, where the salt was broken into smaller pieces and carried into the forest areas by the slave porters and donkeys of the Dyula-Wangara. These traveling merchants trade the salt and other items from the north for forest gold, kola nuts, animal hides, and other products, and then returned to Djenné, Niani, and Timbuktu.



Map 5.2 Some Market centers, gold fields, and climatic regions of the Trans-Saharan Trade

Activity 5.7

1. Which three parts of Africa were connected by the Trans-Saharan-Caravan trade?
2. Draw a sketch map of Africa that was connected by the Trans-Saharan-Caravan trade and then indicate the major market centers that were frequented by merchants.

Unit Summary

When the European colonizers came to Africa in the last quarter of the 19th century, they fabricated a completely wrong approach to the continent of Africa and its people-dark continent without history. Against such European notions, the peoples have developed advanced cultures and civilizations in the different geographic regions of Africa. Some of the centers of culture and civilization of the ancient and medieval African world include Mamluk Egypt, Kush-Meroe, and the kingdom of Aksum in North-East Africa, the empires of Ghana, Mali, Songhai, and Kanem-Bornue in West Africa, the forest Kingdom of Benin in Central Africa, and Great Zimbabwe in South Africa. The Swahili peoples of the East Coast, the Hausa peoples in what is now Nigeria, and the Khoi-Khoi and the San people

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in Southern Africa have developed an advanced maritime and agricultural cultures. As a result of the presence of these and other centers of culture and civilization, the European narrative that disowned its well-developed culture and colourful history was proved to be sheer fabrication. The continent is rather a cradle of man; hosted many important centers of culture and civilization in the ancient and medieval worlds that enormously contributed to world civilization.

Review Questions

I. Choose the best answer from the given alternatives

- The economy of the West African Kingdoms was based on....
A. Farming B. Trade C. Fishing D. Animal husbandry
- Which two items of trade were very important in West African Kingdoms?
A. Beads and copper C. Iron and Tin
B. Gold and salt D. Bronze and silver
- What people were the griots in West Africa?
A. Religious reformers C. Storytellers who pass down history orally
B. Brokers in the Sahara desert D. Bandits in the Sahara
- What is the correct chronological order of the West African kingdoms?
A. Mali, Songhai, Ghana C. Ghana, Songhai, Mali
A. Songhai, Mali, Ghana D. Ghana, Mali, Songhai
- The most important West African city, for trade and intellectual life, was...
A. Gao B. Timbuktu C. Awdagust D. Djene
- The greatness of Mali was closely linked to....
A. Sundiata C. Mansa Musa
B. Askia Muhammed Toure D. Sunni Ali
- Which one of the followings was the main reason for the fall of West African Kingdoms?
A. Population pressure B. Invasion C. Drought D. Earthquak

UNIT SIX

AFRICA AND THE OUTSIDE WORLD: 1500-1880s

Introduction

This unit studies the relationship between Africa and the outside world between the 16th and 19th centuries, which later on became the basis for the European conquest and colonization of Africa. Major themes discussed in the unit are pre-colonial African states, appearance of the Portuguese colonizers to coastal areas of Africa, the Trans-Atlantic Slave Trade, the legitimate commerce, and explorations of Africa that opened the way for the European scramble, and partition of African continent in the 1880s.

Learning Outcomes: After learning this unit, you will be able to:

- explain the role of trade and Islam in the rise and consolidation of African states;
- examine how the triangular trade worked;
- analyze the impact of the slave trade on Africa.

Key Terms and Concepts

- | | | |
|-------------------|--------------------|---------------------|
| ◆ Arma Morocco | ◆ Manikongo | ◆ Explorers |
| ◆ Usman dan Fodio | ◆ legitimate trade | ◆ Missionaries |
| ◆ Slave trade | ◆ Mwene Mutapa | ◆ Boer (Afrikaaner) |

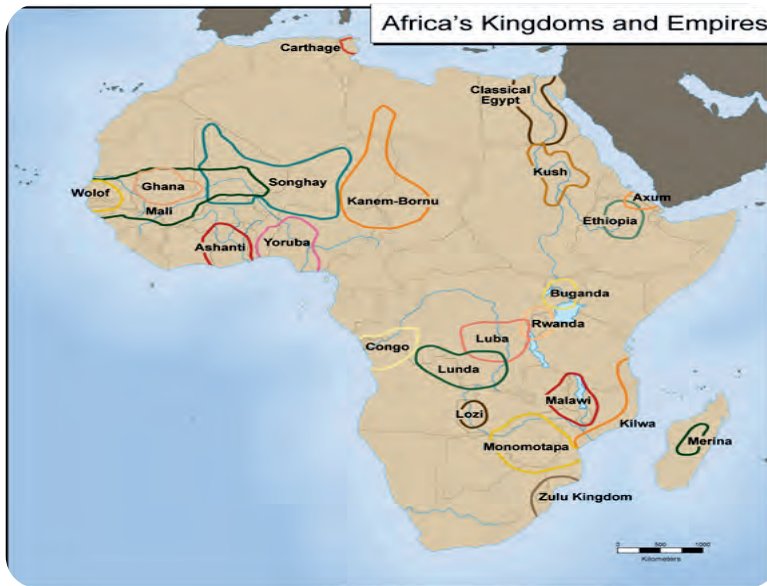
6.1. Medieval African States

Learning Competencies: After Learning this lesson, you will be able to:

- analyze the nature of relationship among different African states;
- evaluate the factors for the rise and decline of the various pre-colonial African empires;
- recognize the achievements of pre-colonial African states.

Brainstorming Questions

- Based on your learning in unit five above, explain about the states in pre-colonial Africa.
- How do you relate trade, Islam and the state in your locality?



Map 6.1 Medieval African kingdoms

6.1.1. North East and Northern Africa

The Funj Sultanate

The 16th-19th centuries' history of Africa was marked by state formation and the expansion of trade and Islamic religion in the continent. In northeast Africa, in 1275, the Nubian (now Sudan) Christian kingdoms of Alwa and Makuria were annexed by the Egyptian Mamluks. The expansion of various Arab clans and Islam into Nubia since the beginning of the 14th century resulted in the supremacy of Arabs in Nubia.

However, by the beginning of the 16th century, Arab supremacy in Nubia was challenged by cattle keeping pastoral people called Funj. The Funj practiced indigenous religion. Their origin is still controversial. Some historians say that the Funj belong to the Shilluk people, while others associate them with the state of Bornu around Lake Chad. Still, others locate their origins in the northern Ethiopian region.

In Nubia, the Funj quickly converted to Islam. In 1504, they established the Funj Sultanate with its center at Sennar. A competing Arab state called Abdallabi arose in Nubia alongside the Funj. Abdallabi fought for grazing rights in southern Gezira as well as Nubia's political supremacy. Amara Dunqas was one of the renowned chiefs of Funj who fought many battles against the Abdallabi state for supremacy in Nubia. In the end, the Funj emerged victorious and ruled Nubia with the help of Abdallabi Arabs. Territorial expansion into Nilotic Sudan

and Islamization characterized the Funj period. The Arab clans intermarried with local Nubians and became Africanized culturally.

The Funj faced three rounds of major attacks from the Christian kingdom of Ethiopia. Around 1620, King Susenyos (r. 1607-32) launched an expedition and destroyed and looted several villages of the Funj Sultanate. In 1742 and 1744, King Iyasu II (r. 1730-55) launched two other expeditions against the Funj, in the second of which the Christian army faced a humiliating defeat by a coalition of Funj and Arab troops. In the years that followed, the Funj Sultanate extended its hegemony over Kordofan and Darfur to the west and remained the most important state in the region until it was conquered by Mohammed Ali's Egypt in 1821.

The Rise of the Moroccan Sultanate

In North Africa, the 16th century saw the rise of Morocco as an independent state. The Sa`dids Arab clans united the whole of Morocco by then. Under its Sultan, Ahmad al-Mansur (r. 1578-1603), Morocco was at the height of its power in the late 16th century. It was the only state in North Africa that was not ruled by the Ottoman Turks. Morocco also drove out the Portuguese from the North African coast in 1578. Further, it came into conflict with the Songhay Empire in West Africa. In 1591, the Sultan sent an army armed with fire arms across the Sahara to seize control of the gold mines of Songhay. The Moroccan army captured and looted Gao and Timbuktu. Then, the army captured much gold and slaves and sent them to Morocco. As a result, the Songhay Empire disintegrated and the culture of Timbuktu was destroyed. However, this had a negative consequence on Morocco itself. The regular trade in gold with North Africa was disrupted and much of it was diverted eastwards to Tunis, Tripoli and Cairo and southwards to European traders on the Atlantic coast of West Africa.

Following Ahmad al-Mansur's death in 1603, the Moroccan state was weakened by an internal dynastic struggle, and, as a result, it was divided into the two rival sultanates of Fez and Marrakesh. It was the sultans of the Alawid Dynasty (established in 1669) who restored the unity of Morocco in the second half of the 17th century. The new dynasty strengthened the power of Morocco by conscripting more West African captives into the Moroccan army.

On the other hand, the military presence of Morocco on the Niger bend across the Sahara continued in the 17th century. But most parts of the former Songhay Empire were outside of Moroccan control. Besides, the Moroccan army on the Niger bend, known as Arma, intermarried into the local population and settled as military governors of a number of

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independent rival states. By the mid-17th century, Arma Morocco cut off their allegiance to the Sultan, and stopped sending tribute to him. The Arma rule finally collapsed in 1737 when the Tuareg Berber nomads established control over Timbuktu and the entire Niger bend grass land.

6.1.2. Benin, Oyo, Dahomey and Ashante

Sizable states developed in the forest region of West Africa. They owed their growth and prosperity to long- distance trade organized by Muslim traders from West Africa. In the 14th and 15th centuries, the Edo people of what is now southern Nigeria rose to prominence and established the Empire of Benin. By the end of the 15th century, the Empire of Benin reached its peak. Its capital, Benin City, was a walled city with spacious streets and wooden houses. Ocean trade, mainly with the Portuguese and the Dutch, was the main factor for the growth of its power. Merchants of Benin exchanged pepper and dyed cotton goods for European manufactured products. Benin was also famous for its bronze sculptures. The empire of Benin began to decline in the 17th century.

Likewise, in the 17th century, many of the Yoruba chieftaincies united to form the Empire of Oyo. The empire flourished over much of present-day Nigeria for over a hundred years. Yoruba`s economy was basically agriculture, but they were also proficient in craft technology, including spinning, dyeing and metal work. The Empire of Oyo disintegrated in the 19th century as a result of invasions by its neighbours, mainly the fanatical Muslim Fulani and rebellions by some of its subjected kingdoms. Subsequently, the Fulani (Fulbe) occupied the entire Housa land and established the Sokoto caliphate in what is now northern Nigeria. This African caliphate became popular with the Jihads of the Fulani cleric named Usman dan Fodio during the first half of the 19th century.



Map 6.2 The Sokoto Caliphate in West Africa, c.1820

Meanwhile, Dahomey and Ashante emerged to the west of Benin and Oyo as powerful West African states. Dahomey became an independent kingdom in 1625 and reached the height of its power in the mid-19th century. Dahomey was one of the leading participants in the transatlantic slave trade. The training of women in military arts was probably peculiar to Dahomey in Africa. The women's regiments, known as the Abomey Amazons, were elite forces in the Dahomeyan army. In the 19th century, they were commanded by the fiercest of them all, Seh-Dong-Hong-Beh, a gallant warrior and a leader. Their number ranged from 2000-6000, these female regiments invaded Dahomey's neighbours like Abeokuta (1851 and 1864) and actively involved the resistance against the French colonialists (1889-1894). The Amazon regiments were finally dissolved following the French occupation of Dahomey at the end of the 19th century.



Figure 6.1 Dahomey's female army ("Amazons")



Dahomey's female officers with rifles

The Ashante were the most warrior group of the Akan people. They were famous for their wood carving. They traded in gold with the Songhay Empire. At the end of the 17th century, the Ashantehene (king of Ashante) united most of what is now Ghana and the power and prosperity of the kingdom grew. Tribute from subjected people and the trans-Saharan gold trade were the main sources of revenue. When gold trade declined, the Ashante traded with the Portuguese at Gold Coast for slaves and imported guns, clothes and manufactured goods. They also exported kola nuts to the Savanna lands to the north. The capital, Kumasi, was a fine city. In the 18th century, to protect their gold trade, the Ashanti expanded into the grasslands to the north. In the early 19th century, they also extended their rule over the coastal areas to the south. The Ashanti kings modernized the system of government by appointing officials based on ability. Europeans were employed in many of Ashanti's important posts.

6.1.3. Eastern Africa

During the 18th and 19th centuries, there were a number of other states clustered all over Sub-Saharan Africa. In the East African Great Lakes region, a mixture of pastoralists and agricultural peoples established their own kingdoms. The most well-known and powerful of them was Buganda, which flourished on the fertile plain northwest of Lake Victoria. The kabaka, king of Buganda, expanded his authority over a vast region in what is now Uganda in the 18th century. Agriculture, flourishing trade and handicraft production were the major economic activities in the kingdom. To the southwest of Buganda, cattle-keeping Tutsi and agricultural Hutu peoples established the kingdom of Rwanda, covering the area of the modern state of the same name. The Tutsi formed the ruling class and collected tribute from farmers and cattle keepers.

6.1.4. West and South-Central African Kingdoms

The Kingdom of Kongo

In west-central Africa, the kingdom of Kongo emerged in about 1400. The kingdom flourished south of the Congo River in what is now the Democratic Republic of Congo and Northern Angola. It was the kingdom of the Bantu speaking Bakongo people. The Bakongo were agrarians and skilled metal workers, potters and weavers. The Manikongo (king of Kongo) ruled a highly centralized government. Mbanza Kongo (now San Salvador) was the capital of the kingdom. It was divided into six provinces and had a strong administrative structure. The king appointed regional governors who were responsible for the collection of tribute from local chiefs in the form of ivory, millet, palm wine, and leopard and lion skins. Agriculture and trade (regional and coastal trade) were the basis of the economy in the kingdom. The major trade items were iron tools, pottery, sea salt, mats, fine clothes, basket-work, ivory, slaves, copper and iron trinkets. Weaving and iron smelting were respected jobs only practiced by the nobilities of the kingdom.

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The founder of this state was Mutota. Using a small but powerful army, Mutota controlled the region and long-distance trade between the plateau and the Swahili coast of East Africa. He and his son and successor, Matope, conquered all the lands between the Kalahari Desert in the west and Mozambique in the east. Mutota and Matope acquired the royal title of Mwene Mutapa (master conqueror or pillager). From the royal title, the Mutapa state was also called the Mwene Mutapa Empire. Later, the Portuguese on the Indian Ocean coast named it the Kingdom of Monomotapa. In the 16th century, Mwene Mutapa dominated the trade in gold and ivory along the Zambezi Valley, notably with the Swahili coastal trading posts at Sena and Tete. Mwene Mutapa resisted Portuguese intrusions until the mid-17th century, when the empire was at last subjugated.

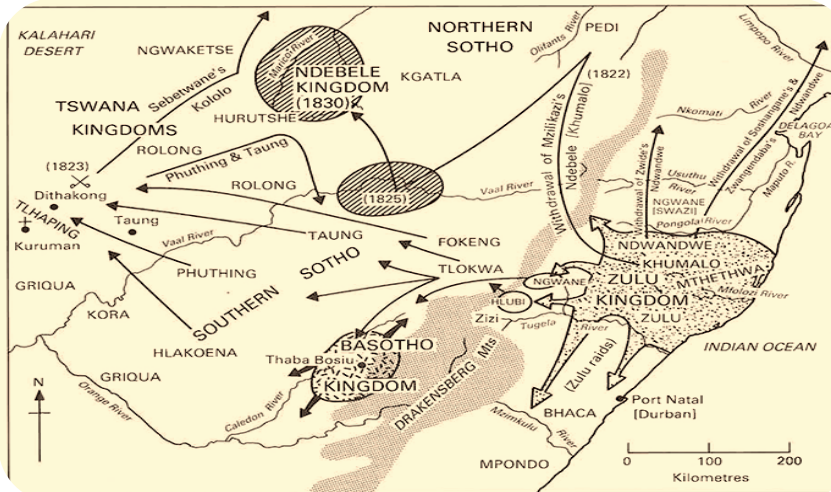
In the 1670s, a new power arose on the plateau of western Zimbabwe led by a Shona military ruler named Changamire (died in 1696). His military followers were called Rozwi (the destroyers). It rivaled the Mwene Mutapa Empire for a long time. In the 1680s, Changamire invaded and conquered the Torwa state. In 1693, Changamire expelled the Portuguese from the Zimbabwe plateau, and established an empire that he called the Rozwi. This empire was raided and destroyed in 1830 by the Nguni and Ndebele Bantu speaking tribes, whose northward movement was caused by the rise of the Zulu Empire in southern Africa. The Ndebele and Nguni then founded the Kingdom of Matabele among the Shona of Zimbabwe.

Activity 6.1

1. What roles did agriculture, handicraft, trade, cattle, and religion play in the rise of medieval African states?
2. What were the roles of Islam in the growth of trade, and trade in the expansion of Islam in Africa?

6.1.5. Southern Africa: The Zulu Kingdom

Southern Africa was the home of the southern branch of Bantu speakers such as Venda, Sotho, Tsongo, Nguni and Inhambane at least since the 15th century. Compared to other regions, southern Africa did not achieve major state formation until the end of the 18th century. The Bantu speaking people of the region attained state formation in the 19th century in response to intertribal upheavals and movements, as well as the encroachment of Dutch settler farmers (Boers) and British colonizers.



Map 6.4 The Zulu Kingdom in Southern Africa

In the 1780s, the southern Bantu came into conflict with the Boers, who were gradually expanding from their Cape Colony. Subsequently, a century long war was fought between the southern Bantu and the Boers. In response to this struggle, several Bantu states emerged in southern Africa. One of them was the Zulu Kingdom, which attained dominance in the region, particularly during the reign of Shaka Zulu (r. 1818-1828). Shaka successfully defended his kingdom from neighbouring Bantu clans and Boers, largely with the support of his mother, Queen Nandi. However, after the death of Shaka, the Zulu kingdom was weakened by wars with the neighbouring rival Bantu clans and British colonizers. In the middle of the 19th century, the British took over the Cape Colony from the Dutch farmers. The British further expanded northwards. In the 1860s, the Zulu kingdom and many Bantu clans were conquered by the British.

6.1.6. The Ottoman Conquest of North Africa

Though it was nominal, until the early 19th century North Africa, except Morocco, remained under Ottoman Turkish rule. Throughout the 16th century, the two world powers, the Ottomans and Spaniards, fought over control of North Africa. Military supremacy of Ottoman navy and Janissaries, and the religious affinity or cooperation of North African Arab and Berber Muslims helped the Ottomans to eventually defeat the Spaniards chasing them out of their Maghrebi coastal posts of Ifriqiya (Tunisia), Algeria and Tripolitania.

The Ottomans conquered Egypt in 1517 by utterly defeating its Mamluk rulers. The Ottomans extended their conquest of North Africa by controlling what are today Libya, Algeria and Tunisia, and threatened Morocco. Ottomans also pacified Arab and Berber nomads.

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This process was completed by the end of the 16th century. Consequently, these Maghreb countries became Ottoman provinces. In the 1550s, the Ottomans extended their conquests as far as the third cataract in Nubia.

A series of Turkish Pashas (viceroys) and their military deputies called deys (commanders) were directly appointed from Istanbul as rulers of Ottoman North African provinces. Turkish was the official language, and Arabs and Berbers were excluded from top government posts. The pashas of these provinces were reinforced by corps of well-armed Turkish Janissaries whose total number dwindled from about 15,000 in the 17th century to nearly 4,000 by 1830. Provincial Janissary corps were reinforced by Ottoman provincial cavalry forces known as spahis. The spahis were more respected by local populations because their officers were offspring of Turkish soldiers and local Arab women. Each province was divided into Sanjaks (sub provinces), each administered by a Mutasarrif (deputy governor) who were accountable to the provincial Wali (governor general). The sub provinces were further divided into districts whose local administration was left for local Arab chiefs.

The Ottomans introduced the millet system of local administration to North Africa. They also tried to reform land holding, taxation and military services and develop trade and commerce. Fire arms exported by the Ottoman traders across the Sahara were very important for the consolidation of West African states. For instance, in the 16th century, Mai Idris Alooma (r.1571-1603) of Kanem Bornu, who had acquired fire arms from North African Turks, was able to expand his empire once again.

However, the empire was overstretched, and the Ottoman Sultan did not take much interest in directly ruling North African states from Istanbul provided that they paid their taxes. From 1700 the local military rulers in Algeria, Tunisia, Tripolitania and Cyrenaica, though nominally gave allegiance to the Ottoman Sultan and sent tribute to him, were practically independent. For instance, in the 18th century, the hereditary Mamluk wealthy noble families known as beys and viceroys known as pashas in Egypt, and hereditary deys in Tunisia exercised independent political power, but under the nominal suzerainty of the Ottoman Sultan. In 1805, Mohammed Ali established a new dynasty that ruled Egypt for over 150 years. In the 1840s, Cyrenaica and Tripolitania became the main base of a Muslim religious reform group called the Senussi. Their leader, Mohammed Ben Ali as-Senusi, preached a return to the simplicity of early Islam. Algeria was occupied by the French in the 1830s and 1840s. The territory was extended into the Sahara Desert, and some 40,000 French colonists were settled there; a figure that reached 400,000 by the early 1880s.

Activity 6.2

1. Who was Queen Nandi?
2. Who was Shaka Zulu?
3. Who were the Boers?
4. Identify the terms deys, beys and pashas.

6.2. Contacts of Africa with the Outside World

Learning Competencies: After learning this lesson, you will be able to:

- examine the focus of Africa's contact with the outside world.
- identify the motive behind European contacts with Africa.

Brainstorming Questions

- How can you relate the coming of Jesuit missionaries into Ethiopia in the second half of the 16th century to early contacts between other parts of Africa, and Spain and Portugal?

6.2.1. Early Contacts Along the Western and Central African Coasts

The Northern coastline of Africa was always in contact with Europe across the Mediterranean Sea. European contact with the other parts of Africa was begun by the Portuguese in the 15th century. The exploration was facilitated and sponsored by an organization set up by the 15th century Portuguese prince, Henry (the Navigator). The main motive of the Portuguese for this was the need to gain direct access to the gold producing areas of West Africa. Besides, the Portuguese wanted to bypass Arab middlemen and Turkish blockade of the land and sea routes leading to the rich sources of trade items in the Far East.

In the 15th and 16th centuries the Spaniards and Portuguese obtained a foothold on the ports of the Mediterranean coast of North Africa. In 1415, with the aim of navigating the African coast, the Portuguese occupied the coastal town of Ceuta in what is now Morocco. In the same year, they reached the Canary Islands, which had already been claimed by Spain. In 1418, the Portuguese reached the Madeira Islands and established a colony at Porto Santo. The Spaniards also occupied Oran in Algeria in 1409 and Melilla in Morocco in 1496. In 1578, however, Portugal's attempt to control Morocco ended in disaster in which both the king of Portugal, Sebastian I (r. 1557-78), and many Portuguese nobility were killed at the Battle of Alcácer Quibir (4 August 1578) in Northern Morocco.

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During the period between 1430 and 1490, Portuguese sailors reached all the western coasts of Africa, from Tangier in Morocco to the Cape of Good Hope in Southern Africa. After a decade, rounding the Cape, they got access to the Swahili trading states on the eastern coast of Africa. This was a remarkable success because Europeans could now reach all coasts of Africa. Besides, they could now bypass Turkish blockade and Arab intermediaries to have direct access to the trade of the Far East. These early contacts made by the Portuguese led to the establishment of the first of a series of European footholds on the coasts of Africa. Portuguese explorations of the West African coasts also served as a basis for the later outstanding explorations of Christopher Columbus and Vasco Da Gama.

Therefore, the Portuguese explored and monopolized Northwest African islands like Madeira (c.1418), Azores (1439) and Cape Verde (1460). In 1446, they landed and established trading posts on the Senegal coast of West Africa. The Portuguese established sugar plantations on these islands. These plantations were worked by slave labour from West African coast. Merchants also used these Atlantic outposts as debarkation points for subsequent journeys.

In the central west, the Portuguese navigator Diogo Cao arrived at the mouth of Congo River in 1482, and claimed the territory around it for Portugal. At first, the Portuguese made an alliance with the Ngola (king) of the small kingdom of Ndongo in what is now northern Angola. The dominant people of this kingdom were the Bantu speaking Mbundu. It was the Portuguese who renamed the region as Angola after the royal title of Ngola.

Later, between 1580 and 1670, the Portuguese made white settlements in Ndongo, which led to the breakup of the kingdom. But the Portuguese presence in Angola was limited only to around Luanda on the Atlantic Coast because of the continued anticolonial resistance put up by the local people. The good example is the extremely fascinating story about Queen Nzinga Mbande (1581-1663) of the Mbundu of Ndongo state. She was a skillful negotiator and military strategist, who led the early anti-colonial resistance of her people for four decades (1620s - 1660s), foiling many Portuguese attempts to capture or kill her. After continuous war against the Portuguese, Nzinga signed a peace treaty with them in 1656, largely forcing them to agree to her own terms, and her policy continued until her death in 1663.

The Kingdom of Kongo suffered the same fate. Initially, it allied with the Portuguese in about 1482. In 1489, a Kongolese embassy was sent to the Portuguese king and in 1491, Portuguese missionaries and craftsmen (masons, carpenters, etc.) visited the kingdom. Then,

the Portuguese converted the Manikongo, his family and important chiefs to Catholicism. But the manikongo's attempt to impose the Catholic faith on his people provoked a violent reaction. In 1507, Afonso I (r. 1507-42/43) succeeded his father, Mbemba Nzinga. He was literate in Portuguese, modeled his government on the Portuguese system and built many churches. Under Afonso, Kongo participated in slave raids in neighboring regions and became one of the main suppliers of the Trans-Atlantic slave trade. In about 1665, the Portuguese invaded the kingdom. Subsequently, they captured and killed the manikongo, and ended the independence of Kongo. The kingdom eventually collapsed towards the end of the 17th century because of internal unrest caused by Portuguese slave raids and invasions by the Jaga (Imbangala) people from the far interior region.

In 1497-98, the Portuguese sailor, Vasco da Gama sailed round the southern tip of Africa and landed in the Swahili ports of Malindi and Mombasa. He resumed his journey and eventually reached India. Upon his return to Portugal, da Gama reported the great wealth of the Swahili cities of the East African coast. Subsequently, Portugal sent fleets and captured these cities and their flourishing trade. Much of their trade and culture were destroyed by the Portuguese. At about the same time, the Portuguese established trading and military posts along the Mozambican coast of East Africa. From Mozambique, the Portuguese made unsuccessful attempts to gain control of the gold mines of Zimbabwe, which were by then under the control of the Rozwi kingdom of southern Zimbabwe.

The Portuguese were more successful in the northern kingdom of Mwene Mutapa. In 1573, they persuaded the King to give them possession of some mines and permission to settle along the Zambezi River in northern Mozambique. But the Portuguese settlers wanted more, and gradually increased their influence over the affairs of the kingdom. In 1628-29, using hired African soldiers, they defeated the King's forces, and a new treaty made him a puppet of the Portuguese. However, in 1693, the Rozwi led by Changamire from west of Mwene Mutapa expelled the Portuguese from the region. At the end of the 17th century, the Portuguese were also expelled from the East African ports north of Mozambique by Arabs from Oman in south eastern Arabia.

Activity 6.3

1. Which European country did make early contacts with coastal Africa in the 15th and 16th centuries almost in all directions?
2. Who was Queen Nzinga Mbande? What did she do?
3. To the kings of which African kingdom did the title of Manikongo belong?

6.3. Slavery and Slave Trade in Africa

Learning Competencies: After learning this lesson, you will be able to:

- evaluate the impact of the slave trade on Africa;
- examine how the slave trade affected African economy;
- criticize the crime against humanity committed during the slave trade;
- draw a map to indicate routes of Trans-Atlantic slave trade.

Brainstorming Questions

- What do you understand about slavery, slave trade and enslavement?
- What do you know about the origins of Black people in America?

6.3.1. Slavery Inside Africa

African societies, as elsewhere in the world, have experienced an indigenous form of slavery and slave trade from ancient times down to the early 20th century. Slaves were acquired in the villages of coastal or interior Africa for both internal and external demands by means of warfare, market supply, raiding and kidnapping, tribute and pawning (mortgage). They were brought to slave market places by merchants of long-distance trade. West African Black slaves were brought to North Africa along the Trans-Saharan trade route. Slaves originating from the remote south western region of Ethiopia reached the Sudan and Egypt, North Africa or beyond. Another major long-distance trade route brought slaves and other trade items from the remotest central African interior to the Kingdom of Bakongo or Ndongo along the Atlantic coast.

Male and female slaves in traditional African societies were used as domestic servants in palaces, religious places and individual households. Besides, the acquisition of a greater number of slaves was a mark of prestige, power and status in African society. Female slaves could also become the wives and concubines of individuals, chiefs and kings. The price of female slaves was always higher than the price of male slaves.

Slave labour was used in agriculture, including farming, animal rearing, hunting and fishing activities. Besides, slaves were employed in trade as porters, merchants or trading agents for individuals as well as for the state. They were also used in gold mining (like the Akan in West Africa), iron working, salt making (like Etsi and Borbor Fante of Ghana), cloth weaving and other art and craft industries. In addition, slaves were recruited into the armies of traditional pre-colonial African states as soldiers, camp followers, body guards of kings and chiefs, or in rare cases, as commanders. In the field of administration, slaves were highly needed in the palaces of African chiefs to serve as musicians, sword bearers, heralds, translators, financiers, cooks, and so on.

In most African societies, slaves were often integrated into the kin of their owners either by adoption or marriage. This was common, for example, among the Tuareg in North Africa, the Bamba of Middle Niger, the Wolof of Senegambia, the Mende of Sierra Leone, the Bakongo and Lunda of central-west Africa, Kerebe of Tanzania, the Imbangala of Angola and Sena of Mozambique. African slaves were often regarded as part of the family.

Slaves in African traditional societies had certain rights and privileges. They had the right to marry among themselves or marry free people. African slaves who farmed for their owners were also given plots of land on which to farm and obtain an independent income. Slaves could inherit property from their masters. The slave was entitled to legal protection. It was only the king, chief or the sultan who had power of life and death over the slaves and every other citizen of the state. Moreover, many African societies, including the Sena of Mozambique, the Kerebe of Tanzania, the Mende of Sierra Leone and the Kongo of central Africa granted slaves the privilege of manumission or redemption. Slaves also enjoyed some social and political mobility. In many West African societies, including Hausa Fulani, Mande, Ibo, Yoruba and Kanuri a slave could become head of his own house, village head or chief.

In general, the treatment of slaves in pre-colonial African society depended on the owner, the family and the household in which the slave resided. On the whole, oral and written records show a picture of humane treatment of slaves. Observers remarked that slavery in Africa was very different from that of Europe, North America and the West Indies. Nevertheless, his/her status as slave was never entirely forgotten, regardless of the level of his/her social integration or social and political position.



Map 6.5 Slave trade routes before the Trans-Atlantic Slave

6.3.2. The Indian Ocean and Mediterranean Slave Trade

African slaves have also been exported to the outside world since ancient times. The Trans Saharan, Red Sea and Indian Ocean slave trades were much older and existed long before the beginning of the Trans-Atlantic slave trade. The Trans Saharan trade, which is known to have existed at least from 8th century AD to the late 16th century, was the trade in slaves and other items across the Sahara Desert between Mediterranean countries and sub-Saharan Africa. North African Arabs and Berbers were the major participants in this trade. One of the trade routes ran from Moroccan cities of Tagaza and Sijilmasa to the Niger Delta, and the other one from Ifriqya (now Tunisia) to the Lake Chad area. Salt was abundant in North Africa and the Sahara and was traded with gold and slaves from Western Africa. The Trans-Atlantic gold and slave trade was the most important factor for the rise and consolidation of West African states. Later on, this trade also played a key role in preparing West Africa to participate in the Trans-Atlantic slave trade. After the 16th century, Trans-Saharan trade declined, but continued in a much-reduced form.

The Red Sea slave trade was another trade with ancient origins. Slaves were taken from inland countries of the Red Sea such as the Ethiopian region and Nubia, and shipped to the Middle East and India. The export of Ethiopian slaves through the Red Sea developed significantly, particularly during the 19th century. Some of the slaves in this trade were also sold to North Africa.

The Indian Ocean trade was one of the oldest trades in Africa. Slaves from the East African coast were shipped either to the Middle East and India or to plantation islands in the Indian Ocean for centuries. But this trade operated on a fairly small scale until the second half of the 18th century. Slaves were mostly sent to Arabia and the Persian Gulf as household servants, concubines, or plantation labourers.

In the late 18th and early 19th centuries, however, the Indian Ocean slave trade greatly increased. One of the reasons for this increase in the demand for East African slaves was the opening of sugar and coffee plantations in the island colonies of Mauritius and Reunion in the 1770s by the French. Portuguese, Indian, Arab and Swahili merchants supplied slaves to the French plantation owners of the two islands. The Zambezi valley and the Mozambican interior were the main sources of slaves. Besides, Arab traders have dominated the coastal trade of East Africa since the expulsion of the Portuguese from the region at the end of the 17th century. In the 19th century, the Sultans of Zanzibar extended their influence along the East African coast from Mogadishu to Mozambique. In the middle of the century, the East

African Omani Arabs demanded slave labour to work on their plantations in Zanzibar and surrounding islands.

6.3.3. The Trans-Atlantic Slave Trade

With the discovery of America by Christopher Columbus in 1492, a much more extensive slave trade from Africa started. This trade, which lasted from the 16th to the mid-19th centuries, is known as the Trans-Atlantic slave trade. European nations established very large plantations and mining fields in North, Central and South America following the voyages of Christopher Columbus. Spain was the first country to establish huge plantations and mining fields in the New World, and other European nations followed suit. The various groups of Native Americans or Amerindians whom the Europeans called Red Indians were decimated by unfamiliar European diseases and were brutally massacred by Europeans during the time of resistance against them. The survivors were forced to work in European plantations and mining fields under appalling conditions.

Because most Amerindians died of European borne diseases, harsh treatment or atrocious suppression of rebellion, severe shortage of free labour was created in the European plantations. The Europeans tried to solve the problem by enslaving white European criminals, political prisoners, and other unfortunate groups. However, the white slaves were small in number, unable to resist hardships and died of unfamiliar tropical diseases. At this critical point, Europeans began to look into Africa as a source of free labour for their plantations in the New World. African slaves were immune to most tropical diseases.

The Portuguese were the first Europeans to transport African slaves across the Atlantic. In 1532, the first African captives were taken directly across the Atlantic and sold into slavery in the New World. After the 1630s, the volume of trade in slaves increased with the involvement of several European countries. First the Dutch, then the French, the British and the Danes began to compete in earnest with the Portuguese for the slave trade following the rapid expansion of sugar plantations in Brazil and the Caribbean. In the course of the 18th century, Britain became the single largest exporter of African slaves.

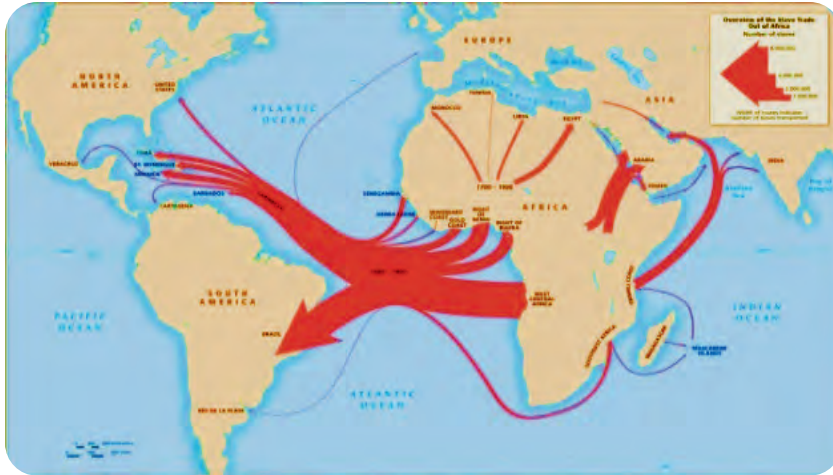
The Trans-Atlantic slave trade passed through three distinct phases. The first phase, which lasted from the 15th to the last quarter of the 16th century, was commonly called the piratic slave trade. The slave hunters and dealers were individual merchants, adventurers, navigators, or sea robbers with no European government involvement or support. The trade in slaves was low as Europeans were still more interested in gold.

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The second phase, which lasted from the 1580s to the second half of the 17th century, is referred to as the monopolistic slave trade. The trade was entirely conducted by monopolistic slave trading companies. These companies were chartered by their respective European governments and were assisted by regular armed forces. They penetrated deep into African territories in order to hunt down Africans in large numbers or purchase war captives from African chiefs and families as slaves. The Kingdom of Kongo in the Angolan coast line and the “Slave Coast” in what is now the western coast of Nigeria were the major sources of slaves. Slave merchants and chartered companies made enormous profits from the trade in African slaves. Able bodied slaves purchased for 100 to 200 francs in Africa were sold for 1000-2000 francs in the New World.

The second phase of the Trans-Atlantic slave trade is also known as the triangular trade, because it formed one part of the triangular shaped international trade network that linked the three continents of Europe, Africa and Americas. West European merchants brought from Europe goods such as clothes, alcoholic beverages, metal wares and firearms to Africa to exchange them for slaves. Then, they transported African slaves across the Atlantic, and exchanged them with plantation owners for sugar, tobacco, rum and other products. They ship these raw materials to Western Europe and sold them at high prices. The triangular trade enabled western European nations to accumulate enormous wealth, which helped industrialize Western Europe beginning from the 18th century.

The third phase of the trans-Atlantic slave trade, which was called the free trade, began in the second half of the 17th century. It was the period of consolidation and expansion of the trade. In 1689, the British government passed a law that gave every individual in the British Empire the right of participation in any kind of business including the slave trade. Increasing number of slave dealers involved in the trade on an individual basis. This incited fierce competition between the companies as well as among the individual traders.



Map 6.6 The Slave Trade routes from Africa

The violence of enslavement and the journey to the Americas were terrible experiences for African slaves. Slaves were hunted like beasts, and then chained and hurried to the coastal ports often carrying a heavy burden of ivory. Then, African slaves underwent a bitter hardship on the voyage across the Atlantic, known as the Middle Passage. Perhaps as many as one sixth of African slaves died during the journey and their corpses were thrown into the ocean. In the plantations in the Americas the hardship of African slaves was life long. They worked daily from dawn to dusk, often in chains. During this lifelong suffering, their owners provided them with only basic necessities, barely enough to keep them alive and work.



Figure 6.3 Long journeys of slaves from interior to the coast

Activity 6.4

1. How did enslaved Africans resist captivity?
2. Explain how the triangular trade worked.
3. Analyze the impact of the slave trade on Africa.

6.3.4. The Abolition of the Slave Trade

Africans resisted their enslavement, and revolted in the middle passage as well as at the plantation sites in the New World. Some African ruling elite and West African abolitionists abroad also resisted the atrocious enslavement of their people. But African resistance was poorly organized, and rebellions were often atrociously suppressed.

Further, with the growth of the Abolitionist Movement in Europe, the volume of the Trans-Atlantic slave trade started to show a marked decline. As the slave trade reached its apex in the late 18th century, more and more Europeans began to show their concern about immorality and brutality of the trade. Religious people, humanitarians and others motivated by the ideals of the French Revolution and the Enlightenment put pressure on their governments to abolish the slave trade. However, European governments ignored the pressure of the abolitionists.

The most important factors leading to the abolition of the slave trade were associated with economic reasons. Plantation production and the trade in slaves became unprofitable with the development of the Industrial Revolution in Western Europe and North America. European governments outlawed slave trading by their citizens: Denmark in 1803, Britain in 1807, the United States in 1808, Sweden in 1813, the Netherlands in 1814, and France in 1818. Britain, in particular, took the most significant action against the slave trade. British naval forces patrolled the Atlantic Ocean to ensure the enforcement of anti-slave trade laws. This was the result of British industrialization. British economic interests shifted from the slave trade to the search for cheap labour power, raw materials and new markets for its industrial products. Thus, Africa's manpower had to remain in Africa to be used in mining fields in the continent. The abolition campaign also had remarkable impacts on most parts of Africa. Consequently, the Trans-Atlantic slave trade declined in the middle of the 19th century.

This does not mean, however, that slavery was totally abandoned in Africa. In addition to domestic slavery, African slaves were exported to Arabia, North Africa and the Far East until the early 20th century. It took time for colonial powers to ban slavery within their respective African colonies. The indigenous system of slavery was abolished in the Gold Coast (now Ghana) in 1874 and in Ashante and others in 1908 by the British in 1874. In Ethiopia slavery and slave trade continued until the coming of the Italians in 1935.

6.3.5. The Effects of Slave Trade on Africa

Of the different types of slave trade practiced on the continent, the largest and best recorded was the trans-Atlantic slave trade. In total, nearly 18 million slaves were shipped in the four slave trades between 1500 and 1900. Of this amount, the share of the Trans-Atlantic trade is estimated to be 12 million Black Africans from the entire Atlantic coasts of the continent and Mozambique in the south east.

The centuries old slave trade in African slaves in common had a number of consequences. But it is difficult to mention all of them. To some African peoples, the slave trade resulted in their extermination; to others, in their expulsion from their ancestral territories; and to others, in the loss of their sons and daughters or dislocation of families; and to the rest, in the destruction of their economies and retardation of the development of productive forces.

The Atlantic trade, in particular, resulted in the complete destruction of some small ethnic groups. Others, like the Yoruba and Wolof of West Africa, suffered from political instability. Still, other societies, like Benin were involved in the trade and were slightly affected by it. Elsewhere on the continent, large regions, like most of the present-day Republic of South Africa, were not involved in the Atlantic trade at all. From the economic point of view, the slave trade drained the productive potential of Africa. The drain of masses of manpower and the direct or indirect compulsion to produce goods required by foreign traders largely prevented African masses from producing what they themselves needed. The prevalence of conflict and warfare during enslavement led to the disruption of local agricultural activities and food production.

The Trans-Atlantic slave trade served as a factor in the rise and consolidation of the Guinea states of Dahomey, Ashante and Oyo. They may have profited from their participation in the slave trade, which helped them to become powerful. Some African chiefs actively participated in the slave traffic. In these areas, particularly in West Africa, the slave trade accelerated the rise of new African merchant classes. The centuries' long continuous suffering and incessant defensive wars of coastal African peoples against European slave dealers developed African fighting spirit and experience of warfare. It led to the consolidation of tribal confederation and military organization.

Activity 6.5

1. Why were slaves acquired by many African households?
2. From which parts of Africa did Europeans export slaves to the Americas?

3. What factors motivated the Europeans to stop the profitable Atlantic slave trade?
4. What were the consequences of the slave trade on Africa and Africans?

6.4. The Legitimate Trade

Learning Competencies: After learning this lesson, you will be able to:

- understand the nature of African and European relationships after the abolishment of the Trans Atlantic Slave Trade;
- realize the nature of the legitimate trade.

Brainstorming Questions

- Why did the Europeans shift from the Trans-Atlantic Slave trade to the legitimate trade?

As Europeans gradually outlawed the slave trade, they found West Africa as a fertile ground for what they referred to as the “Legitimate Trade”. During the first half of the 19th century, a range of West African commodities replaced the export of slaves. Production was organized by West African rulers and merchants, who often made use of internal slave labour for cash-crop plantations and for transport. Exports included gum Arabic from Senegal. Gum Arabic was used in the European textile industries for fixing coloured dyes in printed cloth. Other exports were groundnuts from Guinea and palm oil from most of the coastal forest zones. By the middle of the 19th century, palm oil had become West Africa’s major overseas export. It was the main source of lubricant for Europe’s industrial machinery before the development of Petroleum oil.

Nevertheless, the establishment of “legitimate trade” did not allow African states to develop their own economic strength and independence. In the first place, those who benefited from the trade were a small minority of wealthy rulers and merchants. There was little improvement in the social and economic well-being of the bulk of the population. Secondly, the principal imports from Europe (cloth, alcohol and fire arms) did nothing to strengthen indigenous African economies. As the century progressed, European traders, backed up by their governments, made increasing efforts to control West Africa’s internal trade. They sought to maximize their profits by cutting out both the African middle men and their European competitors. It was this heightened level of European trading competition which, in part, led to the ‘Scramble for Africa’ in the 1870s and 1880s.

6.5. The White Settlement in South Africa

Learning Competencies: After learning this lesson, you will be able to:

- identify the circumstances under which the Whites settled in South Africa;
- analyse the causes of conflicts in South Africa.

Brainstorming Question

- What do you think was the primary motive of the Whites in settling in South Africa?

One of the most important consequences of the exploration of a new sea route rounding Africa to reach the Far East was the emergence of South Africa as a place of white settlement. In 1652, the Dutch East Indian Company established a small permanent settlement at the Cape of Good Hope. The aim of the company was to regularize the meat trade with the indigenous Khoisan people and grow fresh fruits and vegetables to supply passing European ships and provide a hospital for sick sailors. The company also established a military fortress to protect itself from attacks by rival European naval forces and the Khoisan.

With the aim of expanding the provisioning trade, in 1657 the Dutch company made some of its soldiers permanently settle farmers known in Dutch as Boers (farmers), later called Afrikaners. To work on the farms the company initially imported slaves from West Africa. The Boers' settlement on Khoisan grazing lands and cattle raids by them led to the first Khoi-Dutch war in 1659. However, as a result of the lack of unity among the Khoisan clans, they were eventually defeated and the company claimed all their lands.

The second Khoisan-Dutch war was fought in 1673-77, in which a series of cattle raids were carried out against more organized and stronger Khoisan clans. The war very much weakened the Khoisan and the company got large booty of cattle and sheep. Besides, the settlement of Boers expanded rapidly. The company promoted immigration from Europe, and by 1700, the white population permanently settled in the Cape reached a thousand. By then, the colony had grown enough wheat and fruit (especially grapes for wine) to feed itself and export the surplus. Thousands of slaves imported from Madagascar (now Malagasy), Mozambique and Indonesia worked on the farms owned by the Boers. By the end of the 18th century, slave population in the Cape colony reached 25000, while the total white population was 21000.

Meanwhile, in the early decades of the 18th century, the survival of the Khoisan was threat-

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ened more by the emergence of pastoral trek Boers, who paved the way for white settlement deep in the interior. At the same time, the Khoisan perished in thousands as a result of the spread of smallpox epidemics introduced to the Cape by European sailors.

During the period from 1700 to 1760 the Boers expanded eastwards into Zulu lands. This led to a long series of wars between the trek Boers and Xhosa (Zulu) beginning from 1779. The Cape colony was taken over by Britain in 1795. Dissatisfied with British rule, the Boers moved further north across the Vaal and Orange Rivers in the 1830s, and 1840s. This is known as the “Great Trek”. Consequently, the four Boer colonies of the Cape, Natal, the Transvaal and the Orange Free were created. The Zulus came into conflict with both the British and Boers in South Africa. The discovery of mineral deposits in the 1860s attracted a large number of white settlers in South Africa. At the end of the 19th century, Britain took control of all the four South African colonies.



Map 6.7 Great Treks of Boers

The situation in South Africa has become much more extreme. Superior forces had enabled the settlers to occupy much of the better agricultural land. The much more numerous indigenous Bantu and Khoisan speaking inhabitants have been pushed into less favorable or less accessible lands. In time, they served as a reservoir of cheap labor for the settling economy.

6.6. European Explorers and Missionaries: 1770-1870

Learning Competencies: After Learning this lesson, you will be able to:

- analyse the reasons behind the coming of European explorers and missionaries to Africa;
- identify the parts of Africa that were first reached by European explorers and missionaries.

Brainstorming Question

What is the difference between an explorer and a missionary?

The Trans-Atlantic slave trade gave way to the “legitimate trade”. In order to get maximum benefit from this trade, Europeans needed sufficient information about Africa’s potential as a source of raw materials, cheap labour and new markets for European manufactured goods. In 1788, a group of wealthy and influential Englishmen formed the “African Association”. Their aim was to send an expedition to visit the city of Timbuktu and to investigate the course of the Niger River.

Between 1788 and 1877, an enormous number of European explorers set out into the heart of Africa to improve their knowledge of Africa. But only some of them were successful. In the 1850s and 1860s, Richard Burton, John Hanning Speke and James Grant were the three European explorers who traced the source of the White Nile to Lake Victoria and showed the river’s navigable possibilities upstream from Khartoum.

Similarly, the former missionary, Dr. David Livingston (d.1873), visited the Zambezi River and later explored the area from the Shire River to lakes Malawi. He also led several expeditions to the Lake and river systems of South-Central Africa. The explorer Henry Morton Stanley completed Livingston’s work by sailing down the Zaire (Congo) from its upper tributary in 1876. His exploration was significant because he had shown the navigability of the Zaire River. The Belgian king, Leopold II, had shown a particular interest on Stanley’s exploration and sent him back to the Zaire River basin in 1879. In this way, European explorers paved the way for the colonial control of Africa.

By the 1860s, the French on the Senegal River had established a narrow riverine colony. Similarly, the British government declared the Fante states a Crown Colony when the kingdom of Asante challenged the British trading monopoly on the Gold Coast. The British position in this coastal colony was further secured by a military victory over the Ashante

army in 1874. The real motive behind those great explorations was commercial interest and the desire to control the natural wealth of Africa.

Nevertheless, until the second half of the 19th century, European exploration did not show significant progress. This was due to the high mortality of Europeans from malaria fever. It was since the early 1850s, when the Quinine was discovered and provided reasonable protection from malaria fever, that European exploration of Africa was quickened.

The main concern of European exploration in the 1850s, 1860s and 1870s was to discover the courses of the major rivers of Africa mainly the Upper Nile, the Zambezi and the Zaire. This intense interest in Africa's rivers was not fired simply by detached scientific curiosity. The rivers of Africa were viewed by Europeans as the primary trading arteries to and from the interior areas of the continent. They were the 'high ways' through which Europeans could 'open up' the continent to European trade and exploitation.

In the course of the 19th century, a large number of European missionaries also came to Africa. The most important were the British-based Anglican Church Missionary Society (CMS) and the Wesleyan Methodist Missionary Society or London Missionary Society (LMS). Besides, Protestant missionaries came from France, Germany, Holland and the United States. French Catholic missions, too, came later towards the end of the century.

Since the early 19th century, European missionaries have conducted successful missionary activities in West Africa, (e.g. Sierra Leone and Liberia) and Southern Africa. It was among freed slaves, the poor and dispossessed communities of Khoisan and mixed-race peoples that LMS and Moravian missionaries founded their most successful early missions. Beyond the borders of the Cape Colony, missionaries were often welcomed for their technical and literary enterprise and their access to firearms. The missionaries themselves valued the opportunity to act as chief advisers.

Apart from these places, by the third quarter of the 19th century, the Christian mission was making slow progress. Mission stations were still largely confined to coastal regions, working among Africans already in cultural contact with Europeans through trading activities. By the 1880s, the number of Christian converts was less than one percent of non-Muslim Africans, excluding Ethiopia. It was largely because of this relative lack of initial success that missionaries appealed to European governments' intervention to help change African society and make it more open to missionary enterprise.

In a number of cases, Christian missionaries played a significant role in promoting and shaping the advent of European colonialism. In the final quarter of the 19th century in particular, European missionaries appealed to their home governments for various degrees of

political or military ‘protection’. This was usually in the face of local political conflict which threatened the safety of their missions. Because of their own wider strategic and commercial interests, European governments’ response to these appeals was positive. For instance, in Namibia in the early 1880’s, German missionaries appealed to their government for ‘protection’ because there was a territorial conflict between the Nama and Herero peoples that destroyed the missionaries’ settlement in Namibia. It was due to this that the German government declared a “protectorate” over South West Africa in 1884.

In the scramble for Southern Africa, British missionaries played an active part in promoting the extension of British imperial control. They saw this as preferable to white-settler control from colonial South Africa. When the Christian missionaries in Buganda were threatened because of the existence of a civil war in the area, they appealed to Britain. The Anglican CMS, fearing for the survival of their mission in Buganda, set about raising money in Britain. This was used to pay for half the cost of maintaining a British military force in the country from 1890 to 1891. The CMS action undoubtedly saved their mission promoted Protestant Christianity and helped smooth the way for the formal declaration of the British “Protectorate” of Uganda in 1894.

Activity 6.6

1. Was “legitimate trade” advantageous for Africa and Africans?
2. Explain the contribution of legitimate trade to the beginning of the “Scramble for Africa”.
3. When did White settlement begin in South Africa?
4. What was the reason for the fight between the Khoisan and the Dutch in South Africa?
5. What was the Great Trek?
6. What was the significance of the exploration of Henry M. Stanley in Africa?

Unit Summary

In this unit we have discussed about a number of historical developments in precolonial Africa during the period from 1500 to 1880s. It was during this period many aspects of African indigenous civilization were curtailed as a result of Africa’s contacts with Europe. The Trans Saharan trade was outdated by the Trans-Atlantic slave trade. Europeans also began to settle in South Africa. Still several African states rose and fell during the period. This includes, among others, Morocco, Benin, Oyo, Ashante, Kongo, Mwene Mutapa, and the like. Some of the West African states participated in the European trade, but others like Morocco and Mwene Mutapa resisted and even expelled Europeans from their realms.

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The blockade of the eastern trade routes by the Ottoman Turks and the consequent journeys of exploration brought the African continent to the center of the international trade network. Between the 15th and 19th centuries, Europeans transported millions of African slaves to work on European plantations. With the development of industrial revolution, the slave trade was abolished in the early 19th century and commerce in other African trade items continued. European traders called this trade “legitimate trade”. Despite this, domestic slavery and the export of slaves to Arabia and the Ottoman Empire continued up until the early decades of the 20th century.

As a result of the new Afro European trade relationship, new classes of merchants and even plantation owners have emerged in some parts of West Africa. International trade also resulted in the rise and consolidation of some West African states. Significant European settlements were also made by the Dutch and British in South Africa, the Portuguese in Angola and Mozambique, and the French in Algeria. In the course of the 19th century, a number of European explorers crossed into the interior regions of Africa. They were followed by the coming of European missionaries from almost all Christian churches. The explorers and missionaries opened the interior parts of Africa to the Europeans and prepared the ground for the future colonization of the continent.

Review Questions

I. Describe the Following Terms and Concepts

- | | | |
|------------------|----------------|--------------------|
| ◆ Kabaka | ◆ Protectorate | ◆ Boer (Afrikaner) |
| ◆ Arma Morocco | ◆ Manikongo | ◆ Triangular trade |
| ◆ Alawid dynasty | ◆ Mwene Mutapa | ◆ Legitimate Trade |
| ◆ Amazons | ◆ Protectorate | |

II. Match the Items in Column “A” to the Items in Column “B”

- | | |
|------------------------------|----------------------------------|
| _____ 1. Al- Mansur | A. Founder of the Rozwi state |
| _____ 2. Usman dan Fodio | B. Moroccan Sultanate |
| _____ 3. Mutota | C. Founder of Mwene Mutapa state |
| _____ 4. Changamire | D. Ndongo Kingdom |
| _____ 5. Queen Nzinga Mbande | E. The Sokoto Caliphate |

III. Write Short Answers for the Following Questions

1. Discuss the changes and continuities in African and European relations between the 15th and 19th centuries.
2. Examine how the slave trade affected Africa.
3. Analyze the reasons behind the coming of European explorers to Africa in the 19th century.
4. Draw a map of Africa that shows the main sources of gold and slaves.

UNIT SEVEN

STATES, PRINCIPALITIES, POPULATION MOVEMENTS AND INTERACTIONS IN ETHIOPIA (13TH – MID-16TH CENTURY)

Introduction

This unit deals with a number of interrelated historical developments which happened in the Ethiopian region and the Horn of Africa during the period from 1270 to the mid-16th century. The period beginning from 1270 to 1855 is also generally known as the medieval period of Ethiopian history. Around 1270, the Christian kingdom of Ethiopia got a new dynasty that replaced the Zagwe dynasty. With the development of Long-Distance trade and the spread of Islam in the region, a number of Muslim sultanates also flourished along the trade routes. In addition, the resourceful south and western Ethiopian regions consisted of a number of other peoples and states where the people practiced various forms of indigenous religion. The 16th century history of the region was characterized by the coming of Jesuit missionaries and the Oromo population movement.

Learning Outcomes: After learning this unit, students will be able to:

- point out the distinguishing features of the Solomonic Dynasty;
- analyze the role of trade as a source of conflict in the medieval period Ethiopian region;
- draw a map of the Ethiopian region which shows the extent of influence of the Christian kingdom;
- appreciate the positive achievements of the restored Solomonic Dynasty.

Key Terms and Concepts

- | | | |
|--------------|-----------------------|----------------|
| ◆ Legitimacy | ◆ Stone enclosure | ◆ Supermacy |
| ◆ Rivalry | ◆ Indigenous religion | ◆ Gadaa system |

7.1 The Christian Kingdom under the Restored “Solomonic” Dynasty (1270s – 1550s)

Learning Competencies: After learning this lesson, you will be able to:

- evaluate the main factors that led to the restoration of the “Solomonic” Dynasty;

- highlight the main features of the Christian Kingdom under the restored “Solomonic” dynasty’
- demonstrate analytical and argumentation skills by debating on the factors for the conflict between the Christian kingdom and Muslim sultanates.

Brainstorming Questions

- Was the designation of “Solomonic” to the new dynasty which assumed power in 1270 justifiable?
- What do people in your locality understand by the name “Solomon” or “Saba”? What sort of inspiration do they have?

7.1.1 Restoration of the “Solomonic” Dynasty

As stated above, the Zagwe Dynasty fell down mainly because of opposition coming from its tributary region of Amhara. By then, Amhara constituted the present day southern Wollo and northern Shewa. The Amhara ruling classes took away political power from the Zagwe around 1270. A local ruler in Amhara named Yikuno Amlak (r. 1270-85) founded a new dynasty. The new dynasty was called the “Solomonic” dynasty. This also marked the beginning of the Ethiopian Medieval Period (1270-1855).

King Yikuno Amlak and his followers took this dynastic name to justify their legitimacy. To that end, he resorted to the legend of the Queen of Sheba and King Solomon to whom he claimed descent through the last Aksumite king, Dil Naod. Yukono Amlak used this legend to show the people that the Zagwe rulers were “illegitimate” to the political power. Hence, Yikuno Amlak and his followers considered themselves the “restorers” of the ancient dynasty. All these things were enshrined in a 14th century book called “Kibre Negest” (the Glory of Kings). The new dynasty was influential and, even though it is a legend, its claim was generally accepted by the people. All the monarchs who ruled the Christian kingdom until 1974, regardless of their actual origin, claimed descent from the family of Yikuno Amlak. This means that the “Solomonic” dynasty lasted for over 700 years.

NB: Concerning the Queen of Sheba and King Solomon of Israel, refer unit three that speaks about Judaism.

The capital of the Christian highland kingdom was shifted from Lalibela in Lasta to the area of Lake Hayk in Medieval Amhara. Gradually, the Christian state shifted its center to Shewa. But later, “moving” or “roving” capitals characterized the Christian state in which the royal court moved from one district to another in the eastern foot hills of the Shewan plateau.

Territorial expansion was one of the basic features of the Christian highland kingdom particularly since the early decades of the 14th century. When Yikuno Amlak assumed power in about 1270, the territorial extent of the Christian Highland Kingdom was almost limited to the former possessions of the Zagwe state. Various Muslim and non-Muslim states and peoples also independently existed on the eastern, southern and southwestern frontiers of the kingdom. To mention a few, the Felasha lived along the northwestern frontier. Beyond the Abay River, there was the predominantly Agew inhabited kingdom of Gojjam. The kingdom of Damot was situated in the vast region southwest of the Christian highland kingdom. The kind of relationship the Christian highland kingdom had with these various states and peoples during the reigns of Yikuno Amlak and his immediate successors is not clearly known. But it seems to have been true that it was based on trade relations and the slow expansion of the Christian Church.

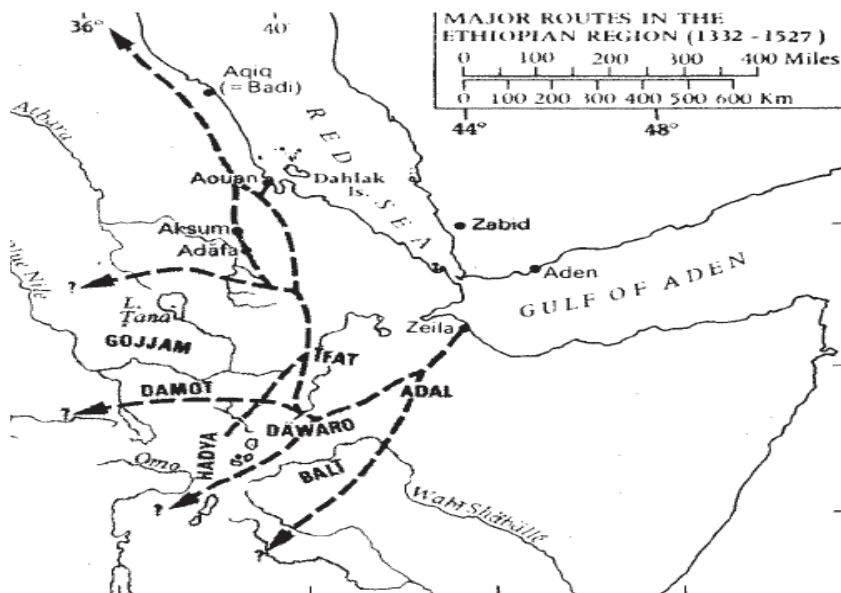
However, with the coming to power of King Amde Tsiyon (r.1314-44), grandson of Yikuno Amlak, the Christian highland kingdom started vigorous territorial expansion. Amde Tsiyon was the most expansionist king of the medieval period. Consequently, a long period of conflict and war affected the Ethiopian region and the Horn of Africa. But the influence of the Christian state in the Ethiopian region was very strong in the later centuries, until it relapsed in the early 16th century with the rise of the Adal under Imam Ahmad.

The large-scale territorial expansion of the Christian highland kingdom was accompanied by the further expansion of the Orthodox Church. At the time of the rise to power of Yikuno Amlak, the Church had already been strongly established in Tigray, Wag, Lasta, Angot and Amhara. During his successors' tenure, the church further expanded into Shewa, Gojjam, Begemdir, and in the region around Lake Tana.

In the early period of the 'Solomonic' dynasty, agriculture was the basis of the economy of the Christian highland kingdom, which was dominated by mixed farming. Most of the members of agrarian communities were prosperous with large families. These families also kept slaves as household servants. Beginning in the 14th century, the Ethiopian version of feudalism was consolidated as a political and economic system. The records of the period show that in the medieval period, the kings made land grants to officials in return for military or administrative services.

Trade also took a very important place in the economy of the Christian highland Kingdom, especially after the military control of the Sultanates of the region by King Amde Tsiyon and his successors. During the period between 1270 and 1529, Zeyla replaced the Red Sea coast as the main gateway for internal and external trade in the region. Because of this, sometimes the trade is called the Zeyla trade. Most of the trade items like ivory and gold originated from the western and southwestern Ethiopian regions. Cereals and fruits of the highlands were also highly demanded in the lowlands on both sides of the Red Sea. The Zeyla trade was significantly controlled by Muslim merchants. Revenue collected from import and export trade was a source of income for the kings of the Christian highland kingdom. They themselves participated in the trade, organized and financed big caravans led by their trade agents.

The development of long-distance trade in the Ethiopian region had other far-reaching impacts. Through trade, various peoples and states in the Ethiopian region were interconnected and developed a sense of economic interdependence. Besides, trade routes which crisscrossed the Ethiopian region and the Horn of Africa resulted in the exchange of various social and cultural values among the diverse peoples of the region. However, the desire to monopolize long distance trade in the region led to frequent clashes between the Christian highland Kingdom and the Sultanates of the region.



Map 7.1 Major trade routes in the Ethiopian Region, 1332-1527

Another most important feature of the period was the consolidation of the feudal mode of production in the Ethiopian context. This was mainly the creation of a feudal administra-

tion. In order to effectively administer the vast empire which came into existence, the kings maintained both hereditary chiefs and appointed their own officials. In some regions, the hereditary ruling classes were allowed to remain in power under the close supervision of the central government. In other regions, officials were royally appointed by the king and sent to the newly incorporated areas with a large number of soldiers. The new administrative and military officials were given the right to collect tribute from the local peoples over whom they were appointed. This system was called the Gult system. Gult was a right to levy tribute on the owners of Rist land and its produce. Rist was a hereditary right to land use by members of families and clans whose ancestors retained the land for a long period of time.

The Bale Gult (Gult right owner) enjoyed a number of economic and political privileges over the peasants under him/her. For example, he/she was responsible for the collection of tribute in kind including grains, cattle, honey, butter, salt, household equipment, etc. from the peasants. The Bale Gult retained most of the tribute for him/her, and sent part of it to the central state. The Bale Gult could use the corvee (free labour) of the people under his/her rule. Moreover, as a local governor, the Bale Gult was responsible for the maintenance of law and order in his region. He/she also acted as a chief judge and gave administrative justice to the local people. It was also obligatory for the Bale Gult to raise a regional army from among the Rist land owners and command them during a time of regional or national crisis. The Gult system greatly simplified the task of administering the vast Christian highland kingdom of the period. This system remained to be the predominant feature of Ethiopian feudalism up to the 1974 Revolution.

The mobile nature of the royal court was another main feature of the medieval period Christian highland kingdom of Ethiopia. Unlike Aksum and Lalibela, from 1270 until the establishment of Gondar in 1636, there was no permanent capital city. Instead, the kings ruled from moving or roving capitals. The districts of Shewa, such as Menz, Tegulet, Bulga, Yarar, Intoto, Menagesha, Wachacha, Furi and Zikuala served as temporary centers of royal encampment. They moved from one region to another, followed by their court officials, soldiers and other camp followers. The kings and their dignitaries lived in tents, while other camp followers lived in temporary huts. As a result, there were no permanent structures like palaces and castles.

The royal court constantly moved from region to region during the period, partly to obtain fresh supplies or provisions for the large number of camp followers and partly due to a shortage of fire wood. But they also moved to control rebellions by making their seats at nearby sites. As a result, there was relative peace and stability in the Christian highland

kingdom during the early medieval period. There were no standing structures like castles and palaces. Moving capital also had a negative consequence on the environment. In fact, after the middle of the 15th century, some of the kings tried to stay at one place for many years. For instance, king Zer`a Ya`ekob (r. 1434-68) founded the town of Debre Birhan in 1454 and subsequently lived there for fourteen years.

Activity 7.1

1. Who was Yikuno Amlak? What exactly was the Kibre Negest?
2. From where did the kings rule the Christian highland kingdom?
3. Explain how the “Solomonic” dynasty was consolidated beginning in the early 14th century.
4. What were the economic and political roles of the Zeyla trade?
5. Enumerate the basic features of the Christian highland kingdom during the early medieval period.

7.1.3 Power Struggle, Consolidation, and Territorial and Religious Expansion of the Christian Highland Kingdom

Succession Problem and Its Solution

Sometime after the death of Yikuno Amlak in 1285, the dynasty began to face internal political instability. One of the causes of this instability was the power struggle among the sons and grandsons of Yikuno Amlak. The problem of succession was so intense, particularly between 1294 and 1299 that five successive kings briefly came to power.

The problem of succession was resolved when the mountain fortress of Amba Gishen or Debre Negest (Mountain of Kings) was established around 1300. All the male descendants of Yikuno Amlak, except his sons, were kept aloof on the flat-topped mountain of Amba Gishen. They could receive education, work on the land and even marry, but they could not leave the Amba. The passes and foothills of the mountain were guarded by warriors loyal to the reigning king. This system facilitated smooth successions and helped for the consolidation of the Christian state. The practice continued until Amba Gishen was destroyed by Imam Ahmad of Adal in 1540.

The 'Solomonic' dynasty ruled the territories which had been under Zagwe rule. They included Tigray, Lasta, Bete-Amhara and Shewa. With the coming to power of king Amde Tsiyon (r. 1314-44), however, the Christian highland kingdom started rapid territorial expansion. He was the most expansionist king of the medieval period. Amde Tsiyon incorporated the kingdoms of Damot in 1316/17, Felasha between Dembiya and the Tekeze in 1332 and Gojjam in 1323/24. The conquest of these kingdoms gave Amde Tsiyon an important source of manpower and trade items, which further strengthened his power. In the 1320s Amde Tsiyon further consolidated his power by extending his conquests to the provinces of the north as far as Massawa. In what is now Eritrea, he appointed a governor with the title of Ma'ikele Bahr (later, Bahire Negash).

The initial successes of Amde Tsiyon prepared the ground for the major wars against the Muslim Sultanates. Ifat was the most powerful of all the Sultanates. At the time, Ifat extended its hegemony over other Sultanates between the highland and the coast, along which the Zeyla trade routes passed. Because of this, Ifat threatened the economic interests of the Christian highland kingdom. It also harassed and detained travelers and messengers to and from the kingdom. With the aim of bringing an end to this threat, Amde Tsiyon prepared for war cautiously. Amde Tsiyon waited until he could find a pretext to start a conflict with Ifat.

Towards the end of 1325, the sultan of Ifat named Haqq ad-Din I arrested the commercial agent of the king. At that time, Ifat was not prepared for war, and Amde Tsiyon's attack took it by surprise in 1328. Amde Tsiyon's army gained an easy victory, after which many villages, including the town of Ifat, were plundered and burnt.

Haqq ad-Din's son and successor, Daradir, opened a massive offensive on the frontier territories of the Christian highland kingdom. In one of the battles that followed, Daradir defeated the Imperial army. But in another reengagement his army was defeated, and Daradir himself was captured and killed.

In the south, Amde Tsiyon had already annexed the Sultanate of Hadya in about 1317. Although Hadya paid tribute to the Christian highland kingdom, effective rule had not been established there. Thus, encouraged by Muslim merchants, the Garad (ruler) of Hadya named Amano rebelled against Amde Tsiyon. He stopped sending the annual tribute which indicated his revolt. Amde Tsiyon reacted immediately by leading a strong army that destroyed Hadya and took many prisoners, including Amano. Consequently, Hadya was re-

duced to tributary status and became the main source of manpower for the army of the Christian highland kingdom.

Amde Tsiyon's military conquests seriously affected the economic interests of Muslim merchants and Sultanates between Hadya and the coast. They reacted by forming a united front against Amde Tsiyon. The leader of this alliance was the ruler of Ifat named Sabr ad-Din I (fl. 1332) who launched his attack in 1332. However, in the final battle the army of Ifat was completely defeated and Sabr ad-Din escaped to the neighbouring Sultanate of Dawaro. Then, Amde Tsiyon marched to Dawaro, where he succeeded in capturing Sabr ad-Din and imprisoning him. In the afterwards, Ifat was no longer a powerful sultanate in the region, and it was reduced to tributary status. The Christian highland state successively appointed its officials over Ifat and a large military garrison was stationed there.

After 1332, Amde Tsiyon continued his campaigns against other Sultanates along the Zeyla trade routes. He reduced them one after the other to tributary status. By 1344, when Amde Tsiyon died, the Christian highland kingdom covered a very vast area that included the Sultanates of the southeast. On the other hand, the Walasma rulers of Ifat left the sultanate, and moved further east to the lowlands, where they eventually established a new sultanate called Adal around 1380. Adal became the new center of challenge to the predominance of the Christian highland kingdom. The struggle against it started during the reign of Haqq ad-Din II (r.1363/64-87), who extended his power over other sultanates around Adal. In the 1380s, Haqq ad-Din opened a massive offensive against King Dawit I (r. 1382-1413). Initially, Haqq ad-Din scored a series of victories. However, this did not last long as the Sultanate of Adal was defeated in 1387 in which Haqq ad-Din himself was killed. The struggle against the Christian highland kingdom continued under the next sultan of Adal named Sa`ad ad-Din II (r. 1387-1403). But Adal faced another defeat in the early 15th century. Sa`ad ad-Din escaped from the battle field, but the imperial army pursued and killed him in Zeyla in 1403. His sons took refuge in Yemen. The power of Adal was weakened and, for the next thirty years, there was no serious challenge to the Christian highland kingdom.

The power of the Sultanate of Adal revived once again in the 1430s, under Sultan Ahmed Badlay, who became one of the most powerful sultans of Adal. He resumed the struggle against the Christian highland state. As a result, King Yishak (r. 1413-30) marched to Adal to bring an end to Ahmad Badlay's resistance. However, Yishak died in 1430 without achieving his goal. Then, Sultan Ahmad organized a united front of the Sultanates of the lowlands against King Zer`a Ya`ekob (r. 1434-68). He also won the support of Mahiko, who was the then Garad of Hadya. Although Zer`a Ya`ekob initially faced serious military set-

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backs, he finally defeated Sultan Ahmed's army in 1445. Sultan Ahmad and his ally from Hadya, Mahiko, were killed at the battle. This marked the peak of the predominant position of the Christian highland Kingdom in the Ethiopian region and the Horn.

The predominant power of the Christian highland kingdom began to decline during the last quarter of the 15th century. Zer`a Ya`ekob suppressed internal revolts and successfully repulsed military offensives of the sultanates of Adal and Hadya. By contrast, his successor, Be`ede Mariyam (r. 1468-1478) was not powerful enough to push back the growing pressure from the sultanates. Indeed, it was during the reign of Be`ede Mariyam that the Imperial army faced its first serious defeat. Eventually, the decline of the Christian highland state led to the emergence of Adal as a hegemonic power in the Ethiopian region and the Horn. In March 1529, a coalition of Muslim lowlanders led by Imam Ahmad of Adal utterly defeated King Libne Dingil's (r. 1508-40) army at the battle of Shimbra Kure.

Religious Expansion

The territorial expansion of the Christian highland kingdom during the medieval period was accompanied by the further expansion of the Christian church. Under the 'Solomonic' dynasty Christianity revived in Shewa centered at the monastery of Debre Asbo (later renamed as Debre Libanos) which was founded by Abune Tekle Haymanot. He converted King Motalami of the kingdom of Damot to Christianity. Besides, there was an earlier monastery of Hayk Istifanos which was opened by Abba Iyasus Moa. Since then, monasticism has become a dominant practice in the Ethiopian Orthodox Church.

Later, Christianity spread into the areas south and west of Shewa by the disciples of Abune Tekle Haymanot and Abba Iyasus Mo`a. This included the kingdoms of Gojjam, Damot, Enarya and Wajj. In addition to the age old northern Ethiopian monastic centers, a number of other monasteries and churches were established in many areas of the Ethiopian region in the 14th and 15th centuries. The number of monasteries on the islands of Lake Ziway and Lake Tana are worth mentioning.

The evangelization process in the newly incorporated territories was usually assisted by the state. Kings supported the construction of churches and large monasteries, and granted them large tracts of land. The clergy, in turn, played a big role in preaching about Christianity and the legitimacy of Christian kings. This church-state alliance reached its peak during the reign of King Zera Ya`ekob (r. 1434-68).

Activity 7.2

1. By what means was the Christian highland state able to solve the problem of succession?
2. What was the name of the dynasty which ruled Ifat and later Adal?
3. What are the names of the states which were incorporated by King Amde Tsiyon at different times?
4. Explain the roles of the monasteries of Debre Asbo and Debre Hayk in spreading monasticism.
5. In what ways did the church and state mutually benefit?

7.2. The Expansion of Islam and the Emergence of Muslim Sultanates

Learning Competencies: After learning this lesson, you will be able to:

- identify the roles of Islam and trade in state formation in the Ethiopian region and the Horn;
- point out the common features of the Sultanates of the Ethiopian region and the Horn'
- appreciate the positive contributions of the Sultanates to the Ethiopian socio-economic development of the medieval period;
- draw a map showing the location of the Sultanates of the Ethiopian region and the Horn;
- appreciate the role of trade and trade routes in linking the politically divergent states, principalities and peoples of Ethiopia and the Horn.

Brainstorming Questions

- What do you know about the Sultanates of Ifat and Adal?
- If there is a ruin that belonged to a Sultanate in your locality sometime in the past, tell something about it.

The expansion of trade and the Islamic religion were the main factors in the emergence of the Muslim Sultanates of the Ethiopian region. As mentioned in unit three, Islam spread to the Ethiopian region through two main directions: the Red Sea coast and the port of Zeyla on the Gulf of Aden. The Dahlak Islands and the Red Sea coastal areas were the earliest areas where Muslim Arabs made their settlement. However, Islam could not rapidly expand

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into the interior of the Ethiopian highlands in that direction. Rather, it was mainly limited to the Red Sea coastal territories.

The most important gateway for the spread of Islam into the interior of the region was, therefore, the port of Zeyla on the Gulf of Aden. Several trade routes from the interior of the region run in the direction of this port. Thus, Arab and non-Arab Muslim merchants were the agents of the expansion of Islam. These merchants established important market centers along the Zeyla trade routes leading to the interior. They stayed in these market centers sometimes to exchange the items they brought from South Arabia with the locally available items. As these merchants stayed longer in these market centers, they underwent a considerable interaction with the local pastoral communities whom they gradually converted to Islam. Apparently, it was in this process that Islam was peacefully introduced to Harar, Eastern Shewa, Wollo, Bale, Arsi and other regions of the interior.

The spread of Islam and the development of long distance trade in the region led to the establishment of a series of Muslim Sultanates along the Zeyla trade routes in the interior. The most important were Shewa, Ifat, Fatagar, Dawaro, Darha (Dera), Bali, Hadya, Arababni, Sharkha and Adal. As discussed in unit three, Shewa was the earliest of all the Muslim Sultanates. Their rulers used the title of sultan, and hence, these Muslim states are called sultanates. Muslim Sultanates of the region shared many features in common, such as:

- Their population was made up of Muslim communities.
- Their rulers exercised both religious and political powers.
- Islam and trade were the main factors in their emergence.
- Most of them were located in the southeastern lowlands of the Ethiopian region.
- Although some of their communities practiced mixed farming, the economy of the Sultanates mainly depended on trade.

At the same time, however, each sultanate developed in its own unique ways. The accounts of Arab writers like al-Ummeri and Christian literature illustrate the internal history of the Medieval Muslim states of the Ethiopia region.

7.2.1. Trade and Trade Routes

Zeyla was the most important trade outlet for both the Christian highland Kingdom and the Sultanates during the medieval period. In addition, the old northern Swahili city states of Mogadishu, Brava and Merca served as ports for their hinterland. In the north, the port of Massawa served as an additional trade outlet. The Zeyla trade served as a factor in the

rise and consolidation of the various Sultanates of the Ethiopian region. Along the major trade routes a number of big market towns and trade centers have emerged. The Zeyla trade routes linked the various states of the Ethiopian region and the Horn. The trade continued to serve as a major channel of socio-economic and cultural interaction among the various ethnic groups of the Ethiopian region and the Horn.

During much of the medieval period, the Zeyla trade was dominated by the Sultanates and their merchants. But kings of the Christian highland kingdom took part in the trade through their agents. The ambition to monopolize the Zeyla trade and the commodities that passed through Zeyla led the Sultanates and the Christian highland kingdom to a long period of rivalry and conflict.

Activity 7.3

1. What was the most important gate for the spread of Islam into the interior of the Ethiopian region?
2. Discuss how Islam could spread peacefully into Eastern Shewa, Harar, Wollo, Bali, Arsi and other regions of the interior.
3. What were the most important Sultanates in the Ethiopian region and the Horn?
4. Identify some of the political, economic and social features that were commonly shared by the Sultanates of the medieval period.

7.2.2. The Socio-Economic and Political Conditions of Muslim Sultanates

The Sultanate of Ifat

The Sultanate of Ifat existed over a wide area in the lowlands east of the Shewan plateau. Ifat seems to have emerged in the mid-13th century. Umar Walasma, who was the contemporary of King Yikuno Amlak of the Christian highland kingdom, was the first historically known ruler of the Sultanate. Hence, the ruling dynasty of Ifat was called Walasma. The Sultanate of Ifat attained military and political prominence under Umar Walasma, and subdued and incorporated the Sultanate of Shewa in 1385.

Ifat was situated in a strategic area through which the Zeyla trade routes passed into the interior of the Ethiopian region. This strategic position enabled Ifat to monopolize the trade in the region. Besides, the local communities in the area where Ifat flourished were converted to Islam. This helped Ifat to become the leading and most powerful Sultanate in

the Ethiopian region. In the first half of the 14th century, Ifat extended its power over other Sultanates along its frontiers. However, it lost this dominant position when the Christian kingdom under King Amde Tsiyon started vigorous territorial expansion. Ifat's Sultan Sabr ad-Din fought many battles to retain the power of Ifat in the lowlands. But, he was finally defeated in 1332, after which Ifat became a tributary state to the Christian highland kingdom.

The Sultanate of Hadya

Hadya was one of the medieval period Sultanates of the Ethiopian region. The exact time when Hadya was founded is not clearly known. The Sultanate is mentioned for the first time in the chronicle of King Amde Tsiyon. Among the Muslim Sultanates, Hadya occupied the most westerly territory in the Ethiopian region. The western frontiers of Hadya touched the Gibe River. In the southwest, the territory of the sultanate reached around the Gibe river. In the south, its territory seems to have stretched up to Lake Hawasa, while in the north it extended a little to the north of Lake Ziway.

It is known that the original inhabitants of the Sultanate were the ancestors of the present Hadya ethnic group. Its rulers held the title of Garad. The economy of Hadya was based mainly on mixed farming. But some sections of its population led a purely pastoral way of life. Trade also contributed a lot to the economy of the Sultanate.

The Sultanate of Hadya possessed rich natural resources. Partly because of its natural wealth, the kings of the Christian highland kingdom sought to reduce Hadya to its tributary. In the 1330s, King Amde Tsiyon made Hadya a tributary state along with other Sultanates in the region. Nevertheless, Hadya, led by its Garads, rebelled now and then against imperial rule. As a result, the kings of the Christian highland kingdom occasionally led punitive expeditions to retain the tributary status of Hadya. They even tried to secure the loyalty of the rulers of Hadya by means of political marriage. Sources indicate that Queen Mother Elleni belonged to the ruling family of Hadya. She played a crucial role in the politics of the Christian highland kingdom during the second half of the 15th and early decades of the 16th centuries. Kings Be`ede Mariyam (r. 1468-78) and Libne Dingil (r. 1508-40) were also officially married to the princesses of Hadya. Other members of the ruling class of the Christian highland kingdom also followed the example of the kings and married women from Hadya. Yet, Hadya continued to rebel against imperial rule at different times. The last rebellion of Hadya was during the reign of King Sertse Dingil (r. 1563-97), who permanently abandoned the Sultanate because of increasing pressure from the expanding Macha Oromo.

The Sultanate of Bali

Bali was another Sultanate in the Ethiopian region. Its rulers used the title of Garad. We do not have clear evidence as to when Bali emerged as a state. The population of the medieval Sultanate of Bali seems to have consisted of different ethnic groups. Bali was the most southerly located Sultanate. Except for the southern frontier, Bali was surrounded by various other Sultanates. To the north of Bali existed the Sultanates of Dawaro and Sharka. It was separated from Dawaro by the Wabi Shabale River. In the west, there was Hadya, while the eastern frontier was occupied by the Sultanate of Adal. The southern limit of the territory of Bali is not clearly known. Bali is mentioned in the chronicles of Christian kings beginning with Amde Tsiyon. Since then, the Garads of Bali paid tribute to the Christian highland kingdom until the 16th century.

The Sultanate of Sharkha

Sharkha was a small Sultanate which was situated north of Bali and west of Dawaro. The territory of this Sultanate roughly corresponded with present day Arsi. One of Sharkha's early inhabitants were some groups of Oromo and ancestors of the present day Halaba ethnic group. The exact time at which Sharkha emerged as a state is not known. Beginning from the reign of Amde Tsiyon, Sharkha was a tributary state of the Christian highland kingdom. In the first quarter of the 16th century, it was controlled by the army of Imam Ahmad.

The Sultanate of Dawaro

Dawaro existed south of Fatagar, and in the north it was bordered by Ifat on the right bank of the Awash River. In the south Dawaro stretched as far as the Wabi Shabale River, bordering Bali. Dawaro, therefore, roughly corresponded with present day Arsi region. Some groups of Oromo and the ancestors of the Sidama ethnic group are known to have settled in the Sultanate of Dawaro. The Dawro people trace their origins to this Sultanate. According to tradition, they moved to the Omo River region in the 16th century because of the wars of Imam Ahmad Ibn Ibrahim al- Gahzi.

The Sutanate of Darha

Darha (Dera) was a very small Sultanate which existed east of the Awash River between the Sultanates of Dawaro and Bali. At the beginning of the 14th century, the Sultanate of Bali briefly extended its power over Darha. This came to an end when the Christian highland kingdom grew stronger under King Amde Tsiyon and reduced both Bali and Darha to

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tributary status. Kings of the Christian highland kingdom used Darha as a place of exile for disobedient monks, who were forced to stay for some times among unfriendly Muslim populations as a punishment.

The Sultanate of Fatagar

Fatagar emerged along the Zeyla trade route around the mid-13th century. Fatagar existed in the region between Lake Ziway in the south and the present day Bishoftu area in the north. The territory of Fatagar also included the present-day territories of Minjar, Shenkora, and Ada`a in Shewa. Fatagar became a tributary of the Christian kingdom during the reign of Amde Tsiyon. Later, it was reduced to the status of a province directly ruled by the kings of the Christian highland kingdom for almost a century.

The Sultanate of Arababni

Arababni was a small Sultanate about which we know only about its existence through the work of al-Ummeri. It existed south of the Awash River between the Sultanates of Hadya and Dawaro. Al- Ummeri further states that the agricultural products of the Sultanate included cereals, legumes and fruits.

The Sultanate of Adal

The Sultanate of Adal was founded by the Walasma rulers of Ifat towards the end of the 14th century. Once Ifat was annexed by Amde Tsiyon in 1332, and became tributary to the Christian highland kingdom, its ruling class was divided into two groups. The first group, consisting of the merchant class, decided to recognize the authority of the Christian highland Kingdom over Ifat. The second group, the militant wing, however, opposed this domination and was determined to regain the lost independence of Ifat. The Walasma ruler named Haqq ad-Din II (r. 1363/64-87) rebelled against Amde Tsiyon`s sons and successors, Seyf Ar`ed (r. 1344- 71) and Newaye Mariyam (r. 1371-80). However, Ifat was not favourable for military resistance because it was closer to the Christian highland Kingdom. Therefore, this militant group retreated further to the south eastern lowlands of Harar, where they founded the Sultanate of Adal around 1380 centered at Dakar, south east of Harar, but in 1520, it was shifted to Harar. Among others, Sa`ad ad-Din II (r. 1387-1403), rebelled against King Dawit I (r. 1380-1412).

The offensive of Adal grew strong, particularly during the time of Sultan Ahmad Badlay. He led a series of successful military campaigns against King Zer`a Ya`ekob (r. 1434-68). How-

ever, in 1445, Ahmad Badlay suffered a complete defeat. During the second half of the 15th century, both Adal and the Christian highland kingdom suffered from internal weaknesses. Adal recovered in the first half of the 16th century and, under Imam Ahmad, replaced the Christian highland kingdom as the dominant power in the Ethiopian region and the Horn of Africa.

Activity 7.4

2. Which Muslim Sultanates were the most powerful in the Ethiopian region?
3. Who was Sultan Ahmad Badlay?
4. What was the title used by the rulers of the Sultanates of Bali and Hadya?

7.3. Political and Socio-Economic Conditions of the Western, Southern and Central States in Ethiopia

Learning Competencies: After learning this lesson, you will be able to:

- identify the peoples and states in the southern, south western and central parts of the Ethiopian region;
- explain the indigenous form of religion of these states;
- appreciate the contribution of indigenous form of government;
- sketch out the location of these states on a map.

Brainstorming Questions

- Can you tell us an indigenous form of religion which is being practiced still today around your locality? What type of stories do you know about it?
- Can you tell us about a medieval historical heritage from your locality or near by?

In addition to the Christian highland kingdom and the Sultanates, there were other states in the southern and central areas of the Ethiopian region. The majority of the inhabitants in these states practiced indigenous religion.

7.3.1. The Kingdom of Gojjam

The kingdom of Gojjam existed in the region to the south of Lake Tana. There is no clear evidence concerning the time when the Kingdom of Gojjam emerged. The kingdom was inhabited by the Agew ethnic group. In about 1323/24, King Amde Tsiyon (r. 1314-44) campaigned against Gojjam and reduced it to tributary status. Monks from the Lake Tana Island monasteries and medieval Amhara gradually preached Christianity in Gojjam. Zhan Kimir was the king of Gojjam during the reign of Amde Tsiyon. He and a local Agaw ruler of the Lake Tana area named Zhan Chuhay apparently resisted the expansion of Christianity in Gojjam. Me`at Gone was another king of Gojjam during the reign of King Dawit (r. 1380-1412). In the 15th century, Gojjam was one of the important provinces where royal governors were appointed as rulers. In the course of the 14th and 15th centuries, the eastern parts of Gojjam were inhabited by the Amhara of Shewa and the medieval province of Amhara. Much of Gojjam, especially its eastern territories, were fiefs of the famous Queen Elleni, who is said to have rebuilt the monastery of Mertole Mariyam.

7.3.2. Polities of Bizamo, Wajj and Ganz

The state of Bizamo existed on the southern bend of the Abay River just opposite the present district of Wemberma in southern Gojjam. We do not have evidence about the time in which the state of Bizamo emerged. It was inhabited by Omotic language speakers like the Shinasha. Between the 14th and 16th centuries, Bizamo was a tributary to the Christian highland Kingdom. On the arrival of the Macha Oromo towards the end of the 16th century, part of the population of Bizamo fled across the Abay River into Gojjam. Part of the population remained behind and retreated further west to the lowlands, while the remaining part was assimilated by the Macha Oromo.

On the other hand, the polity of Wajj was situated around Lake Ziway, in the area west of Fatagar and east of Hadya. We do not have evidence about the ethnic identity and the emergence of Wajj as a state. Like other states around it, Wajj was reduced to tributary status first by King Amde Tsiyon. In the 15th century, the rulers of Wajj used the title of Qats, which was a Muslim title. Wajj was an important center of military activity by the kings of the Christian highland kingdom during the post-Imam Ahmad period. The region was occupied by the Oromo in the last quarter of the 16th century.

Finally, Ganz was probably situated in the Rift Valley area between Wajj to the east, Kambata to the west and Hadya to the south. The ethnic identity of its early inhabitants and the

time of its emergence as an entity are not clearly known. Ganz was among the polities and kingdoms that were reduced to tributary status by King Amde Tsiyon. Its local rulers used the title of Garad. Islam further expanded in Ganz in the 1530s during the time of Imam Ahmad.

7.3.3. The Kingdom of Ennarya

The medieval kingdom of Ennarya was situated immediately to the north of the Gojeb River and west of the upper course of the Gibe River. Very little evidence is available about Ennarya's early history. It was under the influence of the Christian highland state beginning in about the middle of the 13th century. Eventually, Ennarya was reduced to tributary status by King Amde Tsiyon. Ennarya was the main source of trade items for the region's long distance trade up to the 16th century. Among others, pure gold from Ennarya was exported to countries as far as Egypt, Greece and Rome. Beginning from the end of the 16th century, Ennarya strongly resisted the Macha Oromo for over a century. Finally, it was defeated by the Limmu Oromo, who was one of the sub groups of the Macha Oromo confederacy. Since then, the name of the kingdom was changed to Limmu–Ennarya.

NB: The Kingdom of Damot also belonged to this group of states. Refer this point in unit three.

7.3.4 The Gonga People

The Gonga people were speakers of the Kafi Noonoo, Shekki Noonoo, Anfillo, Shinasha Ennarya and Bosha languages. These languages belong to the Omotic language family. Some 400 years ago, they lived in the same geographical environment between the Abay and Omo Rivers and had more or less similar socioeconomic and political systems. However, with the arrival of the Macha Oromo to the region south of the Abay River in the late 16th century, many of them were forced to settle in new areas. The Shekka and Anfillo were pushed further west to their present environment in southwestern Ethiopia. Besides, when the kingdom of Bizamo was overrun by the Macha Oromo, the Shinasha moved across the Abay and settled in southern Gojjam and Metekel.

Most of the Gonga peoples established elaborate state systems of their own. The best examples were the kingdoms of Ennarya, Anfillo, Bizamo, Kafa, and Shekka. The kings of the last two kingdoms used the royal title called Tato. All known Gonga states had the tradition of building trenches,

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stone fortifications and enclosures in the 16th and 17th century for the purpose of defending themselves from the enemy. As will be discussed in unit eight, the other Omotic states, to which the Gonga belonged, had a similar tradition of building defensive fortifications.

Activity 7.5

1. Who was the ruler of the Kingdom of Gojjam during the reign of Amde Tsiyon?
2. Who were the inhabitants of the Kingdom of Enarya?
3. Mention the titles of the rulers of Wajj, Ganz, Kafa and Shekka.
4. Who were the Gonga people?

7.4. Relationship between the Christian Highland Kingdom and the Sultanate of Adal (1520s – 1559)

Learning Competencies: After learning this lesson, you will be able to:

- ◆ mention the underlying factor for the rivalry and continued conflict between the sultanate of Adal and the Christian highland kingdom;
- ◆ analyze how Adal got supremacy in the Ethiopian region and the Horn;
- ◆ appreciate traditional conflict resolution skills of the time'
- ◆ analyze the reason why Ottoman Turkey and Portugal involved in the internal conflict between Adal and the Christian highland kingdom.

Brainstorming Questions

- What type of image do people in your locality have about Imam Ahmad (Gragn)?
- Were there mechanisms to solve conflicts before going to war between Adal and the Christian highland kingdom?

For much of the second half of the 15th century, Adal was in a state of civil war. The Sultans lost their power. Actual power was held by the Emirs (Amirs) and Imams. Because of the ensuing rivalry between Emirs and Imams, only a few Imams held power for longer years. In the last decades of the 15th century, Emir Mahfuz emerged as the powerful ruler of Adal and Zeyla. He strengthened the sultanate of Adal and began a series of attacks on the Christian highland Kingdom, particularly during the reigns of Eskindir (r. 1478-94) and Na'od (1494-1508). However, he was killed by the army of King Libne Dingil (r. 1508-40) at a battle in Zeyla in 1517. The death of Mahfuz opened the way for another rivalry for power among the Emirs.

Eventually, in the early 1520s, the leadership in Adal passed to a powerful Imam named Ahmad ibn-Ibrahim al-Ghazi. He is popularly known in the Christian highlands as Gragn (the left-handed). There is lack of clear evidence about his family background. According to his chronicle, the Futuh al-Habesha, Ahmad belonged to a clan called Balaw in Hubat, located near present day Babile. He was a cavalry officer under Mahfuz and married his daughter, Bati Dil Wambara.

Ahmad combined energetic and tactful leadership qualities. First, he systematically got rid of his internal rivals one after the other, and became the Imam of Adal. Then, he tried to consolidate his power in the lowlands by reconciling the warring Afar, Somali and Harari communities. The Afar had already started to make incursions into the agricultural areas in the highlands since the time before the rise of Mahfuz. The Somali and other pastoral communities, with their cattle, also began to move into the relatively fertile highland areas of Adal. This population movement created violence among the Harari, Afar and Somali communities as they fought each other frequently. It was under these circumstances that Ahmad played the role of arbitrator and restorer of peace in the lowlands. He persuaded the fighting groups to abandon their differences and launch a war against the Christian Highland Kingdom. The restoration of peace in the region enabled Ahmad to recruit a large number of soldiers into his army from among the people.

However, it should be clear that the war Imam Ahmad launched against the Christian highland kingdom was not a war over religious issues. Rather, it was the last stage of the earlier conflicts between the Walasma Sultans and the kings of the Christian highland kingdom over the control of Zeyla trade and the lands through which the trade routes passed. Besides, Adal and other Sultanates wanted to regain their independence from the Christian highland kingdom and create Islamic empire of their own.

Imam Ahmad began his campaign in 1527 by attacking the forces of the Christian kingdom stationed in the tributary provinces of Dawaro, Fatagar and Bali, after which he returned to Adal with large booties. On the other hand, King Libne Dingil, who had never expected a serious Muslim threat since the death of Mahfuz in 1517, ordered the Christian governor of Bali named Degelhan to subdue Adal. But Degelhan was defeated by the Imam's forces in Adal. Since then, Ahmad has carried out a series of expeditions to the highlands of the provinces west of Adal with no strong resistance from Imperial forces. With this, Ahmad's confidence greatly increased and he prepared himself for a conventional war against the Christian highland kingdom.

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In March 1529, Ahmad crushed Libine Dingil's army at the battle of Shimbra Kure, near the present Mojo town. This was a big landmark in the history of the relationship between Adal and the Christian highland kingdom. Ahmad's army was much smaller than Libine Dingil's army, but it was better equipped and with it there were Yemeni musketeers who were sent by the Ottoman Sultan. After his victory the Imam returned to Harar to recruit more troops. On the other hand, the Imperial army could not recover from its defeat and continuously retreated to the north.

The ambition of Imam Ahmad was to create an Islamic empire in the Horn of Africa. To this end, he made preparations for the total control of the Christian highland kingdom and its tributary provinces. In 1531, he led the army of Adal and easily annexed Dawaro and Bali. Ahmad continued his all-out attack on the Christian highland kingdom, but he could not capture Libne Dingil who moved from one place to another with a small army until his death in 1540. In the years 1532 and 1533, Ahmad effectively controlled the states and peoples of southern half of the Ethiopian region. He put all these regions under the hegemony of Adal from his command centers at Debre Birhan, and in Wajj and Dawaro. Wolaita was the only state in the region which successfully resisted the Imam's army.

Ahmad launched the last phase of his campaigns from the mid-1533 to 1535 against the northern provinces of the Christian highland kingdom. He put Tigray and the areas adjoining the Red Sea under his control, and made Aksum his center. The Sultanate of Adal had supremacy over the Ethiopian region and a large part of the Horn of Africa. The territory in both the south and the north was divided into provinces which were governed by rulers appointed by the Imam. By 1535, Ahmad and his army settled in Dembiya near Lake Tana making it his new center from where he ruled the empire until he was finally defeated and killed at the battle of Woyna Dega in 1543.

The Involvement of the Portuguese and Ottoman Turks

The conflict between Adal and the Christian highland Kingdom involved the Portuguese and Ottoman Turks. By then, these two maritime powers of the world were in a state of rivalry over the dominance of the Mediterranean and Red Sea regions. In 1520 the Portuguese mission came to the court of Libne Dingill. Jao Bermudez came to Ethiopia as a member of this mission. When the mission departed for Portugal in 1526, he remained in the country. In 1535 when Imam Ahmad was in complete control of the Ethiopian region, King Libne Dingil sent a letter to the Pope of Rome and the King of Portugal in the hands of John Bermudez, requesting their military assistance.

After several years of delay, Bermudez came to Ethiopia again in 1541 with 400 Portuguese soldiers led by Christovao da Gama. Libne Dingil had already died in 1540 at the monastery of Debre Damo in Tigray, and was succeeded by his son, King Gelawdewos (r. 1540-59). The Portuguese troops entered the Christian highland kingdom through Massawa and continued their march to the interior to meet the king. On their march to the south, they encountered their first engagement with the Army of Adal in eastern Tigray. But the ensuing resistance forced the Portuguese to return to the north to Dabarwa on the Red Sea coast.

Imam Ahmad intended to prevent the Portuguese soldiers from joining the Christian troops under King Gelawdewos. For that end, he shifted his command center to Deresge in Semien. From this place he led his army to attack the Portuguese in Saharti. However, with the help of their cannon, the Portuguese defeated the Imam's army. The Imam himself was wounded and slightly escaped capture. Ahmad's army was defeated in another engagement two weeks later. Then, he retreated further south to the area southeast of Lake Ashange. The Portuguese also moved to the area south of the lake and awaited the coming of Gelawdewos.

In the meantime, the Imam turned to the Ottoman Turks for military assistance. The Ottomans responded immediately by sending 900 troops armed with muskets and cannons. With this, Ahmad quickly marched to Wefla. In the battle that followed, the Portuguese suffered a crushing defeat. Their commander, Christopher da Gama, was wounded, captured and killed. The remnants of the Portuguese retreated to the northwest of the country and met with Gelawdewos towards the end of 1542.

Meanwhile, Imam Ahamad committed a grave mistake by sending most of the Ottoman musketeers back to their home country. The rest of his army was also overstretched throughout the vast empire. On the other hand, the Portuguese were furious about the death of their commander and sought to avenge it. The presence of the Portuguese musketeers amongst them boosted the morale of Gelawdewos's army. In February 1543 Gelawdewos led the combined forces of Ethiopians and Portuguese and defeated the Imam's army at the battle of Woyna Dega in Dembiya. Ahmad was shot by a Portuguese musketeer and died soon after. The Muslim army and the Imam's wife, Bati Del Wambara, retreated south to Adal. The brief period of supremacy of Adal over the Ethiopian region and the Horn of Africa came to an end.

The conflict between the Christian highland kingdom and the Sultanate of Adal continued until 1559 when the army of Adal led by Emir Nur al-Wazir defeated the army of the Christian highland kingdom led by king Gelawdewos (r. 1540-59). Gelawdewos himself was killed at the battle site in the south central Ethiopian region.

Consequences of the Conflict

The conflicts between the Sultanate of Adal and the Christian highland kingdom which lasted for about two decades had a number of consequences. In the first place, the conflicts caused huge material destruction, and the loss of human lives. Many churches and monasteries throughout the Christian highland kingdom were looted and burned to the ground. Invaluable religious documents and relics stored in these institutions were turned to ash. Besides, the series of conflicts caused a severe reduction of population in both the highlands and lowlands because a large number of people lost their lives. Above all, the war weakened the power of the Christian highland kingdom. Imperial armies built over the preceding centuries were destroyed. Those armies stationed in tributary provinces were dismantled. This opened the way for the rivalry between the monarchy and the regional nobility. Subsequently, regional lords began to challenge the authority of the kings. As a result, the Christian highland kingdom failed to regain its lost power and authority.

The military conflict was partly the cause of population movements in the region. Many people were forced to change their settlement areas to avoid the conflicts. The movement of people from one area to another led to the intermixing of different ethnic and religious groups. For instance, Muslim lowlanders permanently settled in the highlands. This seems to have improved the ethnic and religious differences in the region. The military conflict disrupted the Zeyla trade. The trade routes became more and more unsafe for caravan merchants because of the chaotic situation caused by the military conflicts. Later, some trade revived through the port of Zeyla and continued until the 1560s.

Activity 7.6

1. Who was Imam Ahmad ibn-Ibrahim al-Ghazi?
2. Who was the winner of the battle of Shimbra Kure in 1529? Why?
3. What was the only state in the south which successfully resisted Imam Ahmad's forces?
4. Where was the last center of Imam Ahmad?
5. Why were the Ottoman Turkey and Portugal involved in the internal conflict between states in the Ethiopian region?
6. Mention some consequences of the wars between the Christian state and Adal?

7.5. Population Movements in the Ethiopian Region

Learning Competencies: After learning this lesson, you will be able to:

- explain the main factor behind the population movement of the Afar, Somali and Argoba peoples;
- analyze the causes and consequences of the Oromo population movement in Ethiopia and the Horn;
- sketch out the major directions of the movement of the Oromo on a map;
- appreciate the internal structures of the Gadaa system and its roles in the successes of the Oromo during their movement.

Brainstorming Questions

- What do you understand by population movement?

7.5.1. The Movement of the Somali, Afar and Argoba Peoples

Population movements were common in the Ethiopian region during the period between the 14th and 16th centuries. The Somali, Afar, and Argoba population movements occurred partly as a result of the conflicts between the Sultanates and the Christian highland kingdom, and partly because of natural factors such as draught and famine. Repeated conflicts between the two sides obviously forced these peoples to change their settlement areas.

1. The Somali

Prior to the 16th century, Somali sub-groups moved into the interior of the Horn of Africa from the coastal areas of Zeyla, Berbera, Benadir and Mogadishu. Subsequently, they occupied their present day territory both in Ethiopia and Somalia. During the wars between the Sultanate of Adal led by Imam Ahmed and the Christian highland kingdom under King Libne Dingil (r. 1508-40), the Somali formed significant part of the army of Adal. In the course of the war, pastoral sections of the Somali also moved to the eastern highlands in search of water and pasture.

2. Afar

Historical sources show that the Afar people have lived in north eastern Ethiopia, Djibouti and south eastern Eritrea since ancient times. Before the 16th century, due to drought and

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famine, the Afar moved towards the middle Awash. Like the Somali, territories inhabited by the Afar were within the zone of conflict between the Sultanates and the Christian highland kingdom. During the conflict, due to their pastoral economy, the Afar obviously moved to relatively safer areas. This helped them to survive the destructive effects of the conflict.

The Afar were under the influence of the Sultanate of Ifat, and then of Adal. Like the Somali, during the period of Imam Ahmed, they fought the wars on the side of the Imam, and Afar pastoral groups moved into the highlands of the Ethiopian region.

3. The Argoba

The Argoba are one of the ancient inhabitants of the Ethiopian region who accepted Islam in an earlier time through religious leaders who came from Arabia. Linguists classify their language in the Ethio-Semitic language family. During the medieval period, the Argoba were agents of trade, Islamic expansion and Muslim state formations in the Horn. They had connections with Ifat, Walasma, Harar, and Hadya.

Mainly due to their location on the caravan trade routes and areas of conflict between the Christian highland kingdom and the Sultanates of the lowlands, the Argobas were perhaps most affected by the conflicts. Trade and war may have been the main factors for their spread in the region between Southern Wollo and Harar. Today, in addition to the Argoba Zone in the Afar Regional State, there are some villages of the Argoba in Southern Wollo, Northern Shewa in Amhara, and Hararge in Oromia Regional States respectively.

7.5.2. The Oromo Population Movement

The Oromo are one of the ancient peoples of the Ethiopian region and the Horn of Africa. Linguistically, Afan Oromo belongs to the East Lowland Cushitic language family which consists of the Somali, Afar, Gedeo, Kambata, and so on. Available evidences show that the 16th century large scale Oromo population movement began from the Bale highlands.

Causes of the Movement

At the time, the major part of the Oromo population lived in the highlands of Bale and practiced mixed farming. An increase in the number of cattle populations in the highlands of Bale began in the 14th century, resulting in a shortage of pasture land. The lowlands in the immediate south and southwest of the Bale highlands provided an excellent pasture, where young men took their cattle for grazing. Young men moved with their cattle to the

Valleys of Middle Awash and the Ganale River in the south. In the course of time, these young men evolved into separate Oromo sub-groups with a predominantly pastoral economic life. Also, sedentary Oromo groups had already existed in the Sultanates of Sharka and Dawaro before the 16th century.

When Imam Ahmad began his early campaigns in the 1520s, the southern frontier of the Christian highland kingdom was open to the northward movement of groups of Oromo. The movement of the Oromo rapidly increased during the period after the defeat and death of Imam Ahmad. As a result, between the 1550s and 1580s, the Oromo rapidly moved into the central, southeastern, western, southern, and some parts northern Ethiopian regions.

Directions and Stages of the Movement

On the eve of their 16th century large scale movement, the Oromo were organized into two separate confederacies called Borana and Barantu. The Borana confederacy consisted of various sub-groups of the Macha, Tulama, Guji and Southern Borana Oromo. The Barantu also consisted mainly of Karayu, Ittu, Marawa, Akkachu, Arsi, and Humbana.

In the course of their movement and expansion, the Borana moved in the direction of the central and southwestern Ethiopian regions. Oromo groups belonging to the Borana branch also moved to the highlands of northern Kenya. On the other hand, the Barantu Oromo followed a north easterly direction and ultimately reached the Awash Valley, Harar, Wollo and other adjacent areas.

The 16th century movement of the Oromo into the highlands was first initiated by the Macha and Tulama branches of the Borana Oromo in about 1522. They took a northward direction and passed through the area between Lake Abaya and Mount Walabu, and then headed in the direction of the Rift Valley Lakes region. In the course of their movement, the Oromo launched swift attacks on the states of Hadya, Bali, Sharkha, Dawaro and Fatagar. At this time, the army of the Christian highland kingdom under king Gelawdewos (r. 1540-59) operated in the area of Lake Ziway. But it failed to check the rapid advance of the Oromo who controlled the territories of these Muslim states in the 1550s.

At the beginning of the 1560s, the Macha and Tulama established their new center at Odaa Nabee, near Dukam, where the two held a common Chafee (assembly). From this center, they conducted periodic attacks on the old states of Wajj, Bizamo, Damot and Gafat. In so doing, they were encountered by the army under King Sertse Dingil (r. 1563-97) who scored a victory over them in 1572 in the land of the Maya around Wajj. But Sertse Dingil's temporary success did not save these states from being over run by the Oromo. As a result, part of the population of Bizamo and Damot fled across the Abay River to settle in Gojjam.

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In the south west, the Oromo faced the stiff resistance of the medieval kingdom of Ennarya. The Oromo began to attack this kingdom at the beginning of the 17th century, but resistance continued throughout the century. Consequently, the Limmu branch of the Macha Oromo defeated Ennarya in about 1710, and since then, the territory was renamed Limmu-Ennarya. South of the Gojeb River, another medieval kingdom of Kafa successfully repelled the attack of the Oromo, and curbed their movement to the south of the river.

On the other hand, the movement of Barantu Oromo followed a north easterly direction. The Arsi moved from the highlands of Bale into the Lake Ziway area and settled in their present territory of the same name. In addition, the Karayu left the upper course of the Wabi Shabale River and moved eastwards to their present territory in the eastern lowland. The Ittu, Humbana (Anniya and Afran Qallo) and other eastern Oromo branches moved to their present territory of Hararghe. The Guji also moved to the south and settled in their present territory.

Consequences of the Movement

The centuries long population movement of the Oromo had a number of consequences which equally affected both the Oromo and the other states and societies of the period. To begin with, the movement brought the various branches of the Oromo into contact with the various other peoples of the Ethiopian region.

The medieval kingdoms and sultanates of the region were the first to be affected by the population movement. The Christian kingdom was restricted to the regions north of the Abay River. Similarly, in the east, the Sultanate of Adal was reduced to the city of Harar surrounded by the Jugol wall. In the southern and south western parts of the Ethiopian region, the states of Bali, Hadya, Fatagar, Dawaro, Damot, Gafat and Bizamo were either destroyed or highly influenced by the Oromo.

The communities who accepted the Oromo were treated kindly. Their property would not be looted. Instead, they were adopted as members of a particular Oromo sub-group through the institution of Moggassa and enjoyed every right adoption entailed. On the contrary, those who resisted were harshly treated, their property was plundered and parts of their populations were forced to flee from their ancestral territories. The good examples in this case were the peoples in the states of Damot and Bizamo.

The movement eventually resulted in the exchange of socio-cultural values and institutions between the Oromo and the people with whom they came into contact. Several non-Oromo ethnic groups adopted the Gadaa system. The Oromo also took various socio-cultural ele-

ments from the people among whom they settled or from their neighbours. The Oromo who settled among Christian communities were converted to Christianity. Others adopted the religion of Islam particularly in the eastern part of the Ethiopian region.

The movement of the Oromo into very wide areas of the Ethiopian region weakened their indigenous political system. The Gadaa system functioned well in a geographically limited territory. In this condition, it was impossible for the different branches of the Oromo to live under one Gadaa assembly. Different centers of assembly sprang up in different areas. Environmental differences also brought about slight differences in the naming of Gadaa grades. Nevertheless, though the Oromo established various Gadaa centres, they have been governed by the same Gada values due to the existence of the Gadaa federation system which has been strengthened for a century by Muda ceremonies.

Finally, changes in the economic life of the Oromo also affected the Gadaa system. In the territories where they settled, the Oromo adopted a sedentary mixed farming economy that led to the formation of social classes. They were also involved in long distance trade. During the first half of the 19th century, acute competition and constant wars over the control of trade and trade routes led to the rise of powerful warlords who began to challenge the authority of Gadaa officials. The wealth from agriculture and trade enabled some Abbaa Duulaa to build their own private armies for further control of land, markets and trade routes. They imposed their authority on their own sub-groups and then on others. Step by step, the power of Gadaa declined to control the ambitious Oromo war leaders who stayed in power longer than what was set in the Gadaa cycle and eventually became Mootii (king).

The Gadaa System of the Oromo

The Gadaa system is an indigenous democratic socio-political institution of the Oromo. In the past, the system regulated the entire political, economic, social and religious life of the Oromo. The Gadaa system was inscribed by UNESCO in 2016 as an intangible World Cultural Heritage of humanity at its 11th intangible world heritage.

Under the Gadaa system newly born generations of Oromo children are expected to pass through a series of Gadaa grades that succeeded each other every eight years in assuming military, economic, political and ritual responsibilities. Each member of the Gadaa grade performed in different capacities to the society as a whole.

Table 7.1 Gadaa Grades of the Oromo

Grade	Age of Individuals
Dabale	0-8
Game-Titiko	8-16
Game-Gurgudo	16-24
Kusa	24-32
Raba-Doori	32-40
Gada	40-48

The full cycle of the Gadaa system was ten Gadaa grades, which was divided into two periods of forty years each. The first forty years were the Gadaa of the father, and had particular names. The second forty years were the Gadaa of the son, and also had their own names. The newly born infant boy always enters the system of grades exactly forty years (five Gadaa grades) behind the father regardless of the age of the father. The movement of forty years was cyclical, repeating itself after every eighty years.

The Gadaa government called Chaffee (Assembly) was also set up by officials elected from among the members of the Gadaa. The Chaffee functioned at local, regional and central levels based on democratic principles. Gadaa officials were elected on the basis of their ability. The qualifications for election include oratory, knowledge of history and traditions of the society, past military achievements with recognizable potential for future leadership. The highest authority in the Gadaa government was vested in the Abbaa Bokku or Abbaa Gadaa (father of the Gadaa or spokesperson). The Abbaa Gadaa was just first among equals. There were various other officials, including Abbaa Sera (the chief judge) and Abbaa Duulaa (commander of the army). In addition, a council of retired Gadaa officials assisted the Abbaa Bokku in running the government.

The elected Gadaa officials ruled the Oromo in accordance with the laws of the Gadaa system for eight years. The government's independent executive, legislative and judicial branches were a way of balancing power. Corrupt or dictatorial leaders would be removed from power through a process called "buqqisu" (removal) before the official end of their term.

Oromos women's participation in the Gadaa system is realized by a parallel institution known as Siinqee. This institution promoted gender equality in Oromo society. It is also

one of major institutions of peace making system in the Gadaa system. A female began to hold Siinqee (thin stick) just after her marriage and this signifies fertility. Siinqee is a symbol of blessing for fertility, production and prosperity in her life time. Haadha Siinqee (mother of Siinqee) is one of the members of the Gadaa, and participates in the peace making processes along with the legal experts and elders.

The Gadaa system functioned among the Oromo for many centuries even after their movement and expansion throughout the Ethiopian region since the early decades of the 16th century. However, the system lost many of its traditional elements over time, and eventually declined. Several internal and external factors contributed to the decline of the Gadaa system. These were the emergence of powerful Abbaa Duulas (war leaders) who gradually became Mootii (king), involvement of the Oromo in long distance trade, the expansion of Islam among the Oromo, interactions with the monarchical Omotic states, and, later on, missionary activities and the influence of the hierarchical system of the Ethiopian Empire state.

Consequently, the Gadaa system became reduced to ritual and ceremonial activities as it is practiced by part of the Oromo. However, some Gadaa expressions and psychological traits remain intact in current Oromo socio-cultural life. The Gadaa system is a model that shows the ways in which societies in the past tried to govern themselves democratically. The system set limits on Gadaa rulers and guaranteed the rights to be enjoyed by all members of Oromo society. The democratic nature of the system preserved the unity of the Oromo and sustained its internal peace for centuries back.

Moggassa and Guddifacha

Moggassa and Guddifacha were the institutions practiced by the Oromo during their centuries of movement and expansion. Moggassa means adopting a new Oromo or non-Oromo sub-group or any other social group as a body (in mass) by a ceremony of oath held in the presence of the Abbaa Gadaa. Based on this institution various Oromo sub-groups adopted quite a number of people. Adopted Oromo sub-groups or any other group became collectively Ilma Gossa (sons of the sub-group) and were entitled to all the socio-economic and political rights adoption entailed.

The Oromo's adoption of a growing number of groups of people expanded their numbers and, as a result, their military potential to battle the enemy. This significantly contributed to the success of the Oromo in attacking the enemy and controlling new lands in the

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highlands of the Ethiopian region. Through the Moggassa system, at the same time, the weak Oromo or non-Oromo groups gained both protection and material benefits from the members of the adopting gossa. Likewise, Guddifacha was an institution for adopting others on an individual level. The adopted son was regarded as a real son, and he enjoyed all rights of a true son. Non-Oromo individuals were also integrated into the Oromo society through this institution.

- In the next unit you will learn about the Luwa of the Sidama, Ballee of Gedeo, Hayyota of the Konso and so on. Like the Oromo Gadaa system, these indigenous local governance systems had “cyclical grades” through which male members of the society passed.

Activity 7.7

1. Describe the effects of the Oromo population movement?
2. Mention about Gadaa system and Gadaa grade.
3. Describe some of the Gadaa officials.
4. How did the Gadaa system operate? Discuss in group.
5. What was the advantage of the Moggassa institution for the Oromo?

Unit Summary

In this unit we have discussed the history of the states and peoples of the Ethiopian region and the Horn of Africa during the period between 1270 and the mid-16th century. The war and peaceful interactions among several of them mainly revolved around the need to monopolize the Zeyla trade. The Zeyla trade created a sense of economic interdependence among the various states and peoples of the Ethiopian region. Along with trade items they exchanged social and cultural values. At the same time, the competition for control of trade led to prolonged wars between the states of the region. For a time, most of the states of the region were reduced to the status of tribute paying provinces of the Christian highland kingdom, where powerful Kings stationed military garrisons. This condition continued until the last quarter of the 15th century.

The 16th century was known in Ethiopian history for two great events, such as the wars between the Sultanate of Adal and the Christian highland kingdom, and the Oromo population movement. These two events had lasting political, social, economic and demographic

impacts on the region of Ethiopia and the Horn. There was an immense loss of lives on both sides and the destruction of material wealth. The period of Imam Ahmad was followed by the movement of the Oromo. From their common home land of Bale, various branches of the Oromo moved in all directions beginning from the early 1520s. As a result, they came into contact with various other peoples and states of the Ethiopian region and the Horn. Consequently, a number of pre-existing states in the region either disappeared or highly influenced by the Oromo. The Christian highland kingdom was limited to the territories north of the Abay River. The Sultanate of Adal was also similarly limited to the walled city of Harar as the Oromo settled in the surrounding region.

Review Questions

I. Describe the Following

- | | |
|----------------|--------------|
| 1. Gult System | 3. Siinqee |
| 2. Mikkerecho | 4. Musketeer |

II. Match the items in column "B" to those in column "A"

- | | |
|--------------------------|-------------------------------------|
| _____ 1. Umar Walasma | A. The Kingdom of Bizamo |
| _____ 2. Garad | B. The Sultanate of Adal |
| _____ 3. Shinasha People | C. Adoption among the Oromo |
| _____ 4. Imam Ahmad | D. The Sultanate of Ifat |
| _____ 5. Moggassa | E. The Sultanates of Bali and Hadya |

I. Write Short Answers to the Following Questions

1. Explain how the Christian highland state was consolidated under the Solomonic dynasty.
2. Mention the names of the most important states of the medieval period Ethiopian region.
3. Explain the role of the Gadaa system in the Oromo population movement.
4. What were the factors behind the success of the Oromo population movement?

UNIT EIGHT

POLITICAL, SOCIAL AND ECONOMIC PROCESSES IN ETHIOPIA, MID 16TH TO MID-19TH CENTURY

Introduction

This unit has two main parts. The first part studies the history of the peoples and states of the southern, western and eastern Ethiopian regions. It mainly provides special emphasis on the social structure and sources of political power of the various peoples of these regions. The peoples of these regions had a long period of tradition of state formation. The second part of the unit focuses on the major historical developments which took place in the Christian highland kingdom during the period from 1559 to 1855. They include the attempts of the Christian highland kingdom to consolidate during the second half of the 16th century, and the imposition of Catholicism on the peoples of the kingdom and the conflict caused by it. The other issues discussed in this section of the unit are the Gondarine period, the Zemene Mesafin (the Era of Warlords), and the advent of European travelers and explorers into Ethiopia beginning at the dawn of the 19th century.

Learning Outcomes: After learning this unit, you will be able to:

- describe the similarities and differences in the political structures of Omotic states;
- mention the state systems the Gedeo, Sidama and Gurage’
- analyze the factors for the political transformation from the Gadaa governance to monarchical statehood among the Macha Oromo of Gibe Valley and Wallaga;
- show the roles of trade and Islam for the rise and prosperity of states in Ethiopia and the Horn;
- trace on a sketch map of Ethiopia the location of the states in the southern, western and eastern Ethiopia;
- explain how King Gelawdewos dealt with the Sultanate of Adal and the Oromo expansion;
- compare and contrast the achievements and weaknesses of Pedro Paez and Alfonso Mendez in spreading Catholicism in the Christian highland kingdom;
- list down the major functions of Gondar as a permanent capital of the Christian highland Kingdom.

Key Terms and Concepts

◆ Tato system	◆ Sheikhdom	◆ Zemene Mesafint
◆ Kawo/Kati system	◆ Kawuka dynasty	◆ Missionary
◆ Sera-Woma system	◆ Sultan	◆ Monarchy
◆ Yajoka	◆ Jesuit	◆ Mootii

8.1. Peoples and States of Southern, Western and Eastern Ethiopia

Learning Competencies: After learning this lesson, you will be able to:

- analyze the factors for the political transformation from the Gadaa governance to monarchical statehood among the Macha Oromo of Gibe Valley and Wallaga;
- show the roles of trade and Islam for the rise and prosperity of states in Ethiopia and the Horn;
- trace on a sketch map of Ethiopia the location of the states in the southern, western and eastern Ethiopia'
- recognize the shared historical values of the various Ethiopian peoples'
- appreciate the roles of indigenous institutions in the continuity of communities across centuries.

Brainstorming Questions

- Can you mention the medieval states whose name and legacy survives it?
- The ruins of which one of these things: palace, enclosure, fortification, or any other standing structure is found in or near your locality? What is its historical value?

8.1.1. The Southern States

The Omotic peoples are the diverse peoples who live on both sides of the Omo River since early times. The Omotic language family is a part of the Afro-Asiatic super language family. The Omotic language is spoken only in Ethiopia. Major economic activities of the Omotic peoples include sedentary agriculture mainly the large-scale cultivation of enset, pastoralism and handicrafts. The other particular feature of the the Omotic people was the evolution of highly organized polities. The most important among them were the Dorze, Wolaita, Yem, Kafa, Dizi, Bench, Ari, Dasanach, Tsamayi, Erboze, Hamar, Surma, Nyangatom, Bodi, Male, and others.



Map 8.1 Oromotic languages

8.1.1.1. Oromotic Peoples and States under the Tato System

From the Oromotic peoples, Kafa, Shekka and Yem had indigenous elaborate state structures. The kingdoms were ruled by Kings who used the title of Tato.

The Kingdom of Yem

This was the kingdom of the Yem people. The kingdom existed between the Gibe and the upper course of the Omo Rivers or to the north east of the kingdom of Kafa. The Kingdom of Yem is first mentioned in the soldiers' song of King Yeshak (r. 1412-30) of the Christian highland kingdom, to whom it paid tributes in horses. The first European traveler to mention Yem was the Jesuit Antonio Fernandez who travelled through their territory in 1614.

The first kings of Yem belonged to the Halman Gama dynasty. In the 14th century, this dynasty was replaced by a new dynasty called Mowa (Howa). The center of the kingdom was at Angar Fochara. The Yem kings used the title of Amno and had absolute power. They were the religious and political leaders of the kingdom. The administration of the kingdom was hierarchically organized. The king was at the top of the hierarchy. Below the king there was a council of officials known as the Astessor. The kingdom was divided into provinces and sub provinces each under its own local official called Erasho (Rasho) and Gagna respectively.

The economy of Yem was based on agriculture. Enset was the staple food of the Yem people throughout the kingdom. Barley and sorghum were also important cereals produced in the

kingdom. Trade and handicrafts (weaving and iron work) played a secondary role in the economy of the Yem people.

The Kingdom of Kafa

The medieval kingdom of Kafa was located south of the Gojeb River. The time when the kingdom came into existence is not clearly known. There is evidence about the rise to prominence of the Kingdom of Kafa in the 14th century. The people of Kafa call themselves Kafecho. They claim that they have descended from a royal clan called Minjo. The Minjo dynasty has ruled the kingdom since about 1390. The crown of Kafa was hereditary in the Minjo clan. The kings of Kafa had crown names and used a title called Tato.

The kingdom was divided into provinces which were ruled by provincial governors. The central government was headed by the Tato (king) who had absolute power in the kingdom. He was assisted by a Council of Seven called Mikkerecho. The members of the council were nominated from among the influential clans of the kingdom, and it had a very strong power in the state system of Kafa. Bonga was the capital of the kingdom. The Kingdom is known for its natural and human made defense systems. The northern frontier of the kingdom was defended by the Gojeb River. All along the territories of the kingdom, watch towers were secretly erected at high points to watch and detect the approach of the enemy. The kingdom also had an old tradition of digging trenches along its frontiers for defensive purposes. One of the notable defense trenches is called 'Hiriwoo' or defense ditch. In times of war, the warriors formed the nucleus of an army, which was joined by all able-bodied men of the kingdom.

Kafa was a very resourceful kingdom. Its dense forests and land in general were properties of the king. The kingdom's economy was based on agriculture and supplemented by trade. The people paid tax in cattle and musk which was collected by assigned tax collectors called Tate Kisho (the hands of the king). Trade was another source of income for the kings of Kafa. The major trade items from Kafa were ivory, cattle, musk, slaves, and later on, coffee as well. Merchants paid taxes and custom dues at the gates of the kingdom.

With such a strong political organ, defense and economy, Kafa existed as an independent state for a long period of time. It successfully resisted the Oromo expansion during the 17th and 18th centuries. In the 19th century, Kafa's powerful kings extended the territories of the kingdom to the south, south west and northeast directions. In the 19th century, particularly between 1821 and 1897, five prominent Tato successively ruled the kingdom. They were

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Gahe Nechochi (r. 1821-41), Gawi Nechochi (r. 1841-43), Kaye Sharochi (r. 1843-68), Gali Sharochi or Galito (r. 1868-90), and Gaki Sharochi (r. 1890-97). After the heavy war with Menilek II's army headed by Ras Wolde Giyorgis, the last king of Kafa, Tato Gakki Sharecho, was captured and taken to Addis Ababa and led his exile life until his death. In the end, the kingdom was incorporated into the Ethiopian Empire in 1897.

The Kingdom of Shekka

This kingdom existed to the west of Kafa kingdom and east of the Baro River. Two dynasties ruled over Shekka. The Batto dynasty ruled the kingdom until the end of the 16th century, when the Bushasho dynasty took over. The first Bushasho kings traced their origins to the neighbouring Kingdom of Anfillo. The kings of Shekka, like Kafa, had crown names and used the royal title of Tato. The territory was divided into six provinces whose governors were also councilors of the Tato. Christianity is believed to have been introduced to Shekka from the north in the late 16th century by King Sertse Dingil (r. 1563-97). Shekka was frequently at war with the expanding Macha Oromo until the late 19th century, to whom they lost many territories. The kingdom also had close economic, political, and historical relationships with the kingdoms of Ennarya, Kafa and Anfillo. Gecha in Anderacha was the capital of the kingdom in most of its history.

According to tradition, during the 19th century, the Kingdom of Shekka was ruled by five Tato (kings). They were Bedi Nechochi (r. 1800-05), Techu Nechochi (r. 1805-20), Geli Gawochi (r. 1820-50), Deji Gawochi (r. 1850-87) and Techu Gawochi (r. 1887-1898).

8.1.1.2. Omotic Peoples and States under the Kawo/Kati System

The Kingdom of Wolaita

The medieval Omotic Kingdom of Wolaita existed south of the Sultanate of Hadya. The kingdom had strong historical connections with the medieval kingdom of Damot. Beginning in the early years of the 14th century, Wolaita was first ruled by the Wolaita Malla dynasty. Motalami, who was initially king of the kingdom of Damot, was the founder of this dynasty. Wolaita became a tributary of the Christian highland kingdom during the reign of Amde Tsiyon (r. 1314-44) and paid tributes in horses to Yeshak (r. 1412-30).

The Wolaita Malla dynasty was replaced by the Tigre dynasty in the 15th century. The new dynasty extended its influence to the neighbouring peoples like Gamo, Kucha, Boroda, and Dawuro. Dry stone defensive walls were erected along the borderlines of the kingdom. They

are traditionally known as Ijajo Kalla (the Wall of Ijajo) of Wolaita. The kingdom successfully resisted both the forces of Imam Ahmad and the Oromo population movement.

The kings of Wolaita used the royal title of Kawo. The king had absolute power over the lives and property of his people. The kingdom also had a warrior class called ‘Goqa’. Agriculture was the basis of the economy of Wolaita. All land in the kingdom was considered the property of the Kawo (king). Trade and handicrafts were auxiliary economic activities in the kingdom.

In the early 19th century, the center of the kingdom was transferred from Didaye hill in Koysa Lasho in the northwest to Damota hill near present day Wolaita Sodo town. The Kingdom was very strong particularly during the reign of Kawo Gobe (r. 1848-88). He was succeeded by his grand son namely Kawo Tona Gaga (r. 1888-1894), who was a determinant warrior and the last king of Wolaita before it was incorporated into the Ethiopian Empire in 1894.

The Kingdom of Dawuro

Dawuro lived along the Omo river basin since early times. The territory of their kingdom was bordered in the north, east and south by the Gojeb and Omo rivers; and in the west by the highlands of Kafa. One of their multiple traditions traces the origins of the Dawuro to the medieval Sultanate of Dawaro. By 1700, the Kawuka dynasty created a big state by uniting a great number of petty chieftains of the territory. From among the Dawuro Kati (kings), Kati Irashu and Kati Halala were famous. According to Dawuro tradition, Kati Halala was the grandson of the King of Kafa. During his reign, Dawuro incorporated Konta.

Since the 16th century, the Dawuro have erected a series of borderline dry-stone defensive walls, the last of which was erected by Kati Halala during the second half of the 18th century. Because of this, the defensive walls of Dawuro are traditionally called Kati Halala Kalla (the walls of Kati Halala).

The Kingdoms of Gamo and Gofa

The Kingdom of Gamo:- the Gamo inhabited the area between Lake Chamo and Abaya in the north and the Gughe mountain and beyond in the south. According to tradition, the name Gamo means “lion”. In the highland areas enset was the staple food, and additionally, cereals such as barely, wheat, teff, peas, beans and cabbage were produced. In the lowlands, the Gamo cultivated food crops such as maize and sweet potatoes. The scattered settle-

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ments of the Gamo people were organized into units called Darie (village or communities). Each Darie was politically independent and was under the rule of its own Kawo (hereditary ruler). The Darie also had its own place of assembly to discuss communal issues and resolve disputes. Nomination to be a member of the assembly was carried out through election and genealogical seniority.

The kingdom of Gofa:- the Gofa people inhabited the region bordered by the Omo River in the west, and the kingdoms of Dawuro and Gamo in the east. Agriculture (animal rearing and crop cultivation) was the base of the economy of the Gofa people. Iron bars served as the main local currency of the kingdom. Gofa was an independent kingdom with sacred kings whose royal court was in Lote. The system of administration of the kingdom had dual structure consisting of a “landed chief” (kawo or Kati) in the highlands and a “rain king” (ira-kati) in the lowlands responsible for rainfall. The Kawo or Kati (king) had a number of advisers and administrators below him. The Gofa had an intricate customary legal system known as Woga.

Since the mid-17th century, the Gofa kingdom expanded south wards from its core area called Wurki near the Omo River. The biggest expansion of the kingdom was carried out in the late 18th century during the reigns of Gamo and Ole. The last king of the Gofa, kawo Kamma, lost his life in 1891 while fighting against the imperial army of Ethiopia.

Other Omotic peoples including the Zayse, Basketo, Oyda, Kara, Malle, and Kore had more or less similar socio-economic and political structures based on the Kati or kawo system of governance.

Activity 8.1

1. The kings of which Omotic kingdoms used the title of Tato? What about Kati?
2. What did the Mwa dynasty stand for?
3. What was the name of the first dynasty of the kingdom of Walayta?

8.1.1.3. Cushitic States and Peoples under the Sera-Woma System

The Sidama, Hadya, Kambata, Tambaro, Halaba, Qabena, and the like are Eastern highland Cushitic language speaking people. The major economic activity of these people was agriculture mainly the cultivation of enset and coffee. These people have their own history, culture, traditional institutions and way of life which had directly and indirectly contributed to the survival of the community. In the past, they developed indigenous forms of local

governance and dispute resolving institutions known as the Sera-Woma system. The Sera and Woma institutions had various roles in resolving conflicts over property, marriage and homicide at village level.

Sidama: - Woma (village level governance) was the cultural and ritual leadership in Sidama society. Members were selected on the basis of their ability to bring peace, wisdom and caution. “Sera” (social constitution) is the customary law of the Woma.

In order to enforce the Sera, the Sidama was also divided into generation-sets called Luwa institution. It is an age grade system where each grade rotates every 8 years. The number of years of rotation varies from one Sidama sub group to another. The rotation of grades takes place on the day of Fiche Chamballalla (New Year), which has been registered as Intangible Cultural Heritage of Humanity by UNESCO in 2015. The Luwa indigenous form of governance has much resemblance with the Oromo Gadaa system. In the Luwa institution, there are five rotating grades. These are sequentially Wawassa, Darara, Mogissa, Hirbora, and Fullassa. A male member belongs to certain Luwa at birth. The son becomes a member of the Luwa following Luwa group of his father. Therefore, these sequences show a father-son relationship, i.e., Wawassa is father of Darara; Darara is the father of Mogissa and the like.

Kambata: - The indigenous governing institution of the Kambata people is called Sera. It served as a basis for political administration, social interaction, and means of conflict resolution within the territory of Kambata. Relations between individuals, clans and territorial units are regulated by the Sera. Administrative and judiciary duties were also carried out at the higher level by a council called Hambarcho. The council had seven members representing the seven clans of the Kambata people.

■ Compare and contrast the Oromo Gadaa system with the Sidama or other’s indigenous governance systems?

Luwa officials such as “Gadanna” (leader) and “Jalawa” (assistant) stayed in power for eight years. Societal recognition is an important criterion for being elected as a Chimesa (pl. Chimeyye), which means leader with authority. These elderly officials had the authority to enforce the “Sera” (constitution) of the Sidama nation. In the past, the Luwa institution had two important objectives. They were recruiting and five months of military training of capable Sidama for the nation’s defense, and the nomination of potential candidates for Gadanna and Jalawa elections. Despite the fact that the Sidama society has its own customs of honoring elderly women, they were prohibited from becoming respected elders with authority and responsibility for the nation’s defense.

8.1.1.4. The Gedeo People

The Gedeo people have lived in the region east of Lake Abaya since ancient times. The history of Gedeo people is related to the Guji Oromo. They also share a very close language with Sidama. The major economic activity of the Gedeo was the cultivation of enset. In the past, the Gedeo had an indigenous administrative system known as ballee (council of elders) that worked with the age classes and ranking. The ballee had seven grades with a ten years period each creating a 70-year cycle. It provided the members of the Gedeo society with secular and ritual leadership. The promotion to the next age set and the transfer of power of the Abba Gadaa of the Gedeo was carried out through a ceremony.

8.1.1.5. The Konso People

The Konso people are one of the Cushitic language speakers in the southwest. Their language is called Affa Konso (Konso language). Agriculture was the major economic activity of the Konso. The Konso had a peculiar culture of soil conservation techniques notably the construction of terraces, wooden carvings and stone enclosures.

Until the late 19th century, there was no central authority among the Konso. Each village (sub group) was ruled by a council of elders called Hayyota who were selected through direct participation of male members of the village. Membership in the council was not hereditary, but rotating. The Konso had a village based socio-political organization and generation set known as Tsella. The cycle of years of the generation set varied from one village to another.

8.1.1.6. The Gurage Chiefdoms

The Gurage are one of the ancient peoples of southern Ethiopia. They are composed of a number of clan groups. The Sabat Bet and Kestane Gurage are the larger groups among the Gurage each consisting of several sub-groups. Enset is the staple food of the Gurage people. The Gurage had an indigenous system of governance developed over the centuries. There was no centralized political authority, but each lineage group was governed by customary modes of governance. Yajoka Qicha of the Sabat Bet (western Guraghe) and Gordanna Sera of Kestane (northern Guraghe) were the two most important indigenous political and judicial institutions of the Gurage people. Yajoka and Gordanna assemblies seem to combine legislative and judiciary functions. The representatives of the sub groups of Sabat Bet and Kestane Gurage assembled at a common place of assembly to agree on the fundamental rules governing their communities. Yajoka and Gordanna assemblies also serve as supreme courts. Individual Gurage sub group members who were dissatisfied with the decisions passed by their territorial assemblies could appeal to the Yajoka Assembly.

The Silt'e: The Silt'e are one of the early inhabitants of Southern Ethiopia. In terms of language, they belong to the South-Ethio Semitic family. They have their own customary legal system known as Ye Silt'e Sera or Malga Sera (the law of Silt'e).

Activity 8.2

2. What was the Hambarcho?
3. What was the name of the indigenous governing institution of the Gedeo people?
4. Mention the names of the generation sets of the Sidama and Konso peoples.
5. What do you know about Yajoka Qicha and Gordanna Sera?

8.1.2. Western States

8.1.2.1. The Gibe and Leqa Oromo States

The Gibe States

The present day Gibe valley and Wallaga regions were occupied by the various sub groups of the Macha Oromo in the course of the last quarter of the 16th and 17th centuries. Earlier states of the regions like Bizamo, Ennarya, and Anfillo were faded away. Others like the Shekka state came under the strong pressure of the Macha Oromo. The existing non-Oromo people of most of these states either left for other distant areas or assimilated with the Oromo.



Map 8.2 Oromo States of the Gibe Valley

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By 1800, the Oromo of the Gibe Valley had already transformed from the Gadaa system of government to a monarchical system of government. The major factors that accounted for this transformation were the revival of long-distance trade and the spread of Islam into the region that have significantly declined the power of Gadaa government. In addition, the rise of powerful Abbaa Duulaa (war leaders) endangered the Gadaa system. With sufficient wealth from extensive agriculture, tribute, taxation, trade, and booty successful military leaders were able to maintain permanent military forces with which they made themselves Mootii (kings). The combination of the above factors was responsible for the decline of the Gadaa system and rise of the monarchical form of governments in the Gibe region.

Five Oromo monarchical states ruled by their own Mootii (king) emerged around the Gibe River. They were Limmu-Enarya, Jimma-kakka, Gera, Gomma, and Gumma. They are sometimes called the “Gibe Monarchies”. The Gibe states were located along the trade routes of which accounted for their rise and prosperity. The most important trade items originated from these states include ivory, musk, spices, precious skins, slaves, gold and coffee. Trade was conducted with the neighbouring Omotic states as well as long-distance traders from northern Ethiopian region.

The earliest of the Gibe states was Limu-Enarya which was built around 1800 on the medieval Omotic kingdom of Enarya by the Limmu branch of the Macha Oromo. Its first king was Bofo or Abba Gomol I (r. 1800-1825) renamed after his war horse. Its capital was Saqqa. Limmu-Enarya became powerful because of its control over long distance trade routes of the region. It reached the height of its power during the reign of Ibsa or Abba Bagibo (r.1825-1861).

Gomma was the second state to be formed in the Gibe region. The famous warrior, Oncho Jilcha (r. 1810-30), completed the process of state formation in Gumma around 1810. Under him, Gumma was at wars with its neighbours particularly with Limmu-Enarya. Similarly, Abba Manno (r. 1820-40) completed the earlier process of state formation of Gomma. Gomma was the earliest of the Gibe states to be Islamized by the 1830s. Islam served to him as an ideological justification to strengthen Abba Manno’s dynasty in place of the Gadaa system.

Jimma-Kakka was the other Gibe state which was established about 1830 by the famous warrior named Sanna. He was the son of a famous Abbaa Duula named Abba Maggal. A skillful warrior and diplomat, Sanna, controlled trade and trade routes and made Jimma a powerful kingdom. He was renamed Abba Jiffar I (r. 1830-55) after his war horse. Islam

entered the kingdom under the agency of Muslim merchants, and Abba Jiffar I became the first Muslim king of Jimma. By the middle of the 19th century, Jimma-Kakka became the strongest rival of Limmu-Enarya. Its capital was Hirmata. The kingdom came to be popularly identified as Jimma-Abba Jiffar.

Finally, the state of Gera was founded by a famous warrior named Tullu Gunji about the middle of the 1830s. Tullu was a popular king, and fought against the states of Kafa, Gomma and Gumma. After his death, Abba Baso became the king of Gera. He ruled Gera until about 1838 when he was overthrown and exiled to Jimma by his brother, Abba Rago.

The Leeqaa States

In the present day Wallaga, east of the Didessa River, the Leeqaa group of the Macha Oromo underwent a similar socio-economic and political transformation. There were several Leeqaa Oromo groups. The two main groups - Leeqaa Naqamtee and Leeqaa Qellam - formed their own polities of the same name about the mid-19th century. Here, like the Gibe region, the authority of Gadaa officials was increasingly challenged by powerful Abbaa Duulaa. One of these Abbaa Duulaa was Bakaree Godana. He unified a number of Leeqaa families around Naqamtee and established an agriculturally resourceful polity. His base was at Wacha (the nucleus of Naqamtee). His son and successor, Moroda Bakaree (r. 1868-89), extended his family's influence and power over the Leeqaa groups and even beyond to the Sibuu group through a combination of war and diplomacy. He was succeeded by his son, Kumsa Moroda in 1889.

Similarly, to the south west of Leeqaa Naqamtee, Abbaa Duulaa Tulluu unified the Leeqaa Qellam Macha Oromo groups. Tulluu established a strong polity based on the rich agricultural resources of the region and trans-frontier gold trade with the Sudan. Trade was also conducted with the neighbouring Sheikhdoms of Aqoldy (Assossa) and Benishangul. The dynasty was further consolidated by Tulluu's son and successor, Dejjazmach Jootee Tulluu.

8.1.2.2. The Sheikhdoms and Peoples of Benishangul -Gumuz Region

The Benishangul (Berta) and Gumuz were the two indigenous inhabitants of the Benishangul-Gumuz region along the Ethio-Sudan border. During the 19th century, the Benishangul established three important Muslim Sheikhdoms along the Ethio-Sudanese border. They were Assossa (Aqoldi), Benishangul and Khomosha. The main factors for the rise of these Sheikhdoms were the influence of Islam from the the Sudan and trans-border trade. The abundance of gold and other natural resources in the region attracted the invasions first by

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the Egyptians and then Mahadists of the Sudan. Likewise, in the Gumuz inhabited land of Metekkel another Sheikhdом called Gubba emerged in the 19th century.

8.1.2.3. Local Chiefs of Gambella Peoples

During the period before the mid-19th century, Gambella was the home to five ethnic groups. They are Nuer, Anywaa, Majang, Opuo and Komo. They speak languages which belong to the eastern Sudanic branch of the Nilo Saharan Super language family. Since the 17th century, there has been a constant wave of movement of people from what is now South Sudan. This increased their ethnic composition. The Nuers have lived in both Sudan and Gambella since the 19th century.

The Anywaa, Opuo and Komo are settled agriculturalists. Fishing, gathering and hunting are their supplementary economic activities. The Nuer practiced pastoralism, which was the backbone of their economy, supplemented by crop production. Social status in the Nuer community was determined by the number of cattle owned. The Majang combine shifting cultivation with hunting and gathering.

The Anywaa had an indigenous administrative system whereby each village was ruled by a Kwaari (village headman) and a Nyiye (noble). The population of each village, consisting of several hundred people was the largest political unit. Both are hereditary offices, and while village headmen are from different lineage, nobles belong to a single royal lineage.

The Nuer political system lacked formal authorities to compel and bring social order. In the past, the Nuers were ruled by many types of spiritual leaders and ritual experts. Khor Muon in charge of peacemaking, Khor Touch in charge of issues on water, and Khor Tang in charge of war, were some of their spiritual leaders. The main responsibility of spiritual leaders was to advise people on their respective fields of specialization.

Activity 8.3

1. What was the earliest of the five Gibe Oromo states?
2. Who was the founder of the Leeqaa Naqamtee Oromo state?
3. Where did the Gubba state exist?
4. Can you mention the names of the five indigenous peoples of the Gambella Region?

8.1.3. Eastern States

8.1.3.1. Harar

Harar was the center of the Walasma Sultans of Adal, which was a very powerful state between the 15th and 16th centuries. The immediate successor of Imam Ahmad, Emir Nur ibn al-Wazir, built the Jugol wall surrounding Harar in 1552-53 to safeguard the Harari from attacks by the enemy. It was registered by UNESCO as World Heritage Site in 2006. In 1577, the pressure of the advancing branches of Barantu Oromo forced the Sultans of Adal to shift the political center from Harar to Aussa in the north east of the Awash Valley.

The Emirs of the Harari people continued to pay annual tribute to the Sultans of Aussa until the mid-17th century. This tributary relationship was broken when a local Harari dynasty was established which declared the independence of the Emirate. The founder and first ruler of the dynasty was Emir Ali Dawud (r. 1647-1662). Under this dynasty, Harar became the most important trade center in the east for the next two centuries. It was strategically located between the trade routes of Northern Somali ports of Zeyla and Berbera, and the interior of the Ethiopian region. The city minted its own coin as early as the 17th century. The control of these trade routes made Harar a very prosperous Emirate.



Figure 8.1. One of the Five Gates of the Jugol wall of Harar

The commerce of Harar brought about economic interaction between the Harari, the Oromo, Somali, Afar and other peoples of the region. Economic interdependence facilitated the closer and peaceful interaction among the peoples. The Oromo in the fertile territories surrounding the walled city of Harar produced grain, varieties of fruits and vegetables.

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The Harari possessed well developed handicrafts. The Somali and Afar also brought animals to Harar for exchange. Economic links, marriage relations, and above all, Islam served as the main factors of interdependence and integration particularly among the Harari, the Oromo, Somali and Afar of the region.

Harar was an important center of Islamic learning and culture. A number of mosques were built in the city. The Grand Mosque and the palace of the Emir were the most important standing structures in the city. There were also a number of religious shrines in the city dating back probably as far as the 10th century.

The Emirate of Harar had economic and political relations with Yemen and other parts of the Arabian Peninsula through the ports of Zeyla and Berbera. Many foreigners including Arabs, Persians, Turks, Armenians and the Greeks lived in the city. On the contrary, the Emirs of Harar were suspicious of Europeans. Europeans who tried to enter the city were often imprisoned or killed. It was only the British national named Richard Burton who, disguised as an Arab, was able to stay in the city for ten days in 1855. On his return to Europe, this traveler disclosed the wealth of the city and its strategic importance to the outside world. As a result, the Egyptians led by Mohammad Rauf Pasha occupied Harar from 1875 to 1885.

The Harari Afocha - the Harari people have a longstanding tradition of self-rule, cooperation and maintenance of peace and order through its traditional institutions. **Afocha** (association) is the prime indigenous institution of self-help association for cooperation. Settlement of disputes through customary mediation is the other significant role of the **Afocha**, which is accepted by members at the moment of admission. The Harari of all occupations could be members of an Afocha. Since Afocha is sex specific, both males and females have their own Afocha with differing functions. The male Afocha is known as Aboch, and the female Afocha is known as Endoch. The Afochas among the Harari are strongly egalitarian in ideology and practice. This served as a mechanism to control class conflict within Afocha, and created an atmosphere of social solidarity within the old city. Nowadays, Afocha is being practiced by other peoples of the area as well notably the Oromo.

8.1.3.2. Afar: Aussa, Bidu, Gobaad, Tajura and Rahayito

The Afars are one of the Cushitic language speaking ancient peoples of Ethiopia. Economically, the Afars were basically pastoralists. Trade in the Afar Depression on the trade routes leading to and from Bati was carried out mainly by women who brought goods to the markets. Usually, the men stayed at home to safeguard the family and property.

During the medieval period the Afar were under the influence of the Sultanate of Ifat. Later, with the transfer of the seat of Walasma Sultans of Adal into Aussa in 1577, four main Afar Sultanates emerged. They were Tajura, Rahayito, Aussa and Goba'ad. But the central political entity of the Afar was the Imamate of Aussa in the middle of the Awash. It was considered to be the leading state of the Afar people, to whom the rulers of other Afar Sultanates nominally acknowledged primacy. Tajura was strategically located and was a very important economic center of the Afar people. With the revival of long distance trade in the 19th century, slaves, ivory, gold, wheat, durra, honey, civet, ostrich feathers and the like were exported through the port of Tajura.

The Afar had an indigenous court system known as Makabonto (council of judge). The Makaban (singular) is a leader who knows the customs of Afar people. The number of judges varies (1-10 judges) according to the weight of the case.

8.1.3.3. The Somali People

The Somali people mainly inhabit the Ogaden region of Ethiopia covering the greater part of the present-day Somali National Regional State. The Somali language belongs to the Eastern Lowland Cushitic language family. The majority of the Somalis were pastoralists, while others were settled agricultural communities and traders. The Somali tradition attributes the origin of the term Ogaden to the Somali sub-group of the same name. The exact time at which the Somalis settled in the Ogaden is not clearly known. But historical evidences show that in its early history, the Ogaden was inhabited by a now extinct people called Harla. The Harla were related to both the Harari and the Somali peoples. There are ruins of their stone built houses at several places in the Ogaden and other areas of the region. Between the 14th and 16th centuries, the Ogaden region was under the influence of the Sultanates of Ifat and later Adal. By the beginning of the 16th century, all the Somali had already adopted Islam through Muslim merchants who settled around market places of the region. Troops conscripted from among the Somalis by Imam Ahmad, played significant roles in his fight against the Christian highland kingdom. Many of their sub-groups have also intermarried with the Oromo.



Figure 8.2 Stone built houses at Derbi Belanbel, Ogaden, Somali Region, Ethiopia.

There are a number of Somali sub-groups in the Regional State. Darod, Isaaq, Gadaabursi, Issa, Massare, Degodia and Jidle, and Karanle Hawiye are only some of them. The historical Somali indigenous governing structure was a council of elders known as Shir, which had power to decide criminal and civil cases. The council operated at all levels of Somali people. The councils administer wide range affairs including resource allocation, marriage, trade and crime. All adult male sub-group members were allowed to participate in the decision-making processes of the councils.

Activity 8.4

1. Who were the pre-Somali inhabitants of the Ogaden?
2. Who did build the Jugol Wall of Harar?
3. Mention the names of the indigenous governing structures of Somali and Afar.
4. Mention the names of the Afar Sultanates.

8.2. Instability versus Consolidation in the Christian Highland Kingdom, 1559-1855

During the post-Imam Ahmed period, the Christian highland kingdom could not revive from its decline. Yet, the continued efforts at revival of the kingdom gave rise to the cultural revival and splendour centered at Gondar known as the Gondarine period (1636 - 1769). However, this could not continue because of the weakening of central authority and emergence of the period known as the Zemene Mesafint or Era of War Lords (1769-1855).

8.2.1. Attempts at Consolidation and New Political Geography of the Christian Highland Kingdom

Learning Competencies: After learning this lesson, you will be able to:

- explain the reason for the transfer of the political center north of the Abay River;
- mention some Ethiopian rulers who tried to consolidate the Christian highland kingdom;
- appreciate the efforts of the monarchs in consolidating the Christian highland kingdom;
- sketch the Lake Tana environs and locate some centers of the Christian highland kingdom.

Brainstorming Question

- How did you feel when you heard about the efforts of some rulers to consolidate the Christian highland kingdom?

The Christian highland kingdom shifted its political center from the Shewan highlands to the Lake Tana environ during the reign of King Minas (r. 1559-63). Still the period was characterized by political instability in the kingdom.

Several factors accounted for the interplay between instability and attempt at consolidation in the kingdom throughout the second half of the 16th and early decades of the 17th century. To begin with, the Oromo continued their expansion and occupied much of the area south of the Abay River during the period. Consequently, the Christian highland kingdom was forced to shift its political center from the Shewan highlands first to Mengiste Semayat in East Gojjam and then to Dembiya near Lake Tana during the reign of Minas (r. 1559-63).

NB: See unit seven for the details about the Oromo population movement and the attempts of the rulers of the Christian highland kingdom to check their further northward advances.

Secondly, the Ottoman Turks occupied the port of Massawa in 1557, and established several posts along the Red Sea coast. They started to advance into the interior and occupied Debarwa which was the political center of the Red Sea coastal region. In 1578, the ruler of the coastal territories, Bahire Negash Yeshaq, openly rebelled against king Sertse Dingil, and sided with the Ottoman Turks. In the next year, although the king managed to defeat Yeshaq, he could not dislodge the Ottomans from the coastal areas, which remained in their hands for the next 300 years.

The third factor of instability in the Christian highland kingdom was the rivalry between the monarch and the different warlords who sought to put their own candidate on the throne. This was mainly seen soon after the coming to power of Sertse Dingil and following his death. The king's cousin, Hamelmal, rebelled in Western Shewa at the head of a large army in the first three years of the reign of Sertse Dingil. Though Hamelmal soon became loyal to the young king, another warlord of the period by the name of Fasilo staged a rebellion in 1566 in the kingdom of Damot. At one point, Fasilo even attacked Sertse Dingil himself who narrowly escaped death. The rebellion of Fasilo continued until the beginning of 1567 when his soldiers deserted him and surrendered to the king.

The death of Sertse Dingil in 1597 was also followed by political disorder and bloody civil wars among three power contenders in the years from 1597 to 1606. They were Ya`eqob (r.1597-1603; 1604-06), Ze Dingil (r.1604), and Susinyos (r.1607-32), who assumed power one after the other. In 1607, Susinyos, assisted by the Oromo contingent, assumed power. The Oromo supported him because he spent several years with them. Though the succession problem was solved with his coming to power, the introduction of Catholicism brought about another period of instability in the Christian highland kingdom caused by the religious controversy between the clergies of the Orthodox Tewahido Church and the Jesuit missionaries.

Despite the instabilities of the period mentioned above, the Christian highland kingdom tried to consolidate itself from its base in Dembiya around Lake Tana. The provinces under its control by this time were Dembiya, Gojjam, Begemdir, Lasta, Simen, and Tigray. The Lake Tana area, both in Dembiya and Gojjam, was an agriculturally fertile region. The region was important for the state to collect tributes and settled troops as local governors. Further, trade revived in the kingdom. Urban centers flourished along trade routes, and around palaces. There was a tendency for more static royal camps during the period. King Sertse Dingil had his capital in Emfraz where he built a palace at Guzara.

King Susenyos shifted his capital first to Gorgora and then Denqez west of Lake Tana, where he constructed palaces. Around 1612, he also made Yibaba in Gojjam his secondary seat of power, at which he built a small palace. Jesuit missionary centers particularly Gorgora also constituted the nucleus of several towns in the region. This new stage of urbanization in the Christian highland kingdom was a prelude to the rise of Gondar as a permanent capital of the kingdom around 1636.

Activity 8.5

1. What factor forced the Christian highland kingdom to move its center to the Lake Tana region?
2. Mention the advantages of the Lake Tana region to be chosen as the center of the Christian highland kingdom?

Imposition of Catholicism

Learning Competencies: After learning this lesson, you will be able to:

- criticize the imposition of Catholicism;
- evaluate the effect of the introduction of the new creed;
- appreciate the ruler who brought an end to the bloodshed caused by the new faith.

Brainstorming Questions

- What do you understand by religious or doctrinal controversy?
- Who was the most successful Catholic priest? Why was he successful?

After the end of the supremacy of Adal over much of the Ethiopian region in 1543, Portugal and the Pope of Rome wanted to convert the Ethiopian king and his people to Catholicism. Portugal allegedly claimed that, in return for military assistance, King Libne Dingil have promised in his 1535 letter to the king of Portugal to give a third of his kingdom and to be converted, together with his people, to Catholicism.

Survivors of the Portuguese troops stayed in the country. In the meantime, Jesuit missionaries came to Ethiopia as fathers, patriarchs and bishops, their ultimate goal being to convert the people to Catholicism. The Jesuits were members of the Society of Jesus, founded in Spain in 1540 by Saint Ignatius of Loyola as part of the Counter Reformation Movement.

On having understood the arrangement made in Europe for his conversion, King Gelawdewos wrote a letter of objection to the Portuguese governor of India. The governor, on his part, sent a young Catholic priest by the name Rodríguez to Gelawdewos so as to persuade him. Soon after his arrival, the young Jesuit priest openly criticized the Orthodox Christian practices such as circumcision, food taboos, fasting and the observance of Saturdays as heresies. However, Gelawdewos rejected the demand for his conversion and Rodriguez returned to Goa (India).

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The Portuguese made another attempt to meet their objective by sending a bishop by the name of Andre de Oviedo from Goa. The bishop arrived at the court of the monarch in 1557 and made repeated attempts to convert Gelawdewos. But Oviedo failed to convince the king. Indeed, the king wrote a book called “Confessions of Gelawdewos,” in which he defended the practices of the Orthodox faith.

After the death of Gelawdewos in 1559, Oviedo moved to the north and joined Bahire Negash Yeshaq, who had rebelled first against King Minas, and then Sertse Dingil. Later, he went to Goa, and died in 1597 without any success in his mission. In 1603 a new bishop named Pedro Pa`ez arrived at Massawa. But, before he reached the royal court, Ya`ekob was deposed and replaced by Ze Dingil. Ze Dingil was fully aware of the political problems faced by his predecessors. Therefore, he was determined to get rid of the disloyal soldiers and their commanders, as well as the clergy, whom he thought were the sources of the weaknesses of the monarchy. When Pa`ez understood this attitude of the king, he directly told Ze Dingil that if he agreed to be converted to Catholicism, he could get Portuguese military assistance with which he could deal with his enemies, and consolidate his political power. Soon Ze Dingil began to take measures like banning the observance of Saturdays to satisfy the demands of Pa`ez.

However, Pa`ez advised the king to be cautious, and not to take hasty measures that might lead to failure. Whatever the case, Ze Dingil had already been suspected of being secretly converted, and consequently, he faced strong opposition from the Orthodox Church, which accused him of being converted to Catholicism. In the civil war that followed, Ze Dingil was killed in 1604. In the same year, Ya`ekob was restored to power, and Pa`ez continued the same deal with him, but Ya`ekob was killed in 1607.

Ya`ekob was succeeded by Susinyos (r.1607-32). The reign of Susinyos saw the success of the long effort of the Jesuit bishops. Pa`ez was particularly successful in converting many influential dignitaries of the kingdom, including King Susinyos. Just like his immediate predecessors, Susinyos leaned towards Catholicism in order to get Portuguese military assistance. Therefore, the Jesuits got freedom to preach and recruit converts even in the court itself. The first important convert was Susinyos’s brother, Ras Si`ile Kristos, who was publicly baptized in 1611, followed by many others.

Beginning in 1612, a series of public debates on Catholic principles were held in the court. The debate was chaired by Susinyos himself. In the debate, the Catholics were represented by Si`ile Kristos. In the meantime, the Orthodox Church practices such as

circumcision, fasting on Fridays and Wednesdays and the observance of Saturdays as Sabbath days were condemned as heresies. The Orthodox clergymen who stood against Catholicism also faced mistreatment in the court. All these measures brought about the rebellion of the peasants headed by the clergy and the nobility. In 1622, Susinyos himself was officially converted to Catholicism and made Catholicism the official state religion. A few months later, Paez died. In June 1625 Alfonso Mendez arrived to Ethiopia.

The first peasant rebellion against Susinyos and Catholicism broke out in 1617, and from 1626 to 1632 Susinyos fought many battles. This was mainly because of the hasty imposition of the new religion on the peasants. Besides, many of the long established Ethiopian Christian practices were banned. For these reasons, both the peasantry and the clergy joined the rebellion to defend their religion.

Eventually, Susinyos came to understand that he could not suppress the opposition easily. In the meantime, the Portuguese soldiers and firearms which he had hoped to obtain from Portugal failed to arrive. Therefore, he realized that he had simply incurred the enmity of his people and the clergy in vain. He understood that in an attempt to build a strong and peaceful government using Catholicism, he was leading the country to a bloody civil war. So, after his last battle that took place in 1632, he decided to abandon Catholicism. In the same year, he abdicated in favour of his son, Fasiledes, whose first measure was the restoration of the Orthodox Church to its former position. In the reaction that followed, many Catholic converts were killed. The first victim was Ras Si'ile Kristos, who was publicly hanged. In 1632, Fasiledes also ordered the expulsion of the Jesuit missionaries from the country.

The doctrinal controversies mentioned above endangered the Orthodox Church in the subsequent centuries. The religious controversy also had a long-term consequence on the foreign relations of the Christian highland kingdom. It was believed that the bloody civil war was caused by the interference of external forces. Therefore, to avoid similar problems in the future, Fasiledes made an alliance with the Muslim states on both sides of the Red Sea. He signed treaties with the Imams of Yemen and the Pashas of Swakin and Massawa, who agreed to prevent or report the coming of any European to the Christian highland kingdom. Thus, Fasiledes introduced the closed-door policy, which was to continue until the beginning of the 19th century. During this long period of isolation, only two Europeans succeeded in reaching the Christian court at Gondar. They were the French physician named Charles Jaques Poncet (1699) and the Scottish traveler, James Bruce (1769-71).

Activity 8.6

1. Under what circumstance did the Jesuits enter Ethiopia?
2. What happened in Ethiopia as a result of the introduction of Catholicism?
3. Who introduced the closed-door policy of the Christian highland kingdom? What was its objective?

8.2.3. The Gondarine Period (1636-1769)

Learning Competencies: After learning this lesson, you will be able to:

- describe the major achievements of the period;
- appreciate the architectural advancements of the time;
- feel pride in the achievements of the ancestors;
- name some rulers of the Gondarine period.

Brainstorming Questions

- Have you ever seen the royal enclosure at Gondar? If so, how do you feel?
- What are the major characteristics of the Gondarine period?
- Who was Etege Mintiwab? What is your attitude towards a female ruler?

During the reign of Fasiledes (r. 1632-1667), Gondar was established as a permanent capital city of the Christian highland kingdom around 1636. Inside the quarter, magnificent castles and palaces for kings, residences for the Abun and Echege as well as churches were built. The architectural style of the buildings contains many elements from the Aksumite and the Zagwe periods. A number of churches were also built outside the imperial quarter. These churches became the main centers of education, music and poetry for which Gondar became famous. It attracted capable scholars of poetry, theology, law and other religious subjects from all over the kingdom. In addition, church paintings, cross making, calligraphy and other types of art flourished in the city. In short, Gondar became the center of the political, intellectual, religious, and economic life of the kingdom.

The city of Gondar also became the center of an active trade. Even long before its selection as the royal capital, Gondar had existed as a famous market place. Fasiledes shifted to this town, probably to control the trade route and collect revenues. One major trade

route from the southwestern part of the Ethiopian region entered the city of Gondar. After entering Gondar, the route further branched into two: one of the routes continued to reach Massawa on the Red Sea coast, while the other proceeded westward to Metemma on the Sudanese border. In addition to the weekly market which was then famous, daily markets began to flourish in the town after its foundation. The Gondar market has become a meeting place for people from the surrounding regions. They traded their cattle, honey, butter, and grain for the urban products of weavers, potters, blacksmiths, leatherworkers, and goldsmiths.



Figure 8.2 The Castle of Fasiledes in Gondar

The trade was mainly dominated by Muslims, who also took part in weaving. Items of various crafts were provided by the Falashas (better known as the Bete-Israel or Ethiopian Jews), who were mainly engaged in masonry, pottery, basketry and metal works. Thus, in the daily market of Gondar, foreign merchants, residents of the city and the rural population exchanged their various products.

But the different communities at Gondar tended to live apart from each other. For instance, the Muslim communities, the Bete-Israel and expatriates such as Armenian, Indian and Persian merchants were not allowed to live in the city. For such communities, a separate quarter was provided in the outskirts of the city. This helped the town to ex-

pand. By the late 18th century, Gondar had about 70,000 inhabitants who belonged to different religious and cultural groups. The prosperity of Gondar mainly benefited the ruling class, who led a luxurious life in the splendid palaces and castles. Unfortunately, the prosperity and glory of Gondar did not last long. Even though it was far removed from threat, Gondar was also equally far from the center of the Christian kingdom. From the time of its foundation, the kingdom had lost control over the central and outlying territories. This paved the way for the steady growth of regionalism and the increasing independence of the great regional lords.

Gondar experienced a period of glory and splendor particularly during the reign of its first three kings. They were Fasiledes (r.1632 - 67), Yohannis I (r.1667-82) and Iyasu I (r.1682-1706). Of the three, the most powerful was Iyasu I, also nick-named Iyasu the Great. He was the last powerful king who made campaigns southward across the Abay River to regain the former provinces of the kingdom. Iyasu also campaigned to Shewa, where he collected annual tribute. However, he recognized the power of the rulers of Shewa. The reign of Iyasu was also important in several other respects. During his reign, a traditional civil code, the Fitha Negest, was revised. Land laws were amended. Taxes and customs were also reorganized. The reforms promoted the development of trade through which the king strengthened his relations with Egypt.

Towards the end of his reign, Iyasu I himself violated the closed-door policy introduced by King Fasiledes. As the king suffered from a skin disease, he invited the French physician, Jaques Poncet, who cured him in 1699. This was followed by the visit of two Jesuits and one Franciscan missionary. The king also sent a delegation of seven young Christians to the Pope of Rome. This move, however, has aroused suspicion among the clergy. In the face of mounting opposition, Iyasu had no alternative but fled to an island in Lake Tana where he was pursued by assassins who murdered him. On his death, his son, Tekle Haymanot (r. 1607-08), took the throne.

The death of Iyasu I was followed by a period of political disorder resulting from power struggles. Murder and assassination of the kings became common. Because of this, the kings could not stay long on the throne. They were either murdered or poisoned to death by their political rivals. This was the fate of five kings who reigned between the murder of Iyasu I, in October 1706, and the beginning of the reign of King Bekaffa (r. 1721-30) in 1721. The kings became too weak even to defend their own capital city, Gondar, which was occasionally plundered by bands of robbers and bandits.

Meanwhile, the clergy and members of rival ruling families were engaged in an endless religious controversy. The controversy was the legacy of a religious conflict between the Orthodox Church and the Roman Catholic Church. The reign of Bekaffa was relatively more peaceful than those of his predecessors. During his reign, the kingdom enjoyed a short period of political stability. Bekaffa was admired for his efficient administration. But his reign witnessed the beginning of the autonomous development of Shewa, which continued to be ruled by an independent line of rulers for more than a century.

Bekaffa was succeeded by his young son, Iyasu II also known as “Iyasu the little” (r. 1730-1755). He was made king under the regency of his mother, Etege Mintiwab, who came from Qwara and became another prominent woman in the politics of the Christian Kingdom, after Queen Elleni. At the time, growing power, of the regional lords had already become a threat to the power of the Christian kings. But Mintiwab succeeded in securing the power of her son through the support she got from the lords and chiefs of Quara, who were her kinsmen. The political elite organized by Mintiwab were known as the Quaregnoch, named after their place of origin. In particular, in 1732, she brought her brother, Welde Leul, to the court of Gondar and appointed him as Rasbitweded (the equivalent of prime minister). Using his support and her kinsmen, she concentrated full power in her own hands and exercised a strong political power.

After a short while, however, the influential position held by the lords and chiefs of Quara in the court incited strong opposition from the lords of other provinces. Iyasu II himself was tired of the growing power of his mother’s kinsmen. So, he decided to get rid of them and be replaced by allies from Oromo lords, particularly the Wollo Oromo chiefs. Iyasu’s father, Bekaffa, had earlier spent some years of exile with the Wollo Oromo chief called Amizo. Consequently, Bekaffa maintained good relations with this Oromo family, some of whom he had invited to his court. Iyasu extended his relations with the Oromos further by marrying Wabi who was baptized as Bersabeh. This event marked the active involvement of the Wollo Oromos in the politics of the Christian highland kingdom.

Iyasu II was succeeded by his son, Iyo`as (r.1755-1769), who was born to Wabit (Bersabeh). During his reign, the influence of the Oromo further increased. And the Quaregnoch family, who felt dominated by the Yeju Oromos, began to challenge the rule of Iyo`as. The growing threat to his power forced the young king to depend more and more on the support of his maternal kinsmen. Accordingly, he invited his Oromo cousins, two powerful brothers of Bersabeh by the name of Lubo and Birile who arrived in Gondar

with 3000 horsemen. Thus, the influence of the Wollo Oromo on the politics of Gondar grew strong. Oromo language became a language frequently spoken in the court of Gondar.

At this point, it would be interesting to provide a few lines about Etege Mintiwab. She was one of the few successful women political elites in Ethiopia who exercised real power for many years. Her successes were the result of several factors. In the first place, she combined natural beauty with personal skills to manipulate political developments which were, indeed, found in good harmony in her personality. Among other things, so as to prevent the usual disorder that usually broke out following the death of a reigning monarch, she managed to keep the death of her husband, Bekaffa, a secret. In the meantime, she summoned her close relatives from Quara and gave them important posts so that revolts could be quickly suppressed.

Secondly, Mintiwab concluded effective political marriage alliances with the houses of the most influential lords of Begemder, Gojjam, Wollo (Yeju Oromo) and Tigre. These political marriages, except the one concluded with the Yeju Oromos, further strengthened the influence of Mintiwab. Though the marriage between Iyasu II, her son, and Wabit, an Oromo, did not initially prevent Mintiwab from achieving her objective, after the death of Iyasu II, it resulted in a long period of rivalry and war between the Quaregnoch and the Yeju Oromos that claimed the lives of many people. However, for the first time in the history of Ethiopia, the Oromos were integrated into the families of the country's power elites. The third factor that sustained the influence of Empress Mintiwab for such a long period of time was her concern for the society. As was the tradition before her, Mintiwab won the acceptance of the clergy and the people by constructing churches that received generous gifts and land grants as *gults*. Worth mentioning are Debre Tsehay Qusquam in Gondar and Narga Sellassie in Lake Tana.

The growing influence of the Wollo Oromo further aggravated the opposition of the alienated Amhara ruling elites. Mintiwab took part in the opposition against her grandson. After the death of Rasbitweded Welde Leul in 1767, a struggle for power between the two opposing factions, namely the relatives of Mintiwab and those of Bersabeh, grew tense. Finally, to resolve the problem and to maintain her position through his help, Mintiwab invited the powerful Tigrean lord, Ras Michael Sehul, to become the guardian of the king. Ras Michael arrived in Gondar in 1768 with large Tigrean forces and suppressed the opposition brutally. Then, he made himself Rasbitweded and guardian of the reigning king, Iyo`as. Unfortunately, in the intrigue that followed, Ras Micha`el got Iyo`as

murdered in 1769 and put on the throne a seventy-year-old man, Yohannis II. This event marked the beginning of the Zemene Mesafint (the Era of the Warlords).

Activity 8.7

1. Explain briefly the architectural achievements of the Gondarine period.
2. Mention the reforms that were made by Iyasu the Great.
3. What made Etege Mintwab famous in the history of Ethiopia?
4. What titles are Ras and Rasbitwoded?

8.2.4. The Zemene Mesafint (The Era of the Warlords, 1769-1855)

Learning Competencies: After learning this lesson, you will be able to:

- list down the main features of the period;
- realize how the period was one of the major causes to Ethiopia's backwardness;
- refrain from activities that would lead to conflicts and wars.

Brainstorming Questions

- What is your attitude towards conflicts and wars? Good or bad? Why?
- How do you measure the destructive nature of war?

The Zemene Mesafint is a period in the history of Ethiopia which roughly started with the death of Iyasu in 1769 and lasted until 1855. It was a period characterized by the weakening of central authority and the growth of the power of the regional warlords. It was a period when Ethiopia was divided within itself into several regions. It was a period of intense power struggle among the regional nobility for political supremacy. The Zemene Mesafint was also a period when there was no law and order. The unlimited power of the regional lords endangered the freedom of the people. The absence of peace and order brought about arbitrariness, lawlessness, disorder and destruction in the country.

The conditions that led to Zemene Mesafint developed over a long period of time. The erosion of the traditional power and authority of the monarchy led to the Zemene Mesafint. The factors that led to the erosion of the power and authority of the monarchy had their root in the wars of Imam Ahmad. Before the wars of Imam Ahmad, kings such as Amde Tsiyon and Zera Ya'ekob were renowned for their military and political achieve-

ments. In most of their campaigns, they emerged victorious and were able to extend their hegemony over a vast empire. However, this good image of the kings of the Christian highland kingdom faded away since the time of Libne Dingil who lived a fugitive life for more than a decade and died in 1540. His successor, Gelawdewos, lost his life fighting against the forces of Adal led by Emir Nur ibn al-Wazir in 1559. Several other kings also faced similar defeats at the hands of the expanding Oromo.

The establishment of the city of Gondar as a permanent capital was another factor for the erosion of the traditional power and authority of the monarchy. Before its establishment, the kings lived in mobile capitals and moved along with their army and retinue constantly from one district to another. In the absence of an effective administrative structure and garrisoned army, this ensured the loyalty of the regional lords. But, after the establishment of Gondar, the kings remained in the city for an indefinite period of time and neglected the provinces. In the meantime, the regional lords built up their power which threatened the traditional authority of the monarchy. Some of the powerful lords such as Welde Sillassie of Tigray and the rulers of Shewa even ignored the very existence of the highest authority and made their regional power hereditary. Such regional lords began to defy the authority of the kings who tried to assert their power.

During the Zemene Mesafint, the kings at Gondar virtually lost their traditional power and authority. The last king, with some aspect of power was Tekle Giyorgis. But he was enthroned and dethroned six times from 1789 to 1800. Because of this, the Christian tradition has nicknamed him Fitsame Mengist (the end of the kingdom). The successors of Tekle Giyorgis became mere puppets in the hands of regional governors and warlords. The lives of the kings were secluded in the castles of Gondar and they did not have military force. Their income consisted of custom duties and fines collected from part of the city of Gondar only and the charity of some pious peoples of the city. To cite one example, in 1832, the annual income of the king at Gondar was 300 Maria Theresa Thalers (Austrian unit of currency in use at that time in Ethiopia). In contrast, in 1816, the annual income of the Tigrayan lord, Ras Welde Sellassie was 75,000, while in 1840; King Sahle Sellassie of Shewa had an annual income of 85,000 Maria Theresa Thalers.

In short, the kings lived in poverty without any power or authority. The actual rulers of the Christian kingdom were regional governors, the Rases and Dejjazmaches of the various provinces. They maintained their own army and kept the tribute and revenues of their provinces. Nevertheless, even the regional lords were not secure and did not retain power for long. The decisive factors in securing regional power for long and contending

for more power were popularity in the eyes of their army and their connection with other powerful families who might come to their assistance in times of political difficulty.

The Rasbitwededs appointed and dismissed the kings from power. They were the king makers. Therefore, the main aim of the struggle among the leading regional lords was to secure the title of Rasbitweded. But, before assuming this position, one had to increase his domains and become powerful in order to contend for that position. Because of this, the struggle was conducted at various levels and the country turned out to be a center of civil wars. Moreover, the struggle was further aggravated by religious doctrinal disputes within the Ethiopian Orthodox Church. Therefore, the Church was unable to play its traditional role of unifying diverse groups under one central government.

Several regional lords were involved in the struggle for the title of Rasbitweded. But only a few were successful. The first powerful regional lord who held this position after the death of Ras Welde Leul was Ras Micha'el Sehum of Tigray. However, after his downfall in the early 1770s, the position was totally monopolized by the Yejju Oromo who established the Yejju or Werre Sheh dynasty in 1786. The first Yejju Oromo lord who became Rasbitweded and founded the dynasty was Ali Gwangul, also known as Ali the Great (Ali I). After him, six members of his family held the title one after the other. Among these Yejju lords, the leading representatives of the family were Ras Gugsu and Ras Ali Alula (Ras Ali II). In this manner, the hegemony of Yejju Oromo was established over the central regions of the kingdom, including the city of Gondar, which they ruled from their residence at Debre Tabor. Regarding the political geography of the kingdom, there was further political disintegration which gave rise to additional political units. The major regional divisions of the period were Tigray in the north; Simien, Dembiya, Begemdir, Lasta, Amhara, Yejju and Wollo in the center; and Gojjam and Shewa in the south. All political units did not have equal status. Based on their resources and the power of their regional lords, their status was different.

The political disintegration had its own impact on foreign relations. The most powerful regions conducted their own foreign affairs independently of Gondar. One such region was Tigray, which made use of the port of Massawa for its external dealings. The Tigrian lords did not allow foreign envoys to proceed beyond their domain. Such envoys often departed with the conviction that the Tigrian lords were the kings of the Christian highland kingdom. Similarly, Shewa conducted its own foreign relations via Aussa and Tajura independently.

On the other hand, the Zemene Mesafint was characterized by the appearance of a foreign threat that principally came from its western frontiers. This threat came from Egypt after the rise of Muhammad Ali, who extended Egypt's rule over the Sudan in 1821. From the Sudan, the Egyptians began to encroach on the western frontiers of the Christian highland kingdom. The Egyptian occupation of Sudan, and the general political situation in Ethiopia laid fertile grounds for Egyptian expansion. The Egyptian threat coincided with a period of economic, political and religious crisis in Ethiopia. As a result of this, the responsibility of checking Egyptian expansion fell on the shoulders of local chiefs and peoples. Among the local notables who fought against Egyptian aggression were Dejjazmach Wube of Semien, Dejjazmach Kinfu and Kasa Hailu (later, Emperor Tewodros II) of Quara. However, it was only after the era of the princes was over that Egyptian aggression became more serious.

The immediate consequences of the political disorder of the period mainly affected the lives of the peasantry. The peasantry was forced to fight the endless wars of the provincial lords. What the peasants produced was also plundered by the regional army. At times, their farms became battlefields. As a result, many people abandoned their normal professions and became shiftas (bandits). Such groups also relied mainly on the peasantry for their supply. The merchants were also unable to conduct trade peacefully. They were either robbed by bandits or forced to pay taxes at several kellas (custom posts) by the regional lords. The traditional handicrafts were also disrupted. On the whole, the wars of the Zemene Mesafit caused decline in agricultural production, stagnation in trade and the collapse of handicrafts, which impoverished the people of the region where most of the wars were fought. In one way or another, the country's backwardness is attributed to such periods of political instability.

The ZemeneMesafint came to an end in 1855. The man who initiated the process of restoring the power and authority of the monarchy was Emperor Tewodros II. Tewodros began his career as a bandit in Quara, Dembiya. At the time, his name was Kasa Hailu. Dejjazmach Kasa got rid of the powerful regional lords in four major battles. At the battle of Gur Amba in November 1852, he defeated Dejjazmach Goshu Zewde of Gojjam, and in April 1853, four vassals of Ras Ali II fell at the battle of Gorgora Bichen. The next victim was Ras Ali II himself, the then Rasbitwedded who was defeated at the battle of Ayshal in June 1853. The last powerful regional lord, Dejjazmech Wube of Tigray and Semien, was defeated at the battle of Deresge in 1855. In the same year, Kasa was crowned emperor by the name Tewodros II (r. 1855-1868) at the church of Deresge Mariyam.

Therefore, the idea of creating a strong central authority, after the Zemene Mesafint was over, was initiated by Emperor Tewodros II.

Activity 8.8

1. What historical developments during the Gondarine period led to the beginning of the Zemene Mesafint?
2. How do you evaluate the political standing of the Yeju Oromos during the Zemene Mesafint?
3. Mention some of the major regional divisions of the Zemene Mesafint.

8.2.5. The Kingdom of Shewa

Learning Competencies: After learning this lesson, you will be able to:

- justify Shewa's isolation from the political developments of northern Ethiopia;
- explain about its relationship with the kings of Gondar;
- appreciate the kings' military achievements in expanding their territory;
- examine the relationship between the kingdom and the neighboring peoples.

Brainstorming Questions

- Can you name some political centers in the kingdom of Shewa?
- What is the role of territorial expansion for ethnic interaction and integration?

The Shewan dynasty was founded at the end of the 17th century by Negasi Kirstos who claimed descent from King Libne Dingil (r. 1508-40). The political center of the kingdom was first at Ayne in Menze. By about 1700, Negasi travelled to Gondar to gain official recognition from King Iyasu I where he died of small pox. He was succeeded by Sibstie (r. 1703-1718).

The next ruler, Abiye (r. 1718- 1745), expanded the kingdom as far as Har Amba and established his new political seat at Doqaqit, near the present day Debre Sina. His son and successor, Meridazmach Amhayesus (r.1745-1775) seized the strategic mountain of Ankober further south east, and established Ankober as his political center. The administration of the kingdom became firm and stable.

During the Zemene Mesafint, the Kingdom of Shewa remained independent and exempted from the chronic civil wars of the period. The period of the next ruler, Asfawossen (r.1775-

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1808), was remembered for the rapid expansion of the kingdom and administrative organizations.

Trusted chiefs were appointed as governors of the regions of the kingdom. They were called Abegazoch which was a common title for the Shewan governors. These administrative units were Yifat, Menz, Ankober and Merhabete. They were further divided into sub-units. For instance, Yifat was comprised of Yifat proper, Gidim and Ephrata; Menz contained Mama Midir, Lalo Midir and Gera Midir; and Merhabete included Gishe and Antsokia in the north and Moret in the south.

Asfawossen died in 1808 and his son and successor, Wossenseged (r. 1808-1813), strove to strengthen his administration instead of territorial expansion. He established marriage ties with the surrounding Oromo in order to strengthen the friendship with them. Moreover, he followed a policy of religious toleration and social equality as a means of forging unity among the heterogeneous population of his kingdom. Wossenseged was the first ruler of the kingdom to assume the title of Ras. He died in June 1813, and was succeeded by his brother, Sahle Selassie (r. 1813-1847).

Sahle Selassie was the first Shewan ruler to assume the title of Nigus (King). The power of Shewa reached its climax during his reign. He expanded the kingdom to the south and southwest directions. He rebuilt the church of Debre Birhan Selassie. He also appointed powerful chiefs, and arranged marriage ties with the neighboring Muslim and Oromo chiefs.

Nigus Sahle Selassie had a strong desire to make Shewa a modern and powerful kingdom and to acquire firearms. To this effect, he made independent contacts with the outside world through Aussa and Tajura. It was during his reign that Europeans first reached the kingdom. In the 1830s and 1840s, the Frenchmen like Combes and Tamisier; Protestant missionaries like Krapf and Isenberg; the French adventurer Rochet d' Hericourt; and the English mission led by Major W.C. Harris visited the court of Sahle Selassie. He approached foreigners with a warm reception in his court and then informed them of his interests in medicine, craft and art, in the construction of towns, bridges, and mechanical devices. Moreover, he requested these Europeans for guns and masons. In the 1840s, he concluded a treaty of trade and friendship with Rochet d' Hericourt and Major Harris, the French and British envoys respectively.

Shewa under Sahle Sellassie was greatly expanded and reached the highest degree of autonomy. Trade developed in the kingdom, and traders could travel across the kingdom safely.

This brought much revenue to the royal treasure. Sahle Selassie's annual revenue in the 1840s was estimated at between 80,000 and 300,000 Maria Theresa thalers. He died in 1847, and was succeeded by his son, Haile Meleket (r. 1847-1855). Generally, the Shewan kingdom lived under a fairly stable government as it was located far from the northern provinces of the Christian kingdom that experienced constant warfare.

Activity 8.9

1. Who was the founder of the kingdom of Shewa?
2. Who did establish Ankober as a capital of the Kingdom of Shewa?
3. Describe briefly the military achievements of the rulers of the kingdom of Shewa.

8.2.6. European Travelers and Explorers in Ethiopia since 1805

Learning Competencies: After learning this lesson, you will be able to;

- identify the different motives of the foreigners and the Ethiopian regional lords;
- describe the meanings of traveler, explorer, and missionary;
- recall the agreements and treaties signed between Ethiopian rulers and the foreigners;

Brainstorming Questions

- What springs into your mind when you hear the concept of colonization?
- What do you think was the real motive of the foreigners that came to Ethiopia in the 19th century?

Beginning in the early 1800s, regional rulers made independent foreign contacts and treaties. The main reason for this was that they sought to get firearms to strengthen their power. During the 19th century, the agents of these external relations were travelers, explorers, and missionaries. When they came to Ethiopia, they had different motives. Some came for adventure. Others came for religious zeal as missionaries. Still others came for scientific research and to cultivate friendly relations as well as to expand trade on behalf of their home government. However, the main reason was that they were preparing the ground for later European colonial conquest.

One of the earliest travelers of the time was Henry Salt. In 1805, he reached the court of

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Ras Wolde Sellassie of Tigray. Under the cover of scientific study, he sought to establish contact between Britain and Ethiopia so as to control developments that were going on in Egypt and the Sudan. In the 1830s, several European travelers such as Samuel Gobat, Christian Kugler, C.W. Isenburg, and De Jacobis entered Ethiopia. In 1846, travelers from Germany named Cardinal Massaja and Eduard Ruppell arrived in Ethiopia. Arnauld and Antoine de Abbadie (the Abbadie brothers) represented France. In 1838, Captain W.C. Harris made an official British mission to Nigus Sahle Selassie of Shewa. In the 1840s, the British John Bell and Walter Plowden came to the northern parts of Ethiopia where they later became loyal servants of Emperor Tewodros II.

Some of the travellers even went to the extent of concluding agreements and treaties. This was the case with the British captain W. Harris and the French Rochet de Harricout. In 1841, a treaty of commerce and friendship was signed between Harris and Nigus Sahle Sellassie of Shewa. In 1843, a similar treaty was signed between Harricourt and Nigus Sahlesellassie. In addition to this, in 1849, a treaty of friendship was signed between Walter Plowden and Ras Ali II.

Activity 8.10

1. What exactly was the motive of European explorers, travellers, and missionaries?
2. Mention some of the agreements and treaties signed between Ethiopian rulers and foreigners.
3. What was the interest of Ethiopian rulers in agreements and treaties concluded with the Europeans?

Unit Summary

The peoples of southern, western and eastern Ethiopia these regions had a long tradition of state formation. The system of governance and social structures indigenous to them enabled them to continue across centuries, both as ethnic groups and polities. In the second section of the unit, we also discussed the historical developments that occurred in the Christian highland kingdom after the end of the wars between Adal led by Imam Ahmad and the Christian highland kingdom. The Oromo, who encountered no strong force to stop them, expanded and controlled vast areas of the Ethiopian region. In the 16th century, Jesuit missionaries came to Ethiopia with the purpose of making Ethiopia a Catholic country. This brought about violence and wars that claimed the lives of many people followed by a long period of doctrinal controversy.

In the early 1560s, the Christian highland kingdom moved its center to the Lake Tana area and later established a new permanent capital at Gondar. Gondar served as the political, economic, and cultural center for about 150 years. The period witnessed a cultural revival in the fields of architecture and painting. However, since about 1769 the Christian highland kingdom entered into a period of political violence known as the Zemene Mesafint (Era of Warlords). During this period central authority enormously weakened, while the power of the regional lords became strong.

Review Questions

I. Choose the correct answer for the following questions

1. Which one of the following peoples did not use enset as a staple food?
 - A. Gamo
 - B. Yem
 - C. Hadya
 - D. Somali
2. Which one of the following people's kings did not use the title of Kati?
 - A. Zayse
 - B. Dawuro
 - C. Sidama
 - D. Konta
3. The Kingdom of Shewa reached the highest degree of autonomy during the reign of
 - A. Sahile Sellase
 - B. Abiye
 - C. Asfawosen
 - D. Negasi
4. Gondar was established as a permanent capital during the reign of _____
 - A. Fasiledes
 - B. Susenyos
 - C. Iyasu I
 - D. Iyo'as
- _____5. The Sera-Woma system:
 - A. governed the societies like the Sidama at the highest level.
 - B. was the indigenous system of governance of the Sabat Bet Gurage.
 - C. was the indigenous conflict resolving institution of the Omotic peoples.
 - D. governed society like Sidama at the village level.

II. Write Short Answers for the Following Questions

1. What were the historical developments that led to the beginning of the Zemene Mesafint?
2. Why did the Jesuits become unsuccessful in Ethiopia?
3. Mention some of the features of the cultural revival at Gondar during the 17th and 18th centuries.
4. Explain how economic interdependence facilitated the closer and peaceful interaction among the peoples. Mention some examples.
5. Mention the reasons why the kings of the Christian highland kingdom failed to check the expansion of the Oromo?

UNIT NINE

THE AGE OF REVOLUTIONS, 1789 TO 1815

Introduction

Dear students, in this unit we will look into two different kinds of revolutions. One of these, triumphed first in Britain and then spread to other European countries and to the United States of America, was the Industrial Revolution that brought about major political, economic, and social changes across the globe. The economic, social, and technological changes that made the Industrial Revolution possible will be given central importance. A good deal of space will also be given to look at the favourable conditions that enabled Britain to begin it first. Another related issue that we will consider is the socio-economic and political outcomes of the Industrial Revolution. Special attention will be given to the extent to which the Industrial Revolution transformed the role and status of women. The second kind of revolution that we will consider in this unit is political revolution. Here, we will focus on the causes, courses, and consequences of the American and French revolutions. Last but not least, we shall look into the period of Napoleon Bonaparte: the reforms he introduced, the several wars he fought and their causes, his positive achievements, and the limitations of his rule. Finally, we will deal with the Congress of Vienna and the settlements with respect to legitimacy, balance of power, and compensation.

Learning Outcomes: At the end of this unit, students will be able to;

- appreciate the major achievements of the Industrial Revolution;
- explain the philosophical roots of the American and French revolutions;
- sketch a cartoon that displays the domineering role that the Austrian prince, Metternich, played during the Congress of Vienna; and
- compare and contrast the characteristic features of the American and French revolutions.

Key terms and Concepts

- | | | | |
|----------------|------------------|----------------|------------------|
| ◆ Revolution | ◆ Representation | ◆ Constitution | ◆ Transformation |
| ◆ Independence | ◆ Treaty | ◆ Legitimacy | ◆ Settlement |

9.1. The Industrial Revolution

Learning Competencies: After learning this lesson, you will be able to:

- recognize the events that made the Industrial revolution possible;
- generate a report on the main technological innovations of the early stages of the Industrial Revolution.

Brainstorming Questions

- What do you understand by the term 'revolution'?

The Industrial Revolution refers to the greatly increased output of machine-made products that began in England in the mid-18th century. Before the Industrial Revolution, people wove textiles by hand in workshops. During the Industrial Revolution, machines began to replace manual labour. From England, the Industrial Revolution spread to Europe and North America. The important industries which were transformed by the Industrial Revolution were textiles, iron, mechanical engineering, chemical manufacturing and transportation mainly the steam ships and railways.

The Agricultural Revolution of the early 18th century paved the way for the industrial revolution. By 1700, wealthy landowners began buying much of the land that village farmers had once worked. Wealthy landowners enclosed their land with fences. The increase in their landholdings enabled them to cultivate larger fields. They also dramatically improved farming methods, which amounted to an agricultural revolution. Within these larger fields, called enclosures, landowners experimented with more productive seeding and harvesting methods to increase crop yields. Large landowners forced small farmers to become tenant farmers or to give up farming and move to the cities.

Scientific farmers saw that the usual way of sowing seed by scattering (broadcasting) it across the ground was wasteful. Many seeds failed to take root. They solved this problem with an invention called the seed drill in about 1701. It allowed farmers to sow seeds in well-spaced rows at specific depths. A larger share of the seeds took root, increasing crop yields.

The process of crop rotation has proved to be one of the best developments by the scientific farmers. Livestock breeders improved their methods, too. As food supplies increased and living conditions improved, England's population increased. An increasing population

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increased the demand for food and goods such as clothes. As farmers lost their land to large enclosed farms, many became factory workers.

Why did the Industrial Revolution Begin in England?

In addition to a large population of workers, England had extensive natural resources. Industrialization, which is the process of developing machine production of goods, requires such resources. These natural resources included water power and coal to fuel the new machines, iron ore to construct machines, tools, and buildings, rivers for inland transportation, and harbors from which merchant ships set sail.

Besides, Britain had an expanding economy to support industrialization. Business people invested in the manufacture of new inventions. Britain's highly developed banking system also contributed to the country's industrialization. People were encouraged by the availability of bank loans to invest in new machinery and expand their operations. Growing overseas trade, economic prosperity, and a climate of progress have led to an increased demand for goods.

Britain's political stability gave the country a tremendous advantage over its neighbors. Though Britain took part in many wars during the 1700s (18th century) none occurred on British soil. Their military successes gave the British a positive attitude. Parliament also passed laws to help encourage and protect business undertakings. Britain, therefore, had all the factors of production, (land, labor and capital), that the Industrial Revolution required.

Inventions Spur Industrialization

New inventions have revolutionized industry. Britain's textile industry supplied the world with wool, linen, and cotton cloths. This industry was the first to be transformed. Cloth merchants boosted their profits by speeding up the process by which spinners and weavers made cloth. Several major inventions have modernized the cotton industry. In 1733, a machinist named John Kay made a shuttle that sped back and forth on wheels. This flying shuttle, a boat-shaped piece of wood to which yarn was attached, doubled the amount of work a weaver could do in a day. Around 1764, a textile worker named James Hargreaves invented a spinning jenny, which allowed one spinner to work eight threads at a time.

At first, textile workers operated the flying shuttle and the spinning jenny by hand. Then, Richard Arkwright invented the water frame in 1769. This machine used the waterpower from rapid streams to drive spinning wheels. In 1779, Samuel Crompton combined features

of the spinning jenny and the water frame to produce the spinning mule. The spinning mule made thread that was stronger, finer, and more consistent than earlier spinning machines. Run by waterpower, Edmund Cartwright's power loom sped up weaving after its invention in 1787. The water frame, the spinning mule, and the power loom were bulky and expensive machines. They took the work of spinning and weaving out of the house. Wealthy textile merchants set up the machines in large buildings called factories. Factories needed waterpower, so the earlier ones were built near rivers and streams.

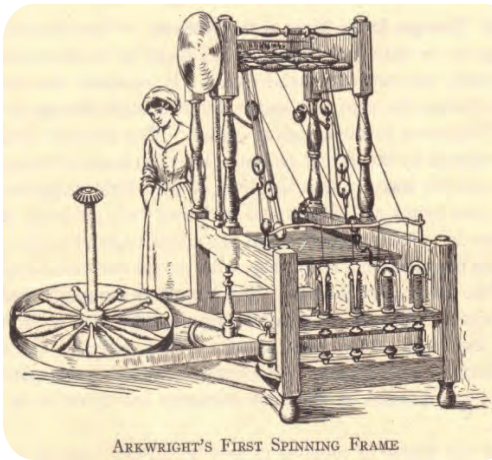


Figure 9.1. Arkwright's First Spinning Frame



The Steam Engine

England's cotton came from plantations in the American South in the 1790s. Removing seeds from the raw cotton by hand was hard work. In 1793, an American inventor named Eli Whitney invented a machine to speed up the job. His cotton gin multiplied the amount of cotton that could be cleaned.

Improvements in Transportation

Progress in the textile industry encouraged other industrial improvements. The first of such development, the steam engine, stemmed from the search for a cheap, convenient source of power. As early as 1705, coal miners were using steam powered pumps to remove water from deep mine shafts. But this early model of a steam engine wasted great quantities of fuel, making it expensive to run.

James Watt, a mathematical instrument maker thought about the problem for two years. In 1765, Watt figured out a way to make the steam engine work faster and more efficiently while burning less fuel. An American inventor named Robert Fulton ordered a steam engine from an early British engineering and manufacturing firm. He built a steamboat called

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the Clermont, which made its first successful trip in 1807. The Clermont later transported passengers.

In England, water transportation improved with the creation of a network of canals, or human-made waterways. British roads improved, too, thanks largely to the efforts of John McAdam, a Scottish engineer. Private investors formed companies that built roads and then operated them for profit.

Steam-driven machinery powered English factories in the late 18th century. A steam engine on wheels (the railroad locomotive) drove English industry after 1820. In 1804, an English engineer named Richard Trevithick invented a steam-driven locomotive. Other British engineers soon built improved versions of Trevithick's locomotive. One of these early rail road engineers was George Stephenson. In 1821, he began work on the world's first railroad line, which began work the next year.

The invention and perfection of the locomotive had at least four major effects. First, railroads prompted industrial growth by giving manufacturers a cheap way to transport materials and finished products. Second, the railroad boom created hundreds of thousands of new jobs for both railroad workers and miners. Third, the railroads increased England's agricultural and fishing industries, which could transport their products to distant cities. Finally, by making travel easier, railroads encouraged country people to take distant city jobs.

The Industrial Revolution affected every part of life in Great Britain, but with many problems. Eventually, industrialization led to a better quality of life for most people. But the change to machine production initially caused human suffering. Rapid industrialization brought plentiful jobs, but it also caused unhealthy working conditions, air and water pollution, and the problems of child labor. It also led to rising class tensions, especially between the working class and the middle class.

The pace of industrialization has accelerated rapidly in Britain. By the 1800s, people could earn higher wages in factories than on farms. With this money, more people could afford to heat their homes. They wore better clothing, too, woven on power looms in England's industrial cities.

For centuries, most Europeans had lived in rural areas. After 1800, the balance shifted toward cities. This shift was caused by the growth of the factory system, where the manufacturing of goods was concentrated in a central location. Most of Europe's urban areas have at least doubled in population; some have even quadrupled. This period was a period of

urbanization (city building and the movement of people to cities).

To increase production, factory owners wanted to keep their machines running as many hours as possible. As a result, the average worker spent 14 hours a day on the job, 6 days a week. Industry also posed new dangers for workers. Factories were seldom well lit or clean. Machines injured workers. And there was no government program to provide aid in case of injury. The most dangerous conditions of all were found in coal mines. Frequent accidents, damp conditions, and the constant breathing of coal dust made the average miner's life span ten years shorter than that of other workers. Many women and children were employed in the mining industry because they were the cheapest source of labor.

Class Tensions Grow

Though poverty gripped Britain's working classes, the Industrial Revolution created enormous amounts of wealth in the nation. Most of this new money belonged to factory owners, shippers, and merchants. These people were part of a growing middle class, a social class made up of skilled workers, professionals, business people, and wealthy farmers.

The new middle class transformed the social structure of Great Britain. In the past, landowners and aristocrats had occupied the top position in British society. Now some factory owners, merchants, and bankers grew wealthier than the landowners and aristocrats. Yet, important social distinctions divided the two wealthy classes. The upper middle class consisted of government employees, doctors, lawyers, and managers of factories, mines, and shops. The lower middle class included factory overseers and such skilled workers as toolmakers, mechanical drafters, and printers. These people enjoyed a comfortable standard of living.

During the years 1800 to 1850, however, laborers, or the working class, saw little improvement in their living and working conditions. They watched their livelihoods disappear as machines replaced them. In frustration, some smashed the machines they thought were putting them out of work. One group of such workers was called the Luddites. They were named after Ned Ludd. Ludd, probably a laborer, was said to have destroyed weaving machinery around 1779. The Luddites attacked whole factories in northern England from 1811 to 1816, destroying labor saving machinery. Outside the factories, mobs of workers rioted, mainly because of poor living and working conditions.

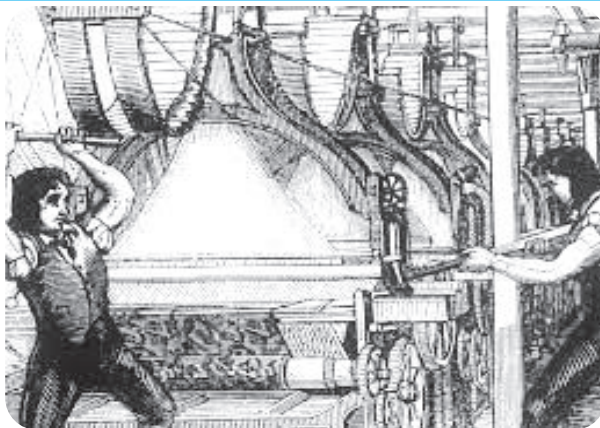


Figure 9.2. Workers breaking machines during the Luddite Movement in England.

Despite the problems that followed industrialization, the Industrial Revolution had a number of positive effects. It created jobs for workers; contributed to the wealth of the nation; fostered technological progress and invention; and greatly increased the production of goods and raised the standard of living. Perhaps most importantly, The industrial revolution provided the hope of improvement in people`s lives. Other benefits included healthier diets, better housing, cheaper, mass-produced clothing, and expanded educational opportunities.

In industrialized countries of the 19th century, the Industrial Revolution opened a wide gap between the rich and the poor. Business leaders believed that governments should stay out of business and economic affairs. Reformers, however, felt that governments needed to play an active role in improving conditions for the poor. Workers also demanded more rights and protection. They formed labor unions to increase their influence.

The Philosophers of Industrialization

The term *laissez faire* refers to the economic policy of letting owners of industry and businesses set working conditions without interference from the governing bodies. This policy favours a free market economy. The term is French for “let do,” and by extension, “let people do as they please.” *Laissez-faire* economics stemmed from the French economic philosophers of the Enlightenment. They criticized the idea of nations growing wealthy by placing heavy tariffs on foreign goods. These philosophers believed that if the government allowed free trade—the flow of commerce in the world market without government regulation—the economy would prosper. Adam Smith was one of these who defended the idea of a free market economy in his 1776 book entitled *The Wealth of Nations*. According to Smith, economic liberty guaranteed economic progress. As a result, the government should not interfere. Smith`s arguments rested on what he called the three natural laws of economics: the

law of self-interest—People work for their own good, the law of competition—Competition forces people to make a better product, and the law of supply and demand—Enough goods would be produced at the lowest possible price to meet demand in a market economy. Laissez-faire thinkers opposed government efforts to help poor workers. They thought that creating minimum wage laws and better working conditions would trouble the free market system, lower profits, and undermine the production of wealth in society.

The Rise of Socialism

In contrast to laissez-faire philosophy, which advises governments to leave business alone, other scholars believe that governments should intervene. These thinkers believed that wealthy people or the government must take action to improve people's lives. French reformers such as Charles Fourier and Saint-Simon sought to counterweight the ill effects of industrialization with a new economic system called socialism. In socialism, the factors of production are owned by the public and operate for the welfare of all. Socialism grew out of an optimistic view of human nature, a belief in progress, and a concern for social justice. It argues that the government should plan the economy. Advocates argued that government control of factories, mines, railroads, and other key industries would end poverty and promote equality. They believed that public ownership would help workers, who were at the mercy of their employers.

The writings of a German journalist named Karl Marx introduced the world to a radical type of socialism called Marxism. Marx and later Friedrich Engels defined their ideas in a pamphlet called *The Communist Manifesto* published in 1848. Marx and Engels said that human societies have always been divided into opposing classes. In their own time, these were the middle class “haves” or employers, called the bourgeoisie, and the “have-nots” or workers, called the proletariat. While the wealthy controlled the means of producing goods, the poor performed hard labor under terrible conditions. This situation resulted in conflict. According to Marx and Engels, the Industrial Revolution enriched the wealthy and impoverished the poor.

Activity 9.1

1. What factors made the Industrial Revolution possible first in England?
2. Describe briefly the positive and negative effects of the Industrial Revolution.
3. How do you evaluate the importance of coal during the Industrial Revolution?

9.2. The American War of Independence

Learning Competencies: After learning this lesson, you will be able to:

- ◆ analyze the major causes of the American revolution;
- ◆ establish a brief account of the course of the revolution;
- ◆ explain the major outcomes of the American Revolution;
- ◆ appreciate the war of independence waged by the American people.

Brainstorming Questions

- What comes to your mind whenever you here of the term ‘colonialism’?
- What is your previous information about the causes of war?
- What kind of struggle is a war of independence?

In the 18th century, Britain had 13 colonies in North America. The French also colonized parts of North America throughout the 1600s and 1700s. In 1754, war erupted between the English and the French. The conflict was known as the Seven Years War. The fighting lasted until 1763, when Britain and her colonists emerged victorious.

The victory, however, only led to growing tensions between Britain and its colonists. In order to fight the war, Great Britain had spent a huge sum of money. Because American colonists benefited from Britain’s victory, Britain expected the colonists to help pay for the costs of the war. In 1765, Parliament passed the Stamp Act. According to this law, colonists had to pay a tax to have an official stamp put on wills, deeds, newspapers, and other printed material. American colonists were outraged. They had never paid taxes directly to the British government before. Colonial lawyers argued that the stamp tax violated colonists’ natural rights, and they accused the government of “taxation without representation.” In Britain, citizens agreed to pay taxes through their representatives in Parliament. The colonists, however, had no representation in parliament. Thus, they argued they could not be taxed.

Over the next decade, hostilities between the two sides increased. Some colonial leaders favored independence from Britain. In 1773, to protest an import tax on tea, a group of colonists dumped a large load of British tea into Boston Harbor. George III, enraged by the “Boston Tea Party,” as it was called, ordered the British navy to close the port of Boston. Such harsh tactics by the British further worsened relationships.

In September 1774, representatives from every colony except Georgia gathered in Philadel-

phia to form the First Continental Congress. This group protested the treatment of Boston. When the king paid little attention to their complaints, the colonies decided to form the Second Continental Congress to debate their next move. On April 19, 1775, British soldiers and American militiamen exchanged gunfire in Lexington, Massachusetts. The fighting spread to nearby Concord. The Second Continental Congress voted to raise an army and organize for battle under the command of a Virginian named George Washington. The American Revolution had begun.



Figure 9.3 George Washington

The Revolution in America was influenced by the Enlightenment, also known as the age of reason. Colonial leaders used Enlightenment ideas to justify independence. The colonists had asked for the same political rights as people in Britain, they said, but the king had inflexibly refused. Therefore, the colonists were justified in rebelling against a tyrant who had broken the social contract. On July 4, 1776, the Second Continental Congress issued the Declaration of Independence. From this time on, Americans celebrate July 4th as a national holiday every year. This document, drafted by the political leader, Thomas Jefferson, was firmly based on the ideas of John Locke and the Enlightenment. The Declaration reflected these ideas in its well-expressed argument for natural rights. “We hold these truths to be self-evident,” states the beginning of the Declaration, “that all men are created equal, that they are endowed by their Creator with certain unalienable rights that among these are life, liberty, and the pursuit of happiness.” Since Locke had asserted that people had the right

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to rebel against an unjust ruler, the Declaration of Independence included a long list of George III's abuses. The document ended by declaring the colonies' separation from Britain. The colonies, the Declaration said, "are liberated from all allegiance to the British crown."

The British were not about to let their colonies leave without a fight. Shortly after the publication of the Declaration of Independence, the two sides went to war. At first glance, the colonists seemed destined to go down in quick defeat. Washington's disparate, poorly trained army faced the well-trained forces of the most powerful country in the world. In the end, however, the Americans won their war for independence.



Figure 9.4 Declaration of Independence, July 4, 1776

Several reasons explain the colonists' success. First, the Americans' motivation for fighting was much stronger than that of the British. Second, the overconfident British generals made several mistakes. Third, time itself was on the side of the Americans. The British could win battle after battle, as they did, and still lose the war. Fighting an overseas war, 3,000 miles from London, was terribly expensive. After a few years, tax-weary British citizens called for peace. Finally, the Americans did not fight alone. Louis XVI of France had little sympathy for the ideals of the American Revolution. However, he was eager to weaken France's rival, Britain. French entry into the war in 1778 was decisive. In 1781, a combined force of about 9,500 Americans and 7,800 French trapped a British army commanded by Lord Cornwallis near Yorktown, Virginia. Unable to escape, Cornwallis eventually surrendered. The Americans won their independence.

Effects of the American war of independence

- Brought about the liberation of the American people from British colonial rule;
- It also created independent American nation that finally created the United States of America ;
- It highly influenced the revolutions in France and Latin America;
- It did not, however, abolish the slavery system.

Activity 9.2

1. What did the Stamp Act require from the colonies?
2. Why did the French stand on the side of the colonies?
3. Identify the following: Patriots, Loyalists, George Washington, and Thomas Jefferson.
4. What important decisions were passed in the first and second Continental Congress?

9.3. The French Revolution

Learning Competencies: After learning this lesson, you will be able to:

- ◆ identify the long-term and short-term causes of the French revolution;
- ◆ establish a brief account of the course of the revolution;
- ◆ appreciate the positive outcomes of the French Revolution;
- ◆ assess the reforms introduced during the course of the revolution.

Brainstorming Questions

- What did the French Revolution look like as a movement?
- What do you think are the reasons that prompt people to make a revolution?
- What do the terms liberty, equality, and fraternity mean to you?

The socio-political system which existed in most of Europe during the 18th century was known as the Old Regime (Ancien Regime). This was a time when France was ruled by an absolute monarchy whose power was limited neither by constitution nor by tradition.

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Under the Old Regime, French society was divided into two classes: privileged and unprivileged. The unprivileged people paid taxes and were treated badly. The privileged people on the other hand did not pay taxes and were treated well. Before the revolution, the French people were divided into three estates. The First Estate was made up of high-ranking members of the Catholic Church. The Second Estate was comprised of the nobility. The First and the Second Estates were the privileged classes. The Third Estate, which was made up of peasants in the countryside, artisans, city workers, and wealthy bourgeoisie merchants in the cities, was the unprivileged class, but the majority.

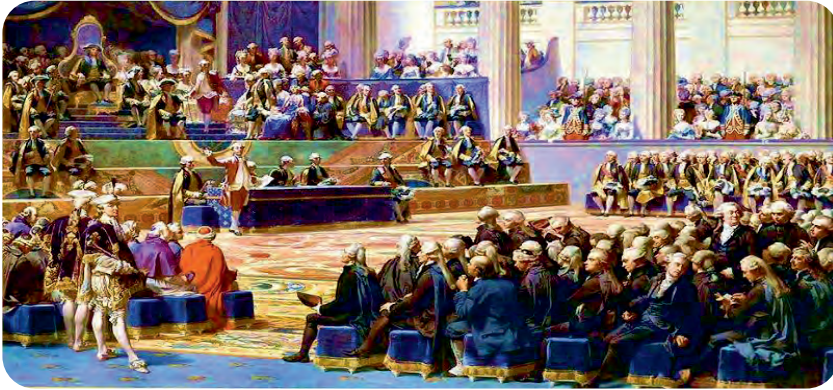


Figure 9.5 Convocation of the Estates General

France's economy under the Old Regime was based primarily on agriculture. Peasant farmers of France bore the burden of taxation. Before the revolution there were years of poor harvests that put peasants in trouble with paying their regular taxes. The Bourgeoisie, who often managed to gather wealth, were upset that they paid taxes while nobles did not. Again France was bankrupt because the king (Louis XVI) lavished money on himself and residences like Versailles. Queen Marie Antoinette, his wife, was seen as a wasteful spender. Besides, the government found its funds depleted as a result of wars including the funding of the American Revolution. Deficit spending – a government spending more money than it takes in from tax revenues, greatly damaged the economy of France. What was worse was that the privileged classes would not submit to being taxed.

The French Revolution drew heavily on the intellectual movement of the Enlightenment, which was also known as the Age of Reason. Philosophes were secular in thinking—they used reason and logic, rather than faith, religion, and superstition, to answer important questions. They applied reason and logic to determine how governments are formed; they tried to figure out what logical, rational principles work to tie people to their governments. Again, they questioned the divine right of kings.

Table 9.1 Long-term and short-term causes of the French Revolution

Long-term causes	Short-term causes
<ul style="list-style-type: none"> · Absolutism · Unjust socio-political system (Old Regime) · Poor harvests which left peasant farmers with little money for taxes · Influence of Enlightenment philosophes · System of mercantilism which restricted trade · Influence of other successful revolutions (England's Glorious Revolution (1688-1689) American Revolution (1775-1783)) 	<ul style="list-style-type: none"> · Bankruptcy caused by deficit spending · Great Fear · Worst famine in memory · Hungry, impoverished peasants feared that nobles at Estates General were seeking greater privileges · Estates-General · All three estates had not met since 1614

In the winter of 1788/89, preparations for the Estates General were underway when members of the Estates elected representatives. On May 5, 1789, the Estates General convened and each estate was given one vote. The First and Second Estates combined their votes against the Third Estate from having its way. Representatives from the Third Estate demanded that voting be by population, which would give the Third Estate a majority vote in the Estates General. Disagreement on voting rules resulted in a deadlock.

The Third Estate declared itself to be the National Assembly. Louis XVI responded by locking the Third Estate out of the meeting. The Third Estate relocated to a nearby tennis court where its members vowed to stay together and create a written constitution for France. This event is known in history as the Tennis Court Oath. As tension mounted, on June 23, 1789, Louis XVI surrendered. He ordered the three estates to meet together as the National Assembly and vote, by population, on a constitution for France. The French revolution had the following four phases: the National Assembly (1789-1791) the Legislative Assembly (1791-1792), the Convention (1792-1795), and the Directory (1795-1799).

In the first phase of the revolution, Louis XVI did not actually want a written constitution. When news of his plan to use military force against the National Assembly reached Paris on July 14, 1789, people stormed the Bastille, prison and symbol of French despotism. The people of Paris seized weapons from the Bastille. Partisans organized their own government which they called the Commune and small groups – factions – competed to control the

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city of Paris. An uprising spread throughout France. Nobles were attacked. Records of feudal dues and owed taxes were destroyed. Many nobles fled the country-becoming known as émigrés. Louis XVI was forced to fly the new tricolor flag of France. The Partisan Commune feared that Louis XVI would have foreign troops invade France to put down the rebellion because Louis XVI's wife, Marie Antoinette, was the sister of the Austrian emperor.

A group of women attacked Versailles on October 5, 1789 and forced the royal family to relocate to Paris along with the National Assembly where they spent several years in the Tuileries Palace as prisoners. The major changes and reforms registered under the National Assembly include the abolishment of guilds and labor unions, the abolition of special privileges, the constitution of 1791, declaration of the Rights of Man, equality before the law (for men), many nobles left France, reforms in local government, and taxes levied based on the ability to pay.

The Declaration of the Rights of Man includes freedom of religion, of speech and of the press, guaranteed property rights, "liberty, equality, fraternity," right of the people to create laws, and right to a fair trial. Woman Journalist Olympe de Gouges argued in her Declaration of the Rights of Woman that women are equal citizens and should benefit from governmental reforms just as men did. Madame Jeanne Roland also served as a leader in the women's rights movement, and was able to heavily influence her husband (a government official). Women did gain some rights during the French Revolution, but these were designed for purposes other than liberating women. Women could inherit property, but only because doing so weakened feudalism and reduced wealth among the upper classes. Divorce has become easier, but only to weaken the Church's control over marriage.

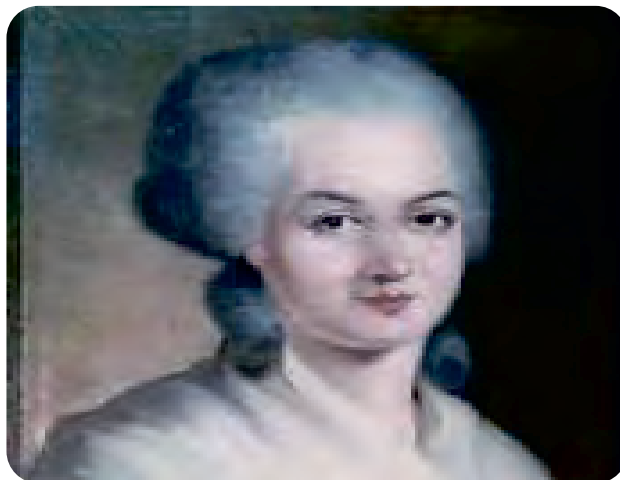


Figure 9.6 Olympe de Gouges, Heroine of the French Revolution, executed in 1793

Other important reforms, which were made by the National Assembly, include the end of special privileges, church lands were seized, divided, and sold to peasants. The civil constitution of the clergy required that Church officials be elected by the people, with salaries paid by the government. Because of these reforms, many Church officials fled the country rather than swear allegiance to this. All feudal dues and tithes were eradicated. All special privileges of the First and Second Estates were abolished.

The 1791 constitution formed a new government known as the Legislative Assembly, which lasted from 1791 to 1792. At this time, the royal family sought help from Austria. In June, 1791, they were caught trying to escape to Austria. Nobles who fled the revolution and lived abroad hoped that, with foreign help, the Old Regime could be restored in France. Church officials wanted Church lands, rights, and privileges restored. Some devout Catholic peasants also supported the Church. Political parties, representing different interests, emerged, the major being the Girondists and the Jacobins.

The constitution of 1791 had both democratic and undemocratic features. The democratic features include France became a limited monarchy (King became merely the head of state), all laws were created by the Legislative Assembly, and feudalism was abolished. The undemocratic features include voting was limited to taxpayers and offices were reserved for property owners.

Opposition to the new government was staged abroad. European monarchs feared that the revolution in France would spread to their own countries. As a result of this, France was invaded by Austrian and Prussian troops. In the meantime, the Commune took control of Paris led by Danton, a member of the Jacobin political party. Voters began electing representatives to a new convention which would write a republican constitution for France. A republic is a government in which the people elect representatives who will create laws and rule on their behalf. Meanwhile, thousands of nobles were executed under the suspicion that they were conspirators in the foreign invasion.

In 1792, a new government, the Convention, came into being, which stayed until 1795. On September 22, 1792, the Convention met for the first time. It established the first French Republic. However, the new government faced internal and external oppositions. Internally, division was aroused between political parties. The Girondists were moderates who represented the rich middle class of the provinces. The Jacobins (led by Marat, Danton, and Robespierre) on the other hand represented workers. From the outside the republic faced opposition from the monarchs of Austria, England, Holland, Prussia, Sardinia, and Spain.

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They soon formed a coalition to invade France. Having been rocked by internal and external oppositions, the Convention abolished the monarchy. The Convention believed that as long as the royal family lived, the monarchy could be restored. The royal couples were put on trial for treason. They were convicted of treason. Louis XVI was guillotined on January 21, 1793 to be followed, on October 16, 1793, by Marie Antoinette, his wife. The three most memorable Jacobins were Georges Danton, Maximilien Robespierre, and Jean Paul Marat.

As the coalition against the French mounted, the Convention drafted Frenchmen into the army to defeat the foreign coalition. Rouget de Lisle wrote the “Marseillaise,” the French national anthem. It inspired troops as they were led into battle. After two years of fighting, the external coalition was defeated. France had gained, rather than lost, territory. Despite military successes, the Convention continued to face problems domestically. The Reign of Terror that lasted from September 5, 1793 to July 27, 1794 brought about huge material and human life destruction. Danton and his Jacobin political party came to dominate French politics. A Committee of Public Safety-Headed by Danton (and later Robespierre) arrested those accused of treason and were tried by the Committee’s Revolutionary Tribunal. Approximately 15,000 people died on the guillotine machine during the Reign of Terror. Guillotine became known as the “National Razor”.

Members of the Girondist political party tried to end the Reign of Terror initiated by the Jacobin political party. This opposition to the Committee of Public Safety caused many Girondists to be tried and executed for treason. Eventually, even George Danton wanted to end the executions. This resulted in Danton being tried and executed for treason. After the execution of Danton Maximilien Robespierre became leader of the Committee of Public Safety who continued the executions of people. Later, the Convention came to blame Robespierre for the Reign of Terror. On July 27, 1794, the Convention sent Robespierre and other members of the Committee of Public Safety to the guillotine. Robespierre was guillotined on July 28, 1794, marking the end of the Reign of Terror.

With the foreign invaders vanquished and the Reign of Terror at an end, the Convention was finally able to inaugurate its new constitution. The Constitution of Year III of the Republic (1795) created the Directory Government under the Directory Executive. Five directors were appointed by the Legislature. The Girondists (middle-class party) had defeated the Jacobins (working- and peasant-class party). The constitution of the Girondist stated that suffrage (the right to vote), as well as the right to hold office, were limited to property owners.

Though replaced by the Directory, the Convention had introduced the following reforms:

adopted the metric system, dealt the final blow to feudalism by abolishing primogeniture (the system whereby the oldest son inherited all of his father's estate), drew up a comprehensive system of laws, ended debt imprisonment and slavery in France's colonies, and established a nationwide system of public education.

The directory that lasted from 1795 to 1799 suffered from corruption and poor administration. The people of France grew poorer and more frustrated with their government. Despite these struggles, the French developed a strong feeling of nationalism – they were proud of their country and devoted to it. National pride was fueled by military successes, which marked the end of the French revolution.

Activity 9.3

1. What social class did the First, Second, and Third Estates represent?
2. Identify the following: Bastille, Guillotine machine, Jacobins, Girondins, and the Marseillaise.
3. Why did the monarchs of Europe stand against the republic and the revolutionaries?

9.4. The Period of Napoleon Bonaparte

Learning Competencies: After learning this lesson, you will be able to:

- ◆ explain the major military achievements of Napoleon;
- ◆ clarify the reasons that led to the defeat of Napoleon;
- ◆ appreciate the reforms introduced by Napoleon Bonaparte.

Brainstorming Questions

- Who was Napoleon Bonaparte, and what did he do?
- How do you evaluate the value of peace against aggressive war?
- What do you think usually happens to dictators in the end?

Napoleon Bonaparte (1769-1821) was born of Italian descent to a prominent Corsican family on the French island of Corsica. Before he came to power, he distinguished himself as a military genius specializing in artillery. He was a keen supporter of the ideals of the Enlightenment and the French Revolution associated with the Jacobins and advanced rapidly

in the army due to vacancies caused by the emigration of aristocratic officers.

Napoleon took power on December 25, 1799, with the constitution giving him supreme power. The first part of his rule was known as the Consulate period that lasted from 1799 to 1804. As First Consul, Napoleon behaved more like an absolute ruler. He sought to govern France by demanding loyalty to the state, rewarding ability, and creating an effective hierarchical bureaucracy. Napoleon may be thought of as the last and most eminent of the enlightened despots. During this initial phase of his rule, Napoleon introduced important reforms.

Perhaps the longest lasting legacy of Napoleon's rule is the Napoleon Code, which provided legal unity. This was the first clear and complete codification of French Law. The law included a civil code, code of criminal procedure, a commercial code, and a penal code. It emphasized the protection of private property. This in turn gave rise to a strong central government and administrative unity. Many achievements of the Revolution such as equality before the law (no more estates, legal classes, privileges, local liberties, hereditary offices, guilds, or manors), freedom of religion, secularism (separation of state and religion), property rights, and the abolition of serfdom, were made permanent.

Women gained inheritance rights but were denied equal status with men (except inheritance rights). Women and children were legally dependent on their husband or father. Divorce was more difficult to obtain than during the Revolution. Women could not buy or sell property or begin a business without the consent of their husbands. The income earned by wives went to their husbands. Penalties for adultery were far more severe for women than for men.

Another major reform was the value placed on talent to improve careers. Citizens were theoretically able to rise in government service purely according to their abilities. However, new imperial nobility was created to reward the most talented generals and officials. Wealth determined status. The middle class benefited significantly. The government rewarded wealthy people who effectively served the state with pensions, property or titles.

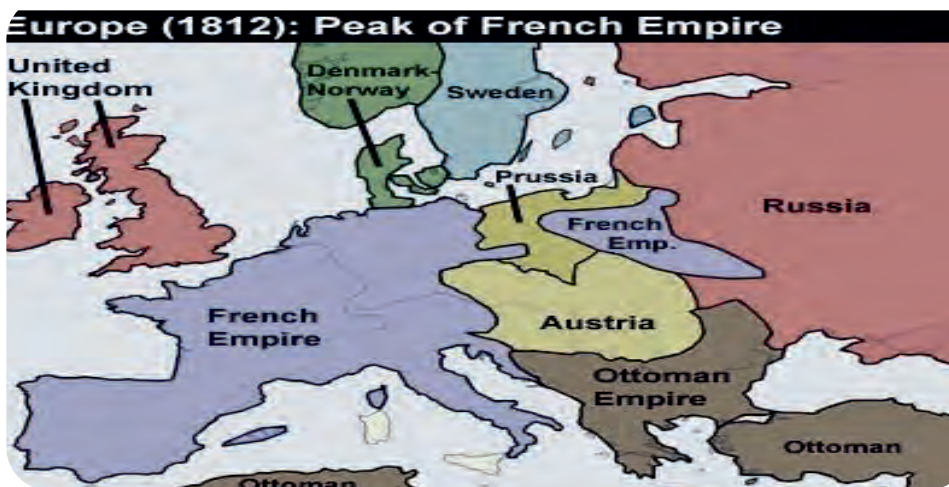
The third major reform was in the area of religion. An agreement known as the Concordat of 1801 was made with the Catholic Church. In this agreement, Napoleon sought to weaken the power of pro Bourbon monarchs. He again believed in the power of religion in making people accept economic inequality. Some other provisions include the church would never laid claims pre-revolutionary property, the replacement of disloyal clergy with those who supported the state, and freedom of worship.

Napoleon sought to bring financial unity in France. To this end, he established the Bank of France in 1800. The government established sound currency and public credit. Economic reforms stimulated the economy by providing food at low prices and increasing employment, lowering taxes on farmers, and tax collections became more efficient.

Educational reforms were based on a system of public education under state control. In the area of intelligence, Napoleon introduced a spy system that kept thousands of citizens under continuous surveillance. Oppositions were ruthlessly suppressed and suspects were thrown in prison, if not executed without valid evidence. The major drawbacks of Napoleon's reforms include severe inequality for women, workers were not allowed to form trade unions, the state repressed liberty, subverted republicanism, and restored absolutism in France through the creation of a police state, and he practiced nepotism by placing his relatives on the thrones of nations he conquered.

During the era of the Consulate, Napoleon fought many short wars with the major European powers, like Britain, Austria, Sardina, and Russia. However, many of these wars were made with Britain. It was not until 1813 that these major European powers came together to fight against France. Only gradually, after Napoleon had conquered Italy, did they decide Napoleon had to be defeated for a peaceful Europe. The first of such wars was the Battle of the Nile fought in North Africa in 1799, in which the British scored a victory. However, Napoleon scored a victory in Europe and gained territories both from Austria and Italy. However, his attempt to suppress a slave rebellion in Saint Domingue, Haiti, in 1804 was a fiasco as the latter defeated the French and achieved independence. In the next year, 1805, France sold the Louisiana territory to the United States of America.

The period from 1804 to 1814 was known as the Empire period characterized by repeated war and defeat. In an attempt to prevent a probable return of the Bourbons to power, on December 2, 1804, Napoleon made himself emperor of France. He viewed himself as a champion of freedom for subject peoples who were under absolute rulers of Europe, which in the process enlarged the French empire. Beginning in 1805, Napoleon engaged in constant warfare. Eventually, Napoleon achieved the largest empire since Roman times. France extended to the Rhine, including Belgium and Holland, the German coast to the western Baltic, and the Italian coast extended down to Rome.



Map 9.7 Napoleon's Empire

As his repressive and tyrannical rule grew from time to time, enlightened reformers and supporters came to the conclusion that he betrayed the ideals of the revolution. In 1805, he decided to invade Britain. This move was seen as a major threat to the balance of power in Europe. As a result, Austria and Tsarist Russia came on the side of Britain. On October 21, 1805, the British navy destroyed the French and Spanish armies at the battle of Trafalgar. However, temporal defeats here and there did not prevent him from establishing a huge empire in Europe. By the treaty of Tilsit, signed in June 1807, Prussia and Russia lost a considerable number of territorial claims. Once placed in his hands, Napoleon sought to reorganize Germany. He brought 15 states together and named the Confederation of the Rhine, which indirectly assisted the unification process.

After his defeat at the battle of Trafalgar, Napoleon sought to damage the economy of Britain. To this end, he introduced the Continental System, which closed ports on the continent to British commerce. In 1812, The United States of America came to support the causes of Britain. America's concern for British commerce coupled with incipient infrastructural development made the Continental System a failure.

The events that unfolded after 1808 were not good for Napoleon. From 1808 to 1812, he had to fight against the Spaniards who rejected the candidacy of Napoleon's brother for the Spanish throne. In the ensuing war, Napoleon met with defeat. In 1812, Napoleon invaded Russia in which he suffered a major defeat. In the years 1813/'14, Napoleon had to fight a coalition of Russian, Prussian, Austrian and British armies. In October, 1813, Napoleon was finally defeated by the coalition force at the battle of Leipzig, also known as the Battle of Nations. Napoleon refused to accept the terms of Austrian foreign minister Met-

ternich's "Frankfurt Proposals" to reduce France to its historical size in return for his remaining on the throne. The Quadruple Alliance was created in March, 1814. Accordingly, each power agreed to provide 150,000 soldiers to enforce peace terms. Napoleon abdicated as emperor on April 4, 1814 after allied armies entered Paris. The Bourbons were restored to the throne under the person of Louis XVIII. By the Treaty of Paris signed on May 30, 1814, France surrendered all territory gained since the Wars of the Revolution began in 1792.

The Quadruple Alliance agreed to meet in Vienna to work out a general peace settlement. Accordingly, the Congress of Vienna was held from September 1814-June 1815 where representatives of the major powers of Europe, including France, met to redraw territorial lines and to try to restore the social and political order of the old regime. Klemens Von Metternich represented Austria. He epitomized a conservative reaction to the French Revolution and its aftermath and opposed the ideas of liberals and reformers because of the impact such forces would have on the multinational Hapsburg Empire. England was represented by Lord Castlereagh. He sought a balance of power by surrounding France with larger and stronger states. Prussia sought to recover Prussian territory lost to Napoleon in 1807 and gain additional territory in northern Germany (e.g. Saxony). Tsar Alexander I represented Russia. He demanded a "free" and "independent" Poland, with himself as its king. France later became involved in the deliberations and was represented by Talleyrand, the French Foreign Minister.

The principles of settlement include legitimacy, compensation and balance of power. Legitimacy meant returning to power the ruling families deposed by more than two decades of revolutionary warfare. Accordingly, the Bourbons were restored in France, Spain, and Naples. Dynasties were restored in Holland, Sardinia, Tuscany and Modena. The Papal States were returned to the pope.

Compensation meant territorially rewarding those states which had made considerable sacrifices to defeat Napoleon. Accordingly, England received naval bases (Malta, Ceylon, Cape of Good Hope). Austria recovered the Italian province of Lombardy and was awarded adjacent Venetia as well as Galicia (from Poland), and the Illyrian Provinces along the Adriatic. Russia was given most of Poland, with the Tsar as king, as well as Finland and Bessarabia (modern-day Moldova and western Ukraine). Prussia was awarded the Rhineland, 3/5 of Saxony, and part of Poland, and Sweden received Norway. The balance of Power arranged the map of Europe so that never again could one state upset the international order and cause a general war.

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While the big four and their satellites were busy with the Congress of Vienna, Napoleon escaped from the island of Elba and entered France. He controlled power for one hundred days, from March 20 to June 22, 1815. The Hundred Days began on March 1, 1815, when Napoleon landed in the south of France and marched with large-scale popular support, into Paris. He seized power from Louis XVIII, who fled Paris. Napoleon raised an army and then defeated a Prussian army in Belgium on June 16, 1815. However, his advance was finally halted at the battle of Waterloo, Belgium, fought in June 1815, by England's army led by the Duke of Wellington and Prussian forces. Napoleon was exiled to the South Atlantic island of St. Helena, far off the coast of Africa, where he died in 1821.

Napoleon's rule was the first egalitarian dictatorship of modern times with lasting achievements and liabilities. The positive achievements include consolidation of revolutionary institutions, formation of a thoroughly centralized government in France, conclusion of lasting settlement with the church, and spread of positive achievements of the French Revolution to the rest of Europe. The things that we list in the negative include repression of individual liberty, subversion of republicanism, oppression of conquered people throughout Europe, and enormous suffering caused by many wars.

Activity 9.4

1. Was Napoleon Bonaparte an enlightened despot? Explain briefly.
2. How did the defeat of Napoleon affect the balance of world power?
3. Identify the following: Islands of Elba and St. Helena.
4. Explain briefly the important decisions that were made at the Congress of Vienna.
5. Which reforms of Napoleon do you appreciate most? Why?

Before it became evident in other parts of Europe and America, it was in Britain that the Industrial Revolution first triumphed. We call it a revolution because it considerably transformed the political and economic statures of states and significantly changed the lives of human beings. Interestingly enough, it brought about major changes in the role and status of women. New ideas such as government based on the consent of the people, freedom of speech, liberty, equality, and fraternity, separation of power and the power of reason, and secularism propounded by the philosophes of the period of the enlightenment were at the roots of the revolutionary movements in America and France. One major outcome of the revolutionary movements of the period was constitutionalism, which profoundly assisted the democratization process of the political system of the modern world.

As clearly indicated in the text, war is destructive in all its forms. Therefore, we need to refrain from differences that would ultimately turn into confrontations and wars, which in turn disrupt peace and security, two essential preconditions for progress and prosperity. It is also necessary to realize the value of peace in the industrialization and democratization of the economic and political process respectively.

Review Questions

- I. Match the types of effects of the Industrial Revolution in “B” with the general effects of the Industrial Revolution in “A.” (more than one answer is possible).

A

B

- | | |
|--|---------------------|
| 1. Urbanization (increase in population in cities) | A. Political effect |
| 2. New inventions | B. Social effect |
| 3. Factories | C. Economic effect |
| 4. Increased production | |
| 5. Higher demand for raw materials | |
| 6. Rise of trade unions | |
| 7. Expansion of middle class | |
| 8. Population explosion led to a large labor force | |
| 9. Exploitation of mineral resources | |
| 10. Rise of ideas opposed to capitalism (socialism,) | |
| 11. Shift in balance of world power | |
| 12. Imperialism | |
| 13. Growth of capitalism | |
| 14. Living conditions improved | |

- II. Choose the best answer for each of the following questions.

- Where did the Continental Congress meet?

A. New York	B. Virginia	C. Boston	D. Philadelphia
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- Who was the author of the Declaration of Independence?

A. Thomas Jefferson	B. Abraham Lincoln	C. Jefferson Davis	D. George Washington
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- Where did the Third Estate make an oath not to dissolve until France gets a constitution?

A. Bastille	C. Paris
B. Versailles	D. Tennis court

