



HISTORY

DISTANCE MODULE II

Grade 11



FEDERAL DEMOCRATIC REPUBLIC OF ETHIOPIA
MINISTRY OF EDUCATION



HISTORY DISTANCE MODULE

Grade 11

MODULE TWO

Semester II

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FEDERAL DEMOCRATIC REPUBLIC OF ETHIOPIA
MINISTRY OF EDUCATION



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There are a number of symbols in this module to guide you as you study.



This tells you there is an overview of the unit and section, and what the unit is about.



This tells you there is an in-text question to answer or think about in the text.



This tells you to take note of or to remember an important point.



This tells you there is a self-test for you to do



This tells you there is a checklist.



This tells you there is a written assignment



This tells you that this is the key to the answers for the self-test exercises.

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MODULE INTRODUCTION

Dear Learner! You studied the contents of Module One in the previous semester. This module is the continuation of Module One which covers from unit one to unit five. It studies about the major historical developments which took place in Ethiopia, Africa and the World under four units. In Unit Six, you will learn about the relationship between Africa and the outside world between 1500 and the 1880s. Similarly, in Unit Seven and Unit Eight, you will learn about the major historical developments in the Ethiopian region from the late 13th to the mid-19th centuries. In the last unit of the module, you will also learn about the Age of Revolutions, 1789 to 1815 in the West including the Industrial Revolution, the American War of Independence and the 1789 French Revolution.

Objectives

After completing this module, you will be able to:

- explain the roles of agriculture, trade and Islam in the rise and consolidation of African states;
- examine how the triangular trade worked;
- assess the impact of the slave trade on Africa.
- explain the motives of white settlers in South Africa during the period.
- 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.
- describe the similarities and differences in the political structures of Omotic states;
- mention the state systems of 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;
- appreciate 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;
- 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.

Module Assessment Methods: - As you are well aware, the module contains questions in the form of activities, checklist activities and self-test exercises. Please do not look up the answers at the end of the module before you have tried your level best to answer the activities and self-test exercises. You will have a written assignment which constitutes 30%, mid - examination 20%, and final examination 50%.

UNIT SIX

AFRICA AND THE OUTSIDE WORLD: 1500-1880S

🌀 Introduction

Dear Learner! In this unit of the module, you will learn about the relationship between Africa and the outside world between 1500 and the 1880s. Historical developments which took place in Africa during this period later became the basis for the European conquest and colonization of Africa.

Learning Competencies:

After completing this unit, you will be able to:

- describe the origin, rise and fall of various African Kingdoms between 1500 and 1880s;
- appreciate the role of trade in the rise and consolidation of Medieval African states;
- sketch a map to indicate the relative location of medieval African states;
- analyze the nature of relationships among the different regions of medieval Africa.
- outline the nature of African and European relations;
- recognize the political and economic influences of other continents on Africa.

Section One:

Medieval African States

🌀 Overview

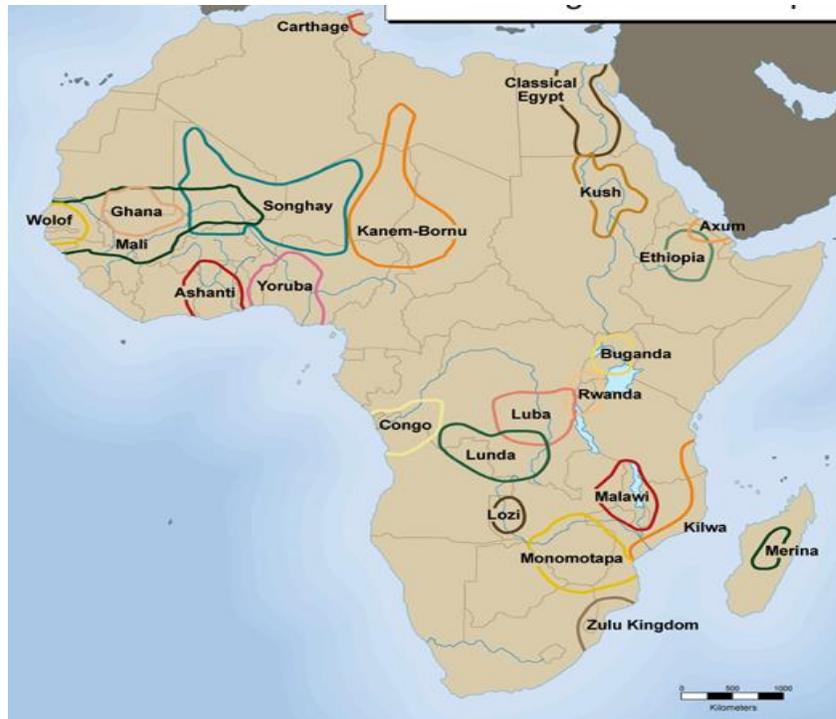
Dear Learner! In this unit of the module, you will learn about the rise and consolidation of medieval African states such as Morocco, Benin, Oyo, Ashante, Kongo Mutapa, Kongo, etc.

Learning Competencies:

After completing this section, you will be able to:

- describe the origin, rise and fall of various African Kingdoms between 1500 and 1880s;
- appreciate the role of trade in the rise and consolidation of Medieval African states;
- explain the factors for the development and decline of Trans-Saharan trade;

- sketch a map to indicate the relative location of medieval African states;
- analyze the nature of relationships among the different regions of medieval Africa.



Map 6.1. Medieval African kingdoms

1. North East and Northern Africa

Learning Competencies:

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

- describe the origin, rise and fall of the Funj and Moroccan Kingdoms;
- appreciate the role of Islam and trade in the rise and consolidation of the states of Funj (Sennar) and Morocco;
- sketch a map to indicate the relative location of states in Northeastern and Northern parts of Africa.

1.1. The Funj Sultanate

Dear learner, 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. Their origin is still controversial among historians. In Nubia, they quickly converted to Islam, and in 1504, established the Funj *Sultanate* with its center at Sennar. The *Sultanate*, particularly during the reign of Amara Dunqas, fought many battles against its rival, the Abdallabi state of Gezira, for grazing rights and 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 Funj faced major attacks from the Christian kingdom of Ethiopia. Around 1620, *Atse* 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 Ethiopian 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.



In Nubia, cattle-keeping Funj quickly converted to Islam, challenged Arab supremacy in the region, and in 1504, established the Funj *Sultanate* with its center at Sennar.

1.2. The Rise of the Moroccan Sultanate

Dear learner, in the 16th century, the Sa`dids Arab clans united the whole of Morocco and created an independent state. Under *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 of the North African coast in 1578. In addition, in 1591, Al-Mansur sent an army armed with firearms across the Sahara to seize control of the gold mines of Songhay. The Moroccan army captured and looted Gao and Timbuktu. The army captured much gold and slaves and sent them to Morocco.

Under *Sultan* Ahmad al-Mansur (r. 1578-1603), Morocco was at the height of its power in the late 16th century.



Moroccan invasion of Songhay had two major consequences. First, the Songhay Empire disintegrated and the culture of Timbuktu was destroyed. Secondly, 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 coast of West Africa.

Ahmad al- Mansur died in 1603. This was followed by the division of Morocco into two rival *sultanates* of Fez and Marrakesh. It was in the second half of the 17th century, the *sultans* of the Alawid Dynasty (established in 1669) restored the unity of Morocco. The new dynasty strengthened the power of Morocco by conscripting more West African captives into the Moroccan army.

On the other hand, the Morocco military rule known as *Arma* rule on the Niger bend across the Sahara continued in the 17th century. However, members of *Arma* Morocco intermarried into the local population and became military governors of several of independent rival petty 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 grassland.

Check List

Put a tick if you have understood about:

1. Funj sultanate	
2. Abdallabi state of Gezira	
3. <i>Sultan</i> Ahmad al-Mansur	
4. The Sultanates of Fez and Marrakesh	
5. The Alawid Dynasty	
6. <i>Arma</i> Morocco	



Self-Test Exercise 1

Part I. True or False

Direction: Write true if the statement is correct or false if it is incorrect

- _____ 1. The Funj restored Arab supremacy in Nubia.
- _____ 2. The Funj faced major attacks from the Christian kingdom of Ethiopia at different times.
- _____ 3. Morocco was at the height of its power under the Alawid Dynasty.
- _____ 4. *Arma* Morocco's rule on the Niger Bend was important for Morocco's wealth and prosperity.
- _____ 5. The *Arma* rule finally collapsed in 1737 because of invasions by the Tuareg Berbers.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided.

- _____ 6. The capital of the Funj sultanate was at _____.
- A. Darfur B. Gezira C. Sennar D. Kordofan
- _____ 7. Which one of the followings was Funj's rival state in Nubia?
- A. Abdallabi B. Ethiopia C. Nilotic Sudan D. Darfur
- _____ 8. Which dynasty did reunite Morocco in the second half of the 17th century?
- A. Sa`dids Arabs B. Tuareg C. Alawid D. *Arma* Morocco
- _____ 9. What did the Moroccans do in 1578?
- A. Invaded the Songhay Empire.
- B. Drove the Ottomans out of Morocco.
- C. Restored the unity of Morocco.
- D. Drove the Portuguese out of the North African coast.
- _____ 10. In what year the Ethiopian army faced a humiliating defeat by Funj *Sultanate*?
- A. 1620 B. 1744 C. 1742 D. 1821

Part III. Short Answer

Direction: Answer the following questions!

11. Explain the idea that origin of the Funj is controversial.
12. Why did Morocco invade the Songhay Empire
13. Was *Arma* rule of Morocco on the Niger Bend successful or not?

2. The West African Empires of Benin, Oyo, Dahomey and Ashante

Learning Competencies:

At the end of this section, you will be able to:

- describe the origin, rise and fall of various West African Kingdoms;
- explain the factors for the development and decline of Trans-Saharan trade;
- appreciate the role of trade in the rise and consolidation of Medieval African states;
- analyze the nature of relationships among the different regions of Africa.

Dear learner, the powerful West African empires of Benin, Oyo, Dahomey and Ashante owed their growth and prosperity to long- distance trade organized by Muslim traders of the region.

Empire of Benin: 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.

Empire of Oyo: In the 17th century, many of the Yoruba chieftaincies in present-day Nigeria united to form the Empire of Oyo. 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 neighbors, 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.

Empire of Dahomey: Emerged to the west of Benin and Oyo. 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. Their number ranged from 2000-6000, among others, these female regiments 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

Empire of Ashante: - 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. Tributes from subjected people and the Trans-Saharan gold trade were the main sources of revenue. When the 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.



The powerful West African empires of Benin, Oyo, Dahomey and Ashante owed their growth and prosperity to long- distance trade organized by Muslim traders of the region.

Activity 1

What relationship do trade, Islam and the state have in your locality?

Check List

1. Put a tick if you have understood about:

1. The Edo people	
2. Empire of Benin	
3. Empire of Oyo	
4. The Sokoto caliphate	
5. The Sokoto caliphate	
6. Empire of Dahomey	
7. The <i>Abomey Amazons</i>	
8. Empire of Ashante	
9. The <i>Ashantehene</i>	



Self-Test Exercise 2

Part I. Matching

Direction: Match items under column “B” with items under column “A”

“A”

- _____ 1. The Edo people
 _____ 2. The Yoruba people
 _____ 3. The Fulani (Fulbe) people
 _____ 4. The *Abomey Amazons*
 _____ 5. Kumasi

“B”

- A. The Sokoto caliphate
 B. Empire of Ashante
 C. Empire of Benin
 D. Empire of Oyo
 E. French colonizers

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. The empires of Benin, Oyo, Dahomey and Ashante, in common, owed their growth and prosperity to _____.
- A. Gold trade with Europeans
 C. The spread of Islam to West Africa

- B. Long-distance trade
D. Development of agriculture
- _____7. Which one of the followings was a *Jihad* leader of the Sokoto Caliphate?
- A. Ahmad al- Mansur
C. *Ashantehene*
B. Usman dan Fodio
D. Fulani
- _____8. With which European traders did the Empire of Benin trade in the 16th and 17th centuries?
- A. Portuguese and Dutch
C. French and Spaniards
B. French and British
D. Germans and British
- _____9. Which one of the following West African empires had female military regiments?
- A. Benin
B. Ashante
C. Oyo
D. Dahomey
- _____10. Which one of the following was a source of revenue for the Empire of Ashante?
- A. Trade with the Portuguese at coast
C. The trans-Saharan gold trade
B. Tribute from subjected people
D. All are answers

3. South West and South-Central African Kingdoms

Learning Competencies:

At the end of this topic, you will be able to:

- describe the origin, rise and fall of the Kingdoms of West and South-Central Africa;
- appreciate the role of trade in the rise and consolidation of the kingdoms of Kongo, Mwene Mutapa and Rozvi states.
- sketch a map to indicate the location of West and South-Central African kingdoms;
- analyze the nature of relationships among the kingdoms of South West and South central Africa.

3.1. 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 the 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, basketwork, ivory, slaves, copper and iron trinkets. Weaving and iron smelting were respected jobs only practiced by the nobilities of the kingdom.

Since the late 15th century, Portuguese traders have expanded the slave trade in the kingdom even further. Kongo was one of the leading suppliers to the trans-Atlantic slave trade. However, the kingdom declined by the end of the 16th century because of internal unrest caused by Portuguese slave raiding, and in part, because of invasions by the Jaga (Imbangala) warrior people from the far interior Lunda or Luba region.

3.2. Torwa, Mutapa and Rozwi

In South-central Africa, the site of the Shona state of Great Zimbabwe was abandoned towards the end of the 15th century because of environmental exhaustion and a northward shift of long-distance trade towards the Zambezi valley. In place of Great Zimbabwe, two successor states emerged on the plateau between the Limpopo and Zambezi rivers. One of them was the Torwa state of the Shona people which emerged in the second half of the 15th century in the region to the southwest of the site of Great Zimbabwe in what is now Mataberland. Its capital was Khami, where the stone enclosure traditions of Great Zimbabwe were further developed and refined. The discovery of objects imported from Europe and China shows that Khami (also called Danangombe) was a major center for trade over a long period of time.

The second successor state of Great Zimbabwe was the Mutapa state. It was established towards the end of the 15th century by the Bantu speaking northern Shona people. 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 renamed 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 by them.

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.



In place of Great Zimbabwe, two successor states emerged on the plateau between the Limpopo and Zambezi rivers by the end of the 15th century: the Torwa state of the Shona people and the Mutapa state of the northern Shona people.

Check List

Put a tick if you have understood about:

1	Bakongo people	
2	<i>Manikongo</i>	
3	Jaga (Imbangala) people	
4	Great Zimbabwe	
5	Torwa state	
6	Shona people	
7	Mutapa state or Mwene Mutapa Empire	
8	Rozwi Empire	
9	Nguni and Ndebele tribes	
10	Kingdom of Matabele	



Self-Test Exercise 3

Part I. Matching

Direction: Match items under column “B” with items under column “A”

“A”	“B”
_____ 1. Rozwi Empire	A. Bakongo people
_____ 2. Kingdom of Matabele	B. Changamire
_____ 3. Mutapa state	C. Khami
_____ 4. Kingdom of Kongo	D. Mutota and Matope
_____ 5. Torwa state	E. Ndebele and Nguni

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Which one of the following states was a leading participant of the Trans-Atlantic slave trade?
 A. Mutapa B. Rozwi C. Torwa D. Kongo
- _____ 7. Which one of the following states further developed and refined the stone enclosure traditions of Great Zimbabwe?
 A. Rozwi B. Torwa C. Matabele D. Mutapa
- _____ 8. Mutota and Matope used the royal title called _____.
 A. *Mwene-mutapa* B. *Manikongo* C. *Mbanza* D. *Rozwi*
- _____ 9. Who did destroy the Rozwi Empire?
 A. The Jagga warriors C. The Portuguese
 B. The Ndebele and Nguni tribes D. Changamire
- _____ 10. The capital of the Kingdom of Kongo was _____.
 A. Khami B. Mbanza Kongo C. Great Zimbabwe D. Monomotapa

Part III. Short Answer

Direction: Answer the following questions!

11. What were the causes of the decline of the Kingdom of Kongo by the end of the 16th

century?

12. What were the two successor states of Great Zimbabwe?

13. Which state did rival the Mwene Mutapa Empire and destroyed the Torwa state?

4. Southern African Kingdoms

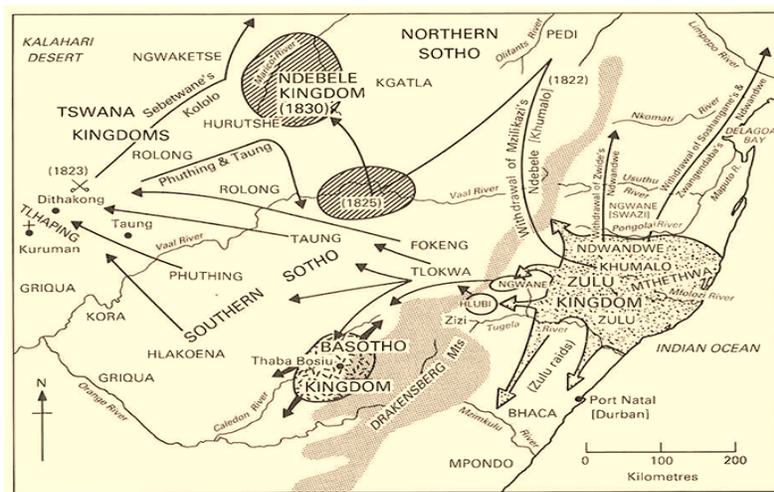
Learning Competencies:

At the end of this section, you will be able to:

- describe the origin, rise and fall of the Kingdoms of southern Africa;
- sketch a map to indicate the location of southern African kingdoms;
- analyze the nature of relationships among the kingdoms of Southern Africa.

4.1. The Zulu Kingdom

Dear learner, At least since the 15th century, Southern Africa was the home of the southern branch of Bantu speakers such as Venda, Sotho, Tsongo, Nguni and Inhambane. 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 6.2. Kingdoms 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 neighboring 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 neighboring 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.

Check List

Put a tick if you have understood about:

1	The Bantu people	
2	Boers	
3	Zulu Kingdom	
4	Shaka Zulu	
5	Queen Nandi	



Self-Test Exercise 4

Part I. True or False

Direction; Write true if the statement is correct and false if it is incorrect

- _____ 1. The Bantu-speaking peoples of southern Africa attained state formation at least from the 15th century.
- _____ 2. The Zulu Kingdom, which attained dominance in the region during the reign of Shaka Zulu.
- _____ 3. The main cause of the conflict between the southern Bantu and the Boers was religion.
- _____ 4. Queen Nandi was the wife of Shaka Zulu.
- _____ 5. The Boers were British colonizers of Southern Africa.

Part II. Short Answer

Direction: Answer the following questions!

1. What was the factor for state formation in southern Africa?
2. What was the reason for the decline of the Zulu Kingdom?
3. Can you mention the names of other Bantu kingdoms?

SECTION TWO

CONTACTS OF AFRICA WITH THE OUTSIDE WORLD

Overview

Dear Learner! In the previous section, you have learned about the rise, consolidation and decline of a number of medieval period African kingdoms. Now in this section you will learn about the early contacts of Africa with Europe. The Portuguese began the early European contact with West Africa in the 15th century. Their main motive was to gain direct access to the gold producing areas of West Africa. This was followed by the Spanish conquests of Northern African coastal areas. In the 16th century, the Ottoman Turks also came to North Africa.

Learning Competencies:

At the end of this section, you will be able to:

- outline the nature of African and European relation;
- Recognize the political and economic influences of other continents on Africa.

2.1. Early Contacts Along the Western and Central African Coasts

Dear learner, 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.

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.

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 labor from the West African coast. Merchants also used these Atlantic outposts as debarkation points for subsequent journeys.

Kingdom of Ndongo: in 1482, the Portuguese navigator Diogo Cao arrived at the mouth of the Congo River, 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. It was the Portuguese who renamed the region Angola after the royal title of *Ngola*. The Bantu speaking people called Mbundu were the dominant peoples of the kingdom.

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 anti-colonial resistance put up by the local people. Among others, led by Queen Nzinga Mbande (1581-1663), the Mbundu resisted Portuguese colonialism for four decades (1620s - 1660s). After a 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: 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.

The East African Coast: Upon his return to Portugal in 1498, Vasco da Gama reported about 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 was 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.

Kingdom of Mwene Mutapa: the Portuguese were more successful. 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 the region 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.



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.

Check List

Put a tick if you have understood about:

1	Battle of Alcácer Quibir	
2	Swahili trading states	
3	Kingdom of Ndongo	
4	Mbundu	
5	Queen Nzinga Mbande	
6	Kingdom of Kongo	
7	Afonso I	
8	Jaga (Imbangala) people	
9	Kingdom of Mwene Mutapa	
10	Rozwi led by Changamire	



Self-Test Exercise 5

Part I. Matching

Direction: Match items under column “B” with items under column “A”

“A”

“B”

_____ 1. Mbundu

A. Rozwi

_____ 2. Afonso I

B. Swahili coastal cities

_____ 3. Vasco da Gama

C. Kingdom of Kongo

_____ 4. Changamire

D. Kingdom of Ngola

_____ 5. Sebastian I

E. Battle of Alcácer Quibir

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

_____ 6. Which European nation occupied Ceuta in Morocco in 1415?

A. Britain

B. Portugal

C. Spain

D. France

_____ 7. What was the main motive of the Portuguese in occupying the West African coastal Areas?

A. To reach India

C. As refueling stations

B. To control gold mines of the region

D. To spread Christianity

_____ 8. The European country that played a leading role in creating contacts with coastal Africa in all directions was _____.

A. Spain

B. Dutch

C. France

D. Portugal

_____ 9. One of the followings was established by the Portuguese along the West African islands and coasts. That is:

A. sugar plantation

C. debarkation points

B. trading posts

D. All are answers

_____ 10. To which of the following African kingdoms the royal title of *Ngola* did belong?

A. Kongo

B. Ndongo

C. Mwene Mutapa

D. Rozwi

Part III. Short Answer

Direction: Answer the following questions!

11. Which African kingdom did actively participate in the Trans- Atlantic slave trade?
12. Which African kingdoms/states were destroyed by the Portuguese?
13. Who did successfully expel the Portuguese from the African coast?

2.2. The Ottoman Conquest of North Africa

Learning Competencies:

At the end of this section, you will be able to:

- examine the Ottoman conquest of Egypt, Algeria, Tunisia and Libya.
- sketch a map to indicate the extent of Ottoman control in North Africa;
- describe the living conditions of African people under Ottoman rule.

Dear learner, 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. This process was completed by the end of the 16th century. The Ottomans also defeated the Spaniards chasing them out of their coastal posts of *Ifriqiya* (Tunisia), Algieris and Tripolitania. As a result, these Maghreb countries became Ottoman provinces. In the 1550s, the Ottomans extended their conquests as far as the third cataract in Nubia.

A series 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* corpses were reinforced by Ottoman provincial cavalry forces known as *spahis*. The *spahis* were more respected by local populations because their officers were the 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 to 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.

Activity 2

How did the Ottoman *millet* system work in Northern Africa?

However, the empire was overstretched, and the Ottoman *Sultan* did not take much interest to 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 *beys* (wealthy noble families) and *pashas* (viceroys) of Egypt, and hereditary *deys* (commanders) of Tunisia exercised independent political power, but they were 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 Moslem 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 have settled there; a figure that reached 400,000 by the early 1880s.



A series 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.

Check List

Put a tick if you have understood about:

1	Ottomans	
2	<i>Pashas, deys and beys</i>	
3	<i>Janissaries, spahis</i>	
4	<i>Mutasarrif, Wali</i>	
5	<i>Millet system</i>	
6	<i>Senussi</i>	



Self-Test Exercise 6

Part I. True or False

Direction; Write true if the statement is correct and false if it is incorrect

- _____ 1. Egypt was ruled by the Mamluks before its conquest by the Ottoman Turks in 1517.
- _____ 2. The *Pasha* was the provincial governor of Ottoman North Africa.
- _____ 3. The Ottoman local administration system in North Africa was called the Millet system.
- _____ 4. Wealthy noble families who were descendants of the Mamluk dynasty in Egypt were called *deys*.
- _____ 5. *Wali* was the provincial governor general of Ottoman North Africa.

Part II. Short Answer

Direction: Answer the following questions!

6. Mention the names of the four North African states which were under Ottoman rule.
7. Why did the population of Ottoman North Africa respect the *spahis*?
8. Who were the *senussi*?

2.3. Slavery and Slave Trade in Africa

Dear learner! slavery and the slave trade in Africa further developed as a result of Africa`s contacts with the outside world discussed above.

Learning Competencies:

At the end of this section, you will be able to:

- evaluate the impact of the slave trade on Africa;
- compare and contrast the Trans- Saharan, Red Sea and Indian Ocean trades;
- analyze the political, social, and economic consequences of the slave trade in Africa;

1. Slavery Inside Africa

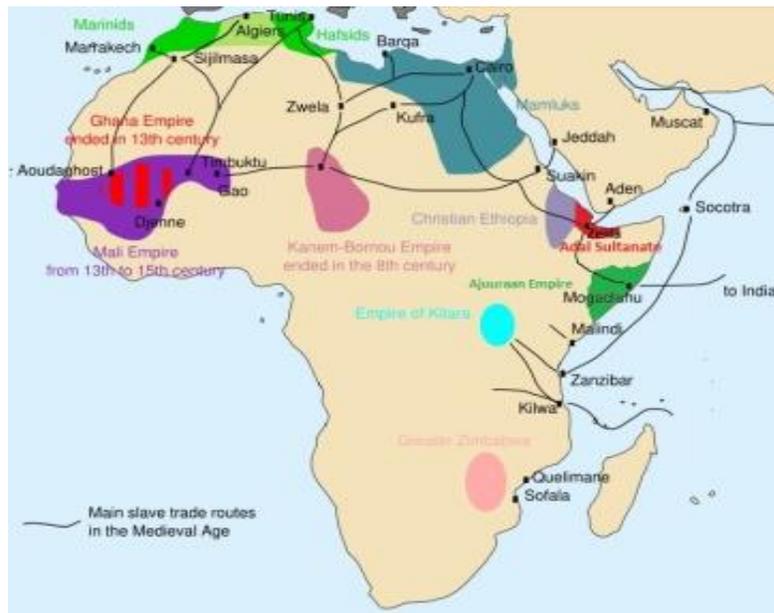
Dear learner, African societies have experienced an indigenous form of slavery and slave trade from ancient times. Slaves were acquired by means of warfare, market supply, raiding and kidnapping, tribute and pawning (mortgage). They were brought to slave market places by merchants of long-distance trade.

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. The price of female slaves was always higher than the price of male slaves.

Slave labor was used in agriculture, including farming, animal rearing, hunting and fishing activities. Besides, slaves were employed in the trade as porters, merchants or trading agents by individuals or the state. They were also used in gold mining, iron working, salt making, cloth weaving and other art and craft industries. In addition, slaves were recruited into the armies of pre-colonial African states as soldiers, camp followers, body guards of kings and chiefs. Slaves were highly needed in the palaces of African chiefs to serve as musicians, sword bearers, heralds,

translators, financiers, cooks, and so on. African slaves were often regarded as part of the family with certain social, political and property rights and privileges.

In addition to domestic slavery, African slaves were exported to Arabia, North Africa and the Far East until the early 20th century. It also took time for colonial powers to ban domestic 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 Ethiopia, slavery and the slave trade continued until the coming of the Italians in 1935.



Map 6.3. Slave trade routes before the Trans-Atlantic Slave Trade

2. The Indian Ocean, Red Sea 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: it is known to have existed at least from the 8th century AD to the late 16th century. Slaves and other items were traded across the Sahara Desert between Mediterranean countries and sub-Saharan Africa. North African Arabs and Berbers were the major participants in this trade. Salt was abundant in North Africa and the Sahara and was traded with gold and slaves from Western Africa. This trade was the most important factor in the rise and consolidation of West African states. Later on, it 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 Trade: slaves were also taken from inland countries of the Red Sea such as the Ethiopian region and Nubia, and shipped to the Middle East and India. Some of the slaves in this trade were also sold to North Africa. The export of Ethiopian slaves through the Red Sea developed significantly, particularly during the 19th century.

The Indian Ocean Trade: it 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 laborers.

In the late 18th and early 19th centuries, however, the Indian Ocean slave trade greatly increased. Portuguese, Indian, Arab and Swahili merchants supplied slaves to the French sugar and coffee plantations in the island colonies of Mauritius and Reunion since the 1770s. The Zambezi valley and the Mozambican interior were the main sources of slaves. In the middle of the 19th century, the East African Omani Arabs demanded slave labor to work on their plantations in Zanzibar and surrounding islands.



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.

Activity 3

Why did Africans engage in the slave trade?

Check List

Put a tick if you have understood about:

1	Indigenous system of slavery in Africa	
2	Slave labor	

3	The Trans Saharan Trade	
4	The Red Sea Trade	
5	The Indian Ocean Trade	



Self-Test Exercise 7

Part I. True or False

Direction; Write true if the statement is correct and false if it is incorrect

- _____ 1. The acquisition of a greater number of slaves was a mark of prestige, power and status in African society.
- _____ 2. The indigenous system of the slave trade further developed as a result of Africa`s contacts with the outside world.
- _____ 3. North African Arabs and Berbers were the major traders of the trans-Saharan slave Trade.
- _____ 4. The Ethiopian interior region was the main supplier of slaves to the Indian Ocean trade.
- _____ 5. The indigenous system of slavery was abolished in Africa in the late 18th century.

Part II. Short Answer

Direction: Answer the following questions!

6. Mention the ways by which slaves were acquired by African society.
7. What were the most important roles of trans-Saharan trade?
8. Why did the Indian Ocean slave trade greatly increase since the second half of the 18th century?

2.4. The Trans-Atlantic Slave Trade

Dear learner! The Trans- Atlantic slave trade was another form of slave trade in Africa which took place from the 16th to the mid-19th centuries.

Learning Competencies:

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

- assess the political and economic influences of other continents on Africa during the period.
- compare and contrast the living conditions of African people during the Trans- Atlantic slave trade and Trans- Saharan;
- examine the consequences of the Trans-Atlantic Slave Trade on Africa.
- criticize the crime against humanity committed during the slave trade;
- draw a map to indicate routes of Trans-Atlantic slave trade;
- Analyze the consequences of the legitimate trade on African states and African peoples.

1. Trans-Atlantic Slave Trade

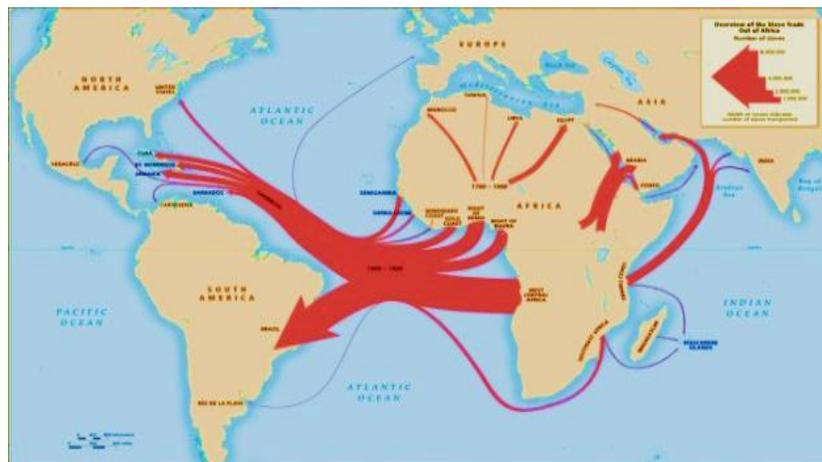
Dear learner, European nations established very large plantations and mining fields in North, Central and South America following the voyages of Christopher Columbus in 1492. Spain was the first country to establish huge plantations and mining fields in the New World, and other European nations followed the suit.

The Native Americans (Amerindians), whom the Europeans called Red Indians, were decimated by unfamiliar European diseases and were brutally massacred by Europeans during the time of resistance. Europeans forced only the survivors to work on their plantations and mining fields under atrocious conditions. This created a severe shortage of free labor in the European plantations. Plantation owners tried to solve the problem by bringing white slaves from Europe. 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. African slaves were immune to most tropical diseases.

The Portuguese were the first Europeans to transport African slaves across the Atlantic in 1532. After the 1630s, the volume of trade in slaves increased with the involvement of several European countries. 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 slave was low as Europeans were still more interested in gold.

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 and the “Slave Coast” on the western coast of Nigeria were the major sources of slaves. Slave merchants and chartered companies made enormous profits from the trade. Able bodied slaves purchased for 100 to 200 francs in Africa were sold for 1000-2000 francs in the New World.



Map 6.4 The Slave Trade routes from Africa

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 a 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 to participate in any kind of business including the slave trade. The 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.

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 African slaves met with lifelong hardship.



The Trans-Atlantic slave trade passed through three distinct phases: the **piratic** slave trade, the **monopolistic** (triangular trade) slave trade and the **free trade**.

2. The Abolition of the Slave Trade

Dear learner, 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.

In Europe, 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. Although the volume of the Trans-Atlantic slave trade started to show a marked decline, European governments, however, 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. British economic interests shifted from the slave trade to the search for cheap labor 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. Consequently, the Trans-Atlantic slave trade declined in the middle of the 19th century.

3. The Effects of Slave Trade on Africa

Dear learner, the trans-Atlantic slave trade was the largest and best recorded slave trade in Africa. In total, nearly 18 million slaves were shipped in the four slave trades discussed above 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 and Mozambique coasts.

The centuries old slave trade in African slaves in common had a number of consequences. The Atlantic trade, in particular, resulted in the complete destruction of some small ethnic groups. To others, it resulted in their expulsion from their ancestral territories or dislocation of families. 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. From the economic point of view, the slave trade drained the productive potential of Africa. 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.

4. 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. 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 such as 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.



The establishment of “legitimate trade” did not allow African states to develop their own economic strength and independence.

Check List

Put a tick if you have understood about:

1	Trans-Atlantic Slave Trade	
2	Native Americans	

3	The Piratic slave trade	
4	Monopolistic slave trade	
5	The triangular trade	
6	The Middle Passage	
7	Abolition of the Slave Trade	
8	The abolitionists	



Self-Test Exercise 8

Part I. True or False

Direction; Write true if the statement is correct and false if it is incorrect

- _____ 1. Portugal was the first country to establish huge plantations and mining fields in the New World.
- _____ 2. Europeans began to look into Africa for slaves because Native Americans refused to work on the European plantations.
- _____ 3. The Kingdom of Kongo was one of the main sources of slaves for the trans-Atlantic slave trade.
- _____ 4. The violence of enslavement and the journey to the Americas were terrible experiences for African slaves.
- _____ 5. “Legitimate Trade” helped African states to develop their own economic strength.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Which European country was the first to transport African slaves across the Atlantic?
 - A. Portugal
 - B. Spain
 - C. Britain
 - D. France
- _____ 7. The shipment of African slaves across the Atlantic was known as _____.
 - A. Abolition
 - B. Sea pirating
 - C. Middle Passage
 - D. Triangular trade
- _____ 8. To which African states did the Trans-Atlantic slave trade serve as a factor its rise and consolidation?
 - A. Dahomey
 - B. Ashante
 - C. Oyo
 - D. All are answers

- _____9. Which one of the followings did contribute to the development of the abolition movement in Europe?
- A. The Industrial Revolution
B. The 1789 French Revolution
C. The Enlightenment
D. All are answers
- _____10. Which African state did involve in the trans-Atlantic slave trade?
- A. The Zulu kingdom
B. Swahili city states
C. North African Arabs
D. Benin

Part III. Short Answer

Direction: Answer the following questions!

11. Mention the three distinct phases of the trans-Atlantic trade.
12. The second stage of the Trans- Atlantic Slave trade was also called the “Triangular trade”. Explain.
13. The masses of Africans were no beneficiary of the “legitimate trade”. Why?

2.5. The White Settlement in South Africa

Learning Competencies:

At the end of this section, you will be able to:

- evaluate the nature of the relationship between Africans and Europeans during the period;
- explain the motives of white settlers in South Africa during the period;
- recognize the political and economic influences of other continents on Africa during the period.

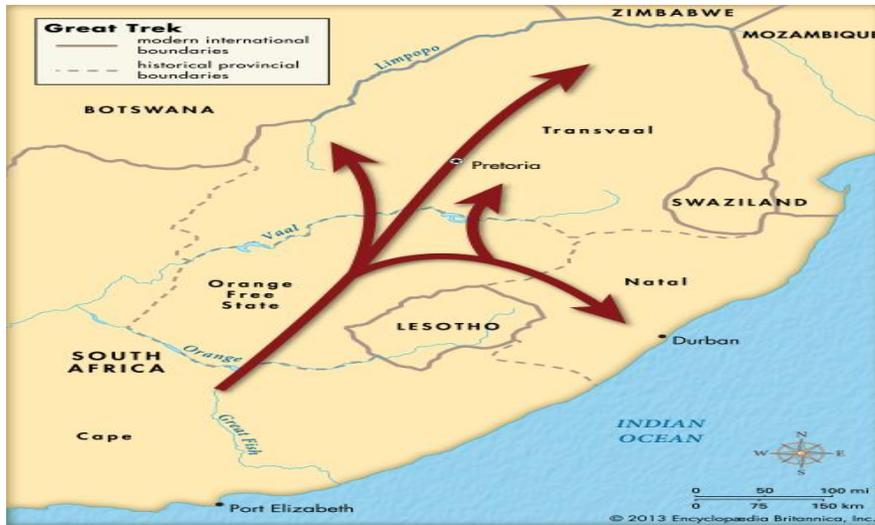
One of the most important consequences of the exploration of a new sea route rounding Africa to reach the Far East was the emergence of South Africa as a place of white settlement. In 1652, the Dutch East Indian Company established a small permanent settlement at the Cape of Good Hope. The aim of the 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.

Dear learner, 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, during 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 a 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 had reached 1000. 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, the slave population in the Cape colony had reached 25000, while the total white population was 21000.

Meanwhile, in the early decades of the 18th century, the survival of the Khoisan was threatened 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 eastward into Zulu lands. This led to a long series of wars between the trek Boers and Xhosa (Zulu) beginning in 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 6.5 Great Treks of Boers

The situation in South Africa has become much more extreme. Superior forces 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.

Check List

Put a tick if you have understood about:

1	Khoisan people	
2	Dutch East Indian Company	
3	Boers (Afrikaners)	
4	The first Khoi-Dutch war	
5	The second Khoisan-Dutch war	
6	Trek Boers	
7	Xhosa (Zulu) people	
8	The “Great Trek”	
9	White settlers in South Africa	

 **Self-Test Exercise 9**

Part I. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 1. In what year the Dutch East Indian Company did establish a small permanent settlement at the Cape of Good Hope?
- A. 1795 B. 1657 C. 1700 D. 1652
- _____ 2. The Dutch farmers who were permanently settled in South Africa were called _____.
- A. Khoisan B. Xhosa (Zulu) C. Boers D. Trek Boers
- _____ 3. The Dutch East Indian Company initially brought slaves from _____.
- A. Mozambique B. Indonesia C. Madagascar D. West Africa
- _____ 4. Why did the Boers move further north across the Vaal and Orange Rivers in the 1830s and 1840s? Because:
- A. They were dissatisfied by the British rule.
B. Minerals were discovered in the interior areas.
C. Some of the Boers had already become pastoralists.
D. They were attacked and pushed by the British.
- _____ 5. Which of the following people have controlled much of the better agricultural land in South Africa?
- A. White settlers B. Khosaan C. The Bantu D. Slaves

Part II. Short Answer

Direction: Answer the following questions!

6. What were the causes for the Khoisan-Dutch wars?
7. Mention the names of the four colonies in South Africa.
8. Great Britain controlled the Cape colony in the year _____.

2.6. European Explorers and Missionaries: 1770-1870

Dear learner! In this lesson, you will learn about the exploration of the interior parts of Africa by European explorers, and the spread of European missionary Christianity in Africa since the 1770s.

Learning Competencies:

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

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

- analyze the reasons behind the coming of European explorers to Africa.

European Explorers: In order to get the maximum benefit from “legitimate trade”, Europeans needed sufficient information about Africa’s potential as a source of raw materials, cheap labor 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 investigate the course of the Niger River.

Dear learner, between 1788 and 1877, an enormous number of European explorers set out into the heart of Africa to improve their knowledge of the continent. 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 (who died in 1873), visited the Zambezi River and later explored the area from the Shire River to Lake 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 in Stanley’s exploration and sent him back to the Zaire River basin in 1879. 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 Zaire. European explorers had an intense interest in Africa’s rivers because they viewed them as the primary trading arteries (high ways) through which Europeans could ‘open up’ the continent to European trade and exploitation. In this way, European explorers paved the way for colonial control of Africa.

European Missionaries: In the course of the 19th century, a large number of European

missionaries came to Africa. The two 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 1880s, 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. 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 in 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.

Check List

Put a tick if you have understood about:

1	The “African Association”	
2	R. Burton, J. H. Speke and J. Grant	
3	Dr. David Livingston	
4	Henry Morton Stanley	
5	Anglican Church Missionary Society (CMS)	
6	London Missionary Society (LMS)	
7	French Catholic missions	

Self-Test Exercise 10

Part I. True or false

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. The need for sufficient information about Africa`s potential as a source of raw materials, cheap labor and new markets motivated European exploration of interior Africa.
- _____ 2. Both European explorers and missionaries paved the way for European colonization of Africa.
- _____ 3. The exploration of Henry Morton Stanley had shown the navigability of the Nile River.
- _____ 4. Destruction of missionaries` settlement by the Nama and Herero peoples was the a cause for the German declaration of its South West African “protectorate”.
- _____ 5. British missionaries played an active part in promoting the extension of British

imperial control over southern Africa.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____6. Among which of the following African groups early European missionary activities were successful?
- A. The poor and dispossessed communities of Khoisan
B. Freed Slaves C. Mixed race peoples D. All are answers
- _____7. One of the following European explorers showed the White Nile river`s navigable possibilities upstream from Khartoum. He was:
- A. James Grant B. Richard Burton C. John Hanning Speke D. All
- _____8. What was the real motive of the explorations of Africa?
- A. The desire to control the natural wealth of Africa
B. Commercial interest C. Scientific discovery D. A and B
- _____9. In what way did missionaries play a significant role in shaping the advent of European colonialism of Africa?
- A. Their need for ‘protection’ C. Building churches
B. Expanding Christianity D. Opening markets places
- _____10. European missionaries were often welcomed by Africans for their _____.
- A. Technical knowhow C. Access to firearms
B. Literary enterprise D. All are answers

Part III. Short Answer

Direction: Answer the following questions!

11. What was the aim of the “African Association” which was formed in 1778?
12. European exploration of Africa was quickened only after the early 1850s. What was the reason?
13. The CMS actions in Buganda led to the establishment of British protectorate there. Explain.

Unit Summary

In this unit we have discussed about a number of historical developments in pre-colonial 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.

Between the 15th and 19th centuries, Europeans transported millions of African slaves to work on European plantations in the New World. However, 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. Besides, significant European settlements were 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.

Resources

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UNIT SEVEN

STATES, PRINCIPALITIES, POPULATION MOVEMENTS AND INTERACTIONS IN ETHIOPIA (13TH – MID-16TH CENTURY)

🌀 Introduction

Dear Learner! This unit studies a number of interrelated historical developments which took place in the Ethiopian region and the Horn of Africa during the period from 1270 to the mid-16th century. The unit mainly focuses on the Christian highland kingdom under the “restored Solomonic” dynasty, the development of the Zeyla trade route and the Muslim Sultanates along it as well as the various other states and principalities of the resourceful south and western Ethiopian regions. All these states had a long period of peaceful and conflicting relationships. Besides, the unit deals with population movements with particular emphasis on the 16th and 17th centuries Oromo population movement.

Learning Competencies:

After completing this unit, you will be able to:

- identify the main factors that led to the restoration of the “Solomonic” Dynasty;

- highlight the main features of the Christian highland Kingdom under the restored “Solomonic” dynasty;
- demonstrate analytical and argumentation skills by debating on the factors for the conflict between the Christian highland kingdom and Muslim sultanates;
- draw a map of the Ethiopian region which shows the extent of the influence of the Christian kingdom.

Section One

The Christian Kingdom under the Restored “Solomonic” Dynasty (1270s –1550s)

🌀 Overview

Dear Learner! In this section, you will learn about the Christian Highland Kingdom under the “Restored” “Solomonic” Dynasty. Around 1270, the Amhara ruling classes took political power from Zagwe. A local ruler in Amhara named Yikuno Amlak (r. 1270-85) founded the “Solomonic” dynasty. By then, Amhara constituted the present day southern Wollo and parts of northern Shewa. This also marked the beginning of the Ethiopian Medieval Period (1270-1855).

Learning Competencies:

After completing this section, you will be able to:

- describe the main factors that led to the restoration of the “Solomonic” Dynasty;
- point out the distinguishing features of the “Solomonic” Dynasty.
- demonstrate analytical and argumentation skills by debating on the factors for the conflict between the Christian highland kingdom and Muslim sultanates;

- draw a map of the Ethiopian region which shows the extent of the influence of the Christian kingdom.

1.1. Restoration of the “Solomonic” Dynasty

Dear Learner! This lesson focuses on the restoration of the “Solomonic” dynasty and the basic features of the Christian Highland Kingdom during the early medieval period.

The founder of the “Solomonic” dynasty was a local ruler in Amhara named Yikuno Amlak (r. 1270-85). King Yikuno Amlak and his followers took this dynastic name to justify their legitimacy. To that end, they resorted to the legend of the Queen of Sheba and King Solomon to whom they claimed descent through the last Aksumite king, Dil Naod. 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). 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.

Initially, the political center of the new dynasty was 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.

1.2. Basic Features of the Christian Highland Kingdom: State Structure, Societal Stratification and the Economy

Dear learner, territorial expansion was one of the basic features of the Christian highland kingdom particularly since the early decades of the 14th century. Particularly, with the coming to power of King Amde Tsiyon (r.1314-44), grandson of Yikuno Amlak, the Christian kingdom started vigorous territorial expansion. Amde Tsiyon was the most expansionist king of the medieval period. As a result, the influence of the Christian state in the Ethiopian region became very high 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 state 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, the church further expanded into Shewa, Gojjam, Begemdir, and 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.

Trade also took a very important place in the economy of the Christian highland Kingdom, especially after the military control of the Muslim 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 originated from the western and southwestern Ethiopian regions. Some of the trade items were ivory, gold and slaves. 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 also a source of income for Christian kings. Christian kings themselves organized and financed big caravans led by their trade agents. Through trade, various peoples and states of the Ethiopian region interacted and were interconnected and developed a sense of economic interdependence.

Another most important feature of the period was the consolidation of the feudal mode of production in the Ethiopian context beginning from the 14th century. This was mainly the creation of a feudal administration. The records of the period show that in the medieval period, Christian kings made land grants to officials in return for military or administrative services. In some regions, the hereditary ruling classes were allowed to remain in power with the close supervision of the central government. In other regions officials were royally appointed by the Christian 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 *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.

Activity 1

Read other materials and explain the economic and political privileges of a *bale gult* (*gult* owner).

The mobile nature of the royal court was another main feature of the medieval period Christian kingdom of Ethiopia. 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 Monarchs and their dignitaries lived in tents, while other camp followers lived in temporary huts.



Through trade, various peoples and states of the Ethiopian region interacted and were interconnected and developed a sense of economic interdependence.

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 kingdom during the early medieval period. However, 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 Christian 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.

Check List

Put a tick if you have understood about:

1	The “Solomonic” dynasty	
2	The “ <i>Kibre Negest</i> ” (the Glory of Kings)	
3	Medieval Amhara	

4	King Amde Tsiyon	
5	The Zeyla trade	
6	Ethiopian feudal administration	
7	<i>Gult, bale gult, rist and bale rist</i>	
8	Moving capitals	



Self-Test Exercise 1

Part I. True or False

Direction: Write true if the statement is correct or false if it is incorrect

- _____ 1. King Yikuno Amlak was the founder of the “Solomonic” dynasty.
- _____ 2. The actual origin of all the kings of the Christian highland kingdom was from the family of King Yikuno Amlak.
- _____ 3. The political center of the new dynasty initially was the area of Lake Hayk in Medieval Amhara.
- _____ 4. Zeyla was the main gateway for internal and external trade in the Ethiopian region during the Medieval period.
- _____ 5. *Gult* was a right to levy tribute on the owners of *rist* land and its produce.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided.

- _____ 6. Which one of the followings was a basic feature of the Medieval period Christian Highland Kingdom?
- A. Territorial expansion C. Consolidation of feudalism E. All
 B. Religious expansion D. Development of long distance trade
- _____ 7. The town of Debre Birhan was established in 1454 by _____.
- A. Yikuno Amlak C. Zer`a Ya`ekob E. Zagwe rulers
 B. Amde Tsiyon D. *Imam* Ahmad
- _____ 8. What was basis of the economy of the Christian highland kingdom during the early period of the ‘Solomonic’ dynasty?
- A. Trade B. Agriculture C. Industry D. Animal rearing E. All
- _____ 9. The Zeyla trade was significantly controlled by _____.

- A. Christian kings C. Muslim merchants E. None
 B. Arab traders D. Agents of Christian kings

_____ 10. _____ was a hereditary right to land use by members of families or clans:

- A. *Gult* B. Feudalism C. *Riste-gult* D. *Rist* E. *Gult* grant

Part III. Short Answer

Direction: Write the correct answer for the following questions

11. Enumerate the basic features of the medieval period Christian Highland Kingdom.
12. What was moving (roving) capital? Which areas served as temporary political centers?

1.3. Power Struggle, Consolidation, and Territorial and Religious Expansion of the Christian Kingdom

Dear Learner! In the previous lesson you have learned about the basic features of the Christian highland kingdom under the “Solomonic” dynasty. Now in this lesson, you will also learn about the consolidation and expansion of the Christian highland kingdom during the early medieval period.

Learning Competencies:

At the end of this section, you will be able to:

- explain the consolidation of the Christian Kingdom under the “Solomonic” state;
- describe the territorial and religious expansions of the Christian Highland Kingdom;
- sketch a map to show the relative location of the various states and peoples which came under the influence of the Christian Highland Kingdom.

1. Succession Problem and Its Solution

Dear learner, following the death of Yikuno Amlak in 1285, the dynasty began to face internal political instability. The main cause 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 an education, work on the land and even marry, but 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 the consolidation of the Christian highland state. The practice continued until Amba Gishen was destroyed by *Imam Ahmad* of Adal in 1540.

2. Consolidation and Territorial Expansion

The new dynasty ruled the territories which had been under Zagwe rule. They included Tigray, Lasta, Amhara and Shewa. With the coming to power of king Amde Tsiyon (r. 1314-44), however, the Christian Kingdom started rapid territorial expansion. Amde Tsiyon incorporated the kingdoms of Damot in 1316/17, Felasha (now, Bete Israelis) between Dembiya and the Tekeze in 1332 and Gojjam in 1323/24. The conquest of these kingdoms gave Amde Tsiyon an important source of man power 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 Muslim 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 Christian Highland kingdom. With the aim of bringing an end to this threat, in 1328 Amde Tsiyon`s attacked by surprise because Haqq ad-Din I arrested the commercial agent of the king. The Christian army gained an easy victory, after which many villages, including the town of Ifat, were plundered and burnt.

Later, Haqq ad-Din`s son and successor, Daradir, opened a massive offensive on the frontier territories of the Christian kingdom. In one of the battles that followed Daradir defeated the Christian army. But in another engagement the Muslim army was defeated, and Daradir himself was captured and killed.

In the south, Amde Tsiyon had already annexed the Muslim *Sultanate* of Hadya in about 1317. Although Hadya paid tribute to the Christian kingdom, effective Christian rule had not been established in it. Thus, encouraged by Muslim merchants, the *Garad* (ruler) of Hadya named Amano rebelled against Amde Tsiyon. Amano 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 reduced to tributary status and became the main source of man power for the Christian kingdom's army.

Amde Tsiyon's military conquests seriously affected the economic interests of Muslim merchants and Muslim 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 Muslim forces were 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 state successively appointed its officials over Ifat and a large military garrison was stationed in Ifat.

After his 1332 victory over Ifat, Amde Tsiyon continued his campaigns against other Muslim *sultanates* along the *Zeyla* trade routes. He reduced them one after the other to tributary status. By 1344, when Amde Tsiyon died, the Christian kingdom covered a very vast area that included the Muslim 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 starting from the reign of Haqq ad-Din II (fl.1363/64-87). In the 1380s, Haqq ad-Din opened a massive offensive against the Christian highland kingdom which was by then ruled by King Dawit I (r. 1382-1413). Initially, Haqq ad-Din scored a series of victories. However, the army of the Christian kingdom finally defeated the army of Adal in 1387, in which Haqq ad-Din himself was killed. The struggle against the Christian kingdom continued under the next Sultan of Adal named Sa`ad ad-Din II (r. 1387-1402). But Adal faced another defeat in the early 15th century. Sa`ad ad-Din escaped from the battle field, but the Christian army pursued and killed him in *Zeyla* in 1403.

His sons took refuge in Yemen in Arabia. The power of Adal was weakened and, for the next thirty years, there was no serious challenge to the Christian highland kingdom.

The struggle of the Sultanate of Adal against the Christian state resumed in the 1430s, under *Sultan* Ahmad Badlay, who became one of Adal's most powerful Sultans. 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 Muslims of the lowlands against the equally powerful Christian king named Zer`a Ya`ekob (r. 1434-68). *Sultan* Ahmad also won support of the Mahiko, who was the then *Garad* of Hadya. Although Zer`a Ya`ekob initially faced serious military setbacks, he finally defeated *Sultan* Ahmed's army in 1445. *Sultan* Ahmad Badlay and his collaborator 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 kingdom began to decline during the last quarter of the 15th century. Zer`a Ya`ekob's successor, Be`ede Mariyam (r. 1468-1478), was not powerful enough to push back the growing pressure from the Muslim sultanates. Indeed, it was during the reign of Be`ede Mariyam that the Christian army faced its first serious defeat. Eventually, the decline in control of the Christian state over the region, led to the emergence of Adal as a hegemonic power in the Ethiopian region and the Horn.

3. Religious Expansion

The territorial expansion of the Christian highland kingdom 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* Iyesus Mo`a. 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* Iyesus 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 ordinary churches were established in many areas of the Ethiopian region in the

course of 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 backed by the Christian state. Christian kings sponsored 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).



The territorial expansion of the Christian highland kingdom was accompanied by the further expansion of the Christian church.

Check List

Put a tick if you have understood about:

1	Amba Gishen or Debre Negest (Mountain of Kings)	
2	king Amde Tsiyon`s territorial expansion	
3	Ifat, Adal and other Muslim Sultanates	
4	Haqq ad-Din II, Sa`ad ad-Din II, and Ahmad Badlay of Adal	
5	Monasticism, and important monastic centers	
6	Religious expansion of the Christian highland kingdom	



Self-Test Exercise 2

Part I. True or False

Direction: Write true if the statement is correct or false if it is incorrect

- _____ 1. In order to avoid the problem of succession all the sons of a reigning monarch were kept aloof at Amba Gishen since about 1300.
- _____ 2. The conquest of new kingdoms further strengthened Amade Tsiyon`s power.
- _____ 3. Amba Gishen was destroyed by the Sultanate of Ifat in about 1332.
- _____ 4. The evangelization process in the newly incorporated territories was usually backed by the Christian state.
- _____ 5. Muslim Sultanates economically benefited from Amde Tsiyon`s territorial incorporation.

Part II: Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Which one of the following kingdoms/sultanates was incorporated by Amde Tsiyon last?
- A. Ifat B. Damot C. Hadya D. Gojjam
- _____ 7. During the reign of which Ethiopian king church-state alliance reached its peak?
- A. Be`ede Mariyam B. Yishak C. Amde Tsiyon D. Zera Ya`ekob
- _____ 8. Which one of the following correct about the Christian kingdom during the early medieval period?
- A. Expansion of Christianity. C. Expansion of monasticism
- B. Territorial expansion by the Christian kingdom D. All
- _____ 9. Who was the ruler of Hadya who allied with Sultan Ahmad Badley against King Zera Ya`ekob?
- A. Daradir B. Amano C. Mahiko D. Yishaq
- _____ 10. The monastery of Hayq Istifanos was founded by _____.
- A. *Abune* Tekle Haymanot C. *Abba* Iyesus Mo`a
- B. King Zera Ya`ekob D. King Motalami

Section Two

Political and Socio-Economic Conditions of Medieval Period States of the Eastern, Central, Southern and Western Ethiopian Region

Overview

Dear Learner! In the previous section, you have learned about the Christian highland kingdom and its territorial and religious expansions. Now in this section, you will learn about the state formation and consolidation in other parts of the Ethiopian region. This includes both Muslim sultanates and non-Muslim states of the region. In the last part of this section, you will also learn about the relationship between the Sultanate of Adal and the Christian highland kingdom.

Learning Competencies:

After completing this unit, you will be able to:

- Identify the roles of Islam and trade in the formation of state in the Ethiopian region and the Horn;
- Analyze the role of the Zeyla trade as a source of conflict between the Christian highland Kingdom and the Muslim sultanates of the medieval period in the Ethiopian region;
- Appreciate the role of trade and trade routes in linking the politically divergent states, principalities and peoples of Ethiopia and the Horn.

2.1. The Expansion of Islam and the Emergence of Muslim Sultanates

Dear Learner! This lesson focuses on the emergence and development of Muslim Sultanates as a result of the expansion of Islamic religion and development of the Zeyla trade.

Emergence of Muslim Sultanates

Dear learner, the expansion of trade and the Islamic religion were the main factors in the emergence of the Muslim Sultanates of the Ethiopian region. The most important gate way 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 for locally available items. As these merchants stayed longer in these market centers, they underwent 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. 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:

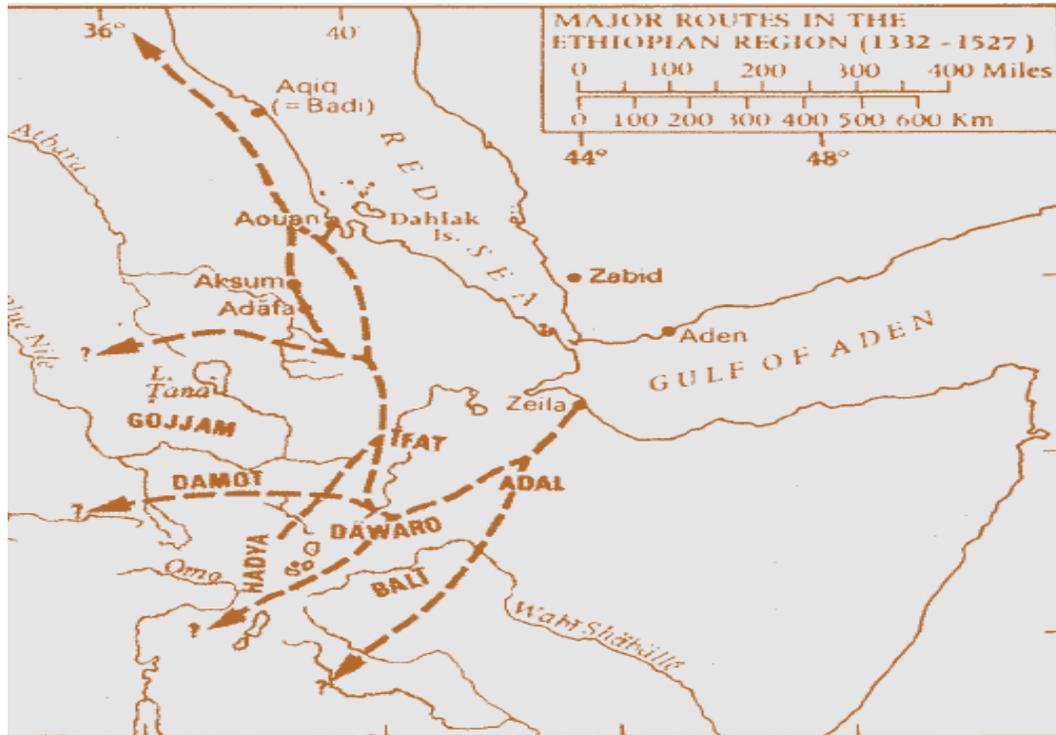
- Their population was made up of Muslim communities.

- Their rulers exercised both religious and political powers.
- Islam and trade were the main factors for 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.

Trade and Trade Routes

Dear learner, Zeyla was the most important trade outlet for both the Christian highland kingdom and the Muslim 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 Muslim 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.



Map 7.1. Major trade routes in the Ethiopian Region, 1332-1527

During much of the medieval period, the Zeyla trade was dominated by Muslim Sultanates and their merchants. But Christian kings took part in the trade through their trade agents. The ambition to monopolize the Zeyla trade and the commodities that passed through Zeyla led the Muslim *Sultanates* and the Christian Highland Kingdom to a long period of rivalry and conflict.



The expansion of trade and the Islamic religion were the main factors in the emergence of the Muslim Sultanates of the Ethiopian region.

Check List

Put a tick if you have understood about:

1	The Zeyla trade	
2	Expansion of Islam to the interior peacefully	
3	Muslim <i>Sultanates</i>	
4	The role of the Zeyla trade in the development of Muslim sultanates	



Self-Test Exercise 3

Part I. Multiple Choice

Direction: Choose the correct answer from the given alternatives and write the letter in the space provided.

- _____ 1. What was the most important gate way for the spread of Islam into the interior of the Ethiopian region?
- A. Zeyla B. Massawa C. The Dahlak Islands D Somalia
- _____ 2. Which of the following served as a factor for the rise and consolidation of Muslim Sultanates of Ethiopia and the Horn?
- A. The spread of Islam C. The development of long distance trade
B. Spread of monasticism D. A and C
- _____ 3. Which one of the following is different from the others?
- A. Ifat B. Fatagar C. Dawaro D. Wollo
- _____ 4. What was the earliest Muslim Sultanate in Ethiopia and the Horn?
- A. Ifat B. Hadya C. Dawaro D. Shewa
- _____ 5. The rulers of Muslim Sultanates of the Ethiopian region held the title of_____.
- A. Emir B. Atse C. Sultan D. Garad

Part II: Short Answer

Direction: Write the correct answers to the following questions

6. Mention the common features of Muslim Sultanates of the Ethiopian region.
7. Mention some of the contributions of the Zeyla trade.

2.2. The Socio-Economic and Political Conditions of Muslim Sultanates

Dear Learner! In the previous lesson, you have learned about the roles of Islam and trade in the emergence and development of Muslim Sultanates. Now in this lesson, you will learn about the social, economic and political conditions of the major Muslim sultanates of the Ethiopian region.

Learning Competencies:

After learning this lesson, you will be able to:

- identify the roles of Islam and trade in the formation of the state in the Ethiopian region and the Horn;
- analyze the role of trade as a source of conflict between the Christian Kingdom and the Muslim sultanates of the medieval period in the Ethiopian region;

- appreciate the positive contributions of the Sultanates to the Ethiopian socio-economic development of the medieval period;

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 1285.

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 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 Muslim sultanate in the Ethiopian region. In the first half of the 14th century, Ifat extended its power over other *sultanates* along its frontiers. However, the Sultanate lost this dominant position when the Christian highland 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

Dear learner, Hadya was one of the medieval period Muslim 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, the territory of the sultanate 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. The rulers of Hadya held the title of *Garad*. The economy of Hadya was based mainly

on mixed farming. But some section of its population led a purely pastoral way of life. Trade also contributed a lot to the economy of the state.

The Sultanate of Hadya possessed rich natural resources. Partly because of its natural wealth, Christian kings sought to reduce Hadya to a tributary status. In the 1330s, King Amde Tsiyon made Hadya a tributary of the Christian kingdom along with other Muslim Sultanates of the region. Nevertheless, Hadya, led by its *Garads*, rebelled now and then against the Christian kings. As a result, the kings of the Christian kingdom occasionally led punitive expeditions to retain the tributary status of Hadya. They even tried to secure the loyalty of the rulers of Hadya through 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 kingdom also followed the example of the kings and married Hadya women. Yet, Hadya continued to rebel against Christian 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

Dear learner, Bali was another Muslim sultanate in the Ethiopian region. Its rulers used the title of *Garad*. We do not have clear evidence as to exactly when Bali emerged as a state. Bali was the most southerly located sultanate. To the north of Bale, the sultanates of Dawaro and Sharka existed. It was separated from Dawaro by the Wabi Shabale River. In the west Hadya existed, 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 Muslim sultanate that was situated north of Bali and west of Dawaro. The territory of this sultanate roughly existed within 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 with 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 around the Omo River also trace their origins to this Muslim state. According to tradition, the Dawro moved to their current geographical location 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 Muslim 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 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 (formerly Debre Zeyt) 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 highland kingdom during the reign of Amde Tsiyon. Later, it was reduced to the status of a province directly ruled by Christian kings for almost a century.

The Sultanate of Arababni

Arababni was a small Muslim 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 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 Christian 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 (1344- 71) and Newaye Mariyam (r. 1371-80). However, Ifat was not favorable 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. The first center of the Sultanate of Adal was at Dakar, south east of Harar, but in 1520, it was shifted to Harar. The *Walasma* rulers continued the resistance against the Christian highland kingdom of Adal. Sa`ad ad-Din II (r. 1386-1402) rebelled against King Dawit I (r. 1380-1412).

The offensive of Adal grew strong, particularly during the time of Sultan Ahmed Badlay. He led a series of successful military campaigns against King Zer`a Ya`ekob (r. 1434-68). However, 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. However, 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.



Several Muslim Sultanates existed along the Zeyla trade route and its branches. They include Ifat, Hadya, Bali, Sharka, Dawaro, Darha, Fatagar, Arababni and Adal.

 **Check List**

Put a tick if you have understood about:

1	The Walasma dynasty and Ifat	
2	Muslim Sultanates	
3	<i>Garads</i>	
4	The Christian Highland Kingdom	
5	Queen Mother Elleni	
6	Emergence of the sultanate of Adal	
7	The Walasma rulers of Adal	

 **Self-Test Exercise 4**
Part I. Matching

Direction: Match items under column “B” with those items under column “A”

“A”	“B”
_____ 1. Umar Walasma	A. Roughly existed within present day Arsi area
_____ 2. <i>Garad</i>	B. <i>Sultanate</i> of Adal
_____ 3. Sa`ad ad-Din II	C. <i>Sultanates</i> of Bali and Hadya
_____ 4. The <i>Sultanate</i> of Sharkha	D. Place of exile for disobedient monks
_____ 5. The <i>Sutanate</i> of Darha	E. Founder of the <i>Sultanate</i> of Ifat.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Which one of the following Sultanates subdued and incorporated the Sultanate of Shewa in 1285?
- A. Hadya B. Bali C. Ifat D. Adal
- _____ 7. Rulers of which of the following Muslim Sultanates used the title of garad?
- A. Adal B. Ifat C. Bali D. Fatagar

- _____8. Which one of the following rulers of Adal led a resistance against the Christian highland kingdom under King Zer`a Ya`ekob?
- A. Sa`ad ad-Din II B. Ahmad Badlay C. Haqq ad-Din II D. None
- _____9. What was the first center of the sultanate of Adal?
- A. Harar B. Ifat C. Dakar D. Babile
- _____10. Over which sultanate did the Sultanate of Bali briefly extend its power at the beginning of the 14th century?
- A. Darha B. Sharka C. Dawaro D. Arababni

Part III. Short Answer

Direction: Write the correct answer for the following questions

11. What was the main reason for Ifat to become the leading and most powerful during the 14th century?
12. To the rulers of which Sultanate the Kings and other members of the ruling class had established marriage ties? Why?

2.3. Political and Socio-Economic Conditions of the Western, Southern and Central States in Ethiopia

Overview

Dear Learner! In the previous lesson, you have learnt about the conditions of the various Muslim states of the Ethiopian region. Now, this lesson will show you about the political and socio-economic developments in the western, southern and central parts of the Ethiopian region during the medieval period. The majority of the inhabitants in these states practiced indigenous religion.

Learning Competencies:

After completing this section, you will be able to:

- explain the major characteristics of the western, southern and central states and peoples in the Ethiopian region during the period under discussion;
- sketch out a map of Ethiopia and the Horn to locate the territorial extent of various states of Ethiopia.

1. The Kingdom of Gojjam

Dear learner, 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 Agew 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 of the Christian highland kingdom 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 (now Southern Wollo). 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.

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 at 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.

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 to this point in unit three.

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, stone fortifications and enclosures in the 16th and 17th centuries for the purpose of defending themselves from the enemy. You will learn more about the Omotic states in unit eight.

Activity 2

Why did Christian Kingdom`s kings campaign in far-flung areas where Bizamo, Gojjam, and others existed?



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.

Check List

Put a tick if you have understood about:

1	The kingdom of Gojjam	
2	Zhan Kimir	
3	Polities of Bizamo, Wajj and Ganz	
4	The title of <i>Qats</i>	
5	The title of <i>Garad</i>	
6	Kingdom of Ennarya	
7	The Gonga people and states	
8	The royal title of <i>Tato</i>	



Self-Test Exercise 5

Part I. Matching

Direction: Match items under column “B” with those items under column “A”

“A”	“B”
_____ 1. Ganz	A. Shekki Noonoo
_____ 2. Wajj	B. Zhan Kimir
_____ 3. Bizamo	C. <i>Qats</i>
_____ 4. The Gonga people	D. <i>Garad</i>
_____ 5. The kingdom of Gojjam	E. Shinasha

Part II. True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 6. Pure gold from Ennarya was exported to countries as far as Egypt, Greece and Rome.
- _____ 7. In the 15th century, Gojjam had already become one of the important provinces the Christian highland kingdom.
- _____ 8. Bizamo was inhabited by Omotic language speakers like the Shinasha.
- _____ 9. All known Gonga states had the tradition of building trenches, stone fortifications and enclosures in the 16th and 17th centuries.
- _____ 10. The polity of Wajj was situated south of the Abay River opposite south of Gojjam.

Part III. Multiple Choice

Direction: choose the correct answer and write the letter of your choice in the space provided

- _____ 11. Which one of the following Gonga states was occupied by the Limmu Oromo at the beginning of the 18th century?
- A. Kafa B. Ennarya C. Bizamo D. Shekka
- _____ 12. In what century Islam further expanded in Ganz?
- A. End of the 13th B. 14th C. 19th D. Beginning of the 16th
- _____ 13. In which kingdom Empress Elleni had large fiefs?
- A. Bizamo B. Gojjam C. Amhara D. Wajj
- _____ 14. The rulers of one of the following polities used the title of Garad. That is:

A. Gojjam

B. Ganz

C. Wajj

D. Bizamo

_____ 15. Which one of the following languages does not belong to the language of the Gonga peoples?

A. Kafi Noonoo

B. Anfillo

C. Shinasha

D. Agew

2.4. Relationship between the Christian Highland Kingdom and the Muslim Sultanate of Adal (1520s – 1559)

Dear Learner! This lesson focuses on the relationship between the Sultanate of Adal and the Christian highland kingdom.

Learning Competencies:

After completing this section, you will be able to:;

- analyse the relationship between the Muslim Sultanates and the Christian Kingdom as well as other states of the region;
- analyze how Adal got supremacy in the Ethiopian region and the Horn;
- debate on the factors of the conflicts between the Christian Kingdom and the Muslim states.

1. The Conflict between the Christian Highland Kingdom and the Sultanate of Adal (1527-1543)

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 a 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.

Dear learner, *Imam* Ahmad began his campaign in 1527 by attacking the forces of the Christian highland 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 his 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.

In March 1529, Ahmad crushed Libine Dingil's army at the battle of Shimbra Kure, near the present Mojjo town. This was a big land mark 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 of 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 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.

2. The Involvement of the Portuguese and Ottoman Turks

Dear learner, 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 departed for Portugal. John 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 advance 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 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 eventually 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. With this, 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 was killed at the battle site in the south central Ethiopian region.

3. Consequences of the Conflict

Dear learner, the conflicts between the *Sultanate* of Adal and the Christian highland kingdom which lasted for about two decades had several 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 3

What type of oral tradition is spoken in your locality about *Imam Ahmad* (Gragh)?

 Check List

Put a tick if you have understood about:

1	<i>Emir Mahfuz</i>	
2	<i>Imam Ahmad ibn-Ibrahim al-Ghazi</i>	
3	<i>Futuh al-Habesha</i>	
4	Bati Dil Wambara	
5	<i>Imam Ahmad`s leadership qualities</i>	
6	The battle of Shimbra Kure	
7	Dembiya near Lake Tana	
8	The battle of Woyna Dega	
9	Christovao da Gama	
10	<i>Emir Nur al-Wazir</i>	

 Self-Test Exercise 6**Part I. True or False**

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. Emir Mahfuz was killed at the battle of Woina Dega by the army of King Gelawdewos.
- _____ 2. The ambition of *Imam Ahmad* was to create an Islamic empire in the Horn of Africa.
- _____ 3. Ahmad combined energetic and tactful leadership qualities.
- _____ 4. The fundamental as well as the immediate causes of the conflict between Adal and the Christian highland kingdom were religious issues.
- _____ 5. The conflict between Adal and the Christian highland kingdom was not destructive.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Who was defeated by the forces of Imam Ahmad in 1527?
A. Libne Dengel B. Degelhan C. Gelawdewos D. Christovao da Gama
- _____ 7. In what year did *Imam Ahmad* easily annex Dawaro and Bali?
A. 1527 B. 1529 C. 1535 D. 1531
- _____ 8. Which one of the following states successfully resisted Imam Ahmad's army?
A. Bizamo B. Wajj C. Wolaita D. Fatagar
- _____ 9. Which world powers did involve in the internal conflict between Adal and the Christian highland kingdom?
A. Britain and France C. Arabs and Germany
B. Spain and Portugal D. Portugal and Ottoman Turkey
- _____ 10. Who was Bati Del Wambara?
A. Mother of Libne Dengel C. Daughter of Emir Mahfuz
B. Wife of Imam Ahmad D. B and C

Part III. Short Answer

Direction: Write the correct answers to the following questions

11. Why did Imam Ahmad become victorious at the battle of Shimbra Kure in 1529?
12. Why Imam Ahmad was finally defeated at the battle of Woina Dega in 1543?

Section Three

Population Movements in the Ethiopian Region

Overview

Dear Learner! In the previous section, you have learnt about the relationships between the Christian highland kingdom and the Sultanate of Adal. Now in this section, you will also learn about the major population movements of the 16th and 17th centuries. During the period, the Somali, Afar and Argoba peoples moved and settled in new areas due to man-made and natural factors. This was followed by the large scale Oromo population movement.

Learning Competencies:

After completing this unit, you will be able to:

- identify the factors for the movement of the Somali, Afar and Argoba Peoples;
- analyze the causes of the Oromo population movement in Ethiopia and the Horn;
- draw a sketch map of Ethiopia to indicate the main directions and stages of the Oromo population movement.
- discuss the consequences of the Oromo population movement;

3.1. 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* Ahmad and the Christian highland kingdom under King Libne Dingil (r. 1508-40), the Somali formed a 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 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 safe 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* Ahmad, they fought 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 the Oromia Regional States respectively.



The Somali, Afar, and Argoba population movements occurred between the 14th and 16th centuries 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.

3.2. The Oromo Population Movement

Dear learner, the Oromo is 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 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 overrun by the Oromo. As a result, part of the population of Bizamo and Damot fled across the Abay River to settle in Gojjam.

In the south west, the Oromo faced the stiff resistance of the medieval kingdom of Ennarya. The Macha 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 highland 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 elements from the people among whom they settled or from their neighbors. 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, the different branches of the Oromo couldn't 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* centers, they have been governed by the same *Gadaa* 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 private armies for further control of land, markets and trade routes. They imposed their authority on their 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 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.

Check List

Put a tick if you have understood about:

1	The Somali, Afar, and Argoba population movements	
2	The Oromo Population Movement	
3	Causes of the population Movements	
4	Borana and Barantu Confederacies	
5	Macha and Tulama.	
6	<i>Odaa Nabee</i>	
7	Limmu-Ennarya	
8	The Ittu, Humbana (Anniya and Afran Qallo)	
9	Consequences of the Oromo population Movement	
10	<i>Gadaa</i> system	



Self-Test Exercise 7

Part I. True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. The centuries` long conflict over the Zeyla trade was one of the factors for population movements in Ethiopia and the Horn.
- _____ 2. The Argoba people had connections with Ifat, Walasma and Harar, but not with Hadya.
- _____ 3. Sedentary Oromo groups had already existed in the *Sultanates* of Sharka and Dawaro before the 16th century.
- _____ 4. Oromo groups belonging to the Borana branch also moved to the highlands of northern Kenya.
- _____ 5. At the beginning of the 1560s, the Macha and Tulama held a common *Chafee* at *Odaa Nabee*.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Which of the following was a factor for population movements in the Ethiopian region?
 A. Famine B. Drought C. Conflict D. All
- _____ 7. To which people the large section of Imam Ahmad`s army belonged?
 A. Afar B. Hadya C. Somali D. A and C
- _____ 8. Which one of the following was a factor for the beginning of the large scale Oromo population movement in the 1520s?
 A. The opening of the southern frontiers C. Attacks by the Somali clans
 B. Shortage of pasture land D. Shortage of arable land
- _____ 9. Which one of the following did not belong to the Barantu Confederacy?
 A. Karayu B. Guji C. Arsi D. Humbana
- _____ 10. The Oromo population movement affected one of the following. That is:
 A. The Christian highland kingdom C. The Omotic states
 B. The Sultanate of Adal D. All

Part III. Short Answer

Direction: Write the correct answers to the following questions

11. Mention some of the consequences of the Oromo population movement.
12. What were the Oromo *Gadaa* centers?

1.3. The Gadaa System of the Oromo

Dear Learner! In this lesson, you will learn about the Gadaa system of the Oromo and its internal structures as well as its roles in the success of the Oromo population movement.

Learning Competencies:

At the end of this section, you will be able to:

- explain the role of the *Gadaa* system in the Oromo population movement;
- appreciate the internal structures of the *Gadaa* system and its roles in the successes of the Oromo during their movement.

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.

Under the *Gadaa* system newly born generations of Oromo children are expected to pass through a series of *Gadaa* grades that succeed 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.

<i>Grade</i>	<i>Age of Individuals</i>
Dabale	0-8
Game-Titiko	8-16
Game-Gurgudo	16-24
Kusa	24-32
Raba-Doori	32-40
Gadaa	40-48

Table 7.1 Gadaa Grades of the Oromo

Dear learner, 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 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 based on their ability. The qualifications for election include oratory, knowledge of history and traditions of the society, and 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 by 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 was realized by a parallel institution known as *Siinqee*. This institution promoted gender equality in Oromo society. It is also one of the 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.



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.

Moggassa and Guddifacha

Dear learner, *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 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.

Activity 4

Do you think “age grade” system or “cyclical grades” is peculiar to the Oromo?

 Check List

Put a tick if you have understood about:

1	The <i>Gadaa</i> system	
2	<i>Gadaa</i> grades	
3	<i>Chaffee</i> (Assembly)	
4	<i>Gadaa</i> officials	
5	<i>Abbaa Gadaa</i>	
6	“ <i>buqqisu</i> ” (removal)	
7	<i>Siinqee</i> and <i>Haadha Siinqee</i>	
8	<i>Moggassa</i> and <i>Guddifacha</i>	

 Self-Test Exercise 8**Part I. True or False**

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. The Oromo adopted the *Gadaa* system from other peoples during their population movement.
- _____ 2. The *Gadaa* system functioned among the Oromo even after their movement and expansion throughout the Ethiopian region since the early decades of the 16th century.
- _____ 3. Oromo women`s participation in the *Gada* system was realized by a parallel institution known as *Siinqee*.
- _____ 4. *Gadaa* officials of the Oromo were elected on the basis of their ability.
- _____ 5. Adopted Oromo sub-groups or any other group were entitled to all the socio-economic and political rights adoption entailed.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Corrupt or dictatorial leaders would be removed from power through _____.
- A. *Chaffee* B. *Siinqee* C. *guddifacha* D. buqqisu
- _____ 7. Which one of the following was among the benefits of adopted Oromo groups?
- A. Protection B. Material benefits C. Loss of land D. A and B
- _____ 8. For how long the elected *Gadaa* officials ruled the Oromo?
- A. Eight years B. Ten years C. Seven years D. Forty years
- _____ 9. The *Chaffee* of the *Gadaa* system of the Oromo functioned at _____ level?
- A. Local B. Regional C. Central D. All
- _____ 10. In which *Gadaa* official the highest authority in the *Gadaa* government was vested?
- A. *Abbaa Bokku* or *Abbaa Gadaa* C. *Abbaa Sera*
B. *Abbaa Duulaa* D. *Haadha Siinqee*

Part III. Short Answer

Direction: Write the correct answers to the following questions

11. What were the factors that gradually led powerful *Abbaa Duulas* (war leaders) to become *Mootii* (king)?
12. What was the role of the *moggassa* institution for the success of the Oromo population movement?

Unit Summary

Dear learner, in this unit, you have learned about 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 other 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 in 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 were 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.

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UNIT EIGHT

POLITICAL, SOCIAL AND ECONOMIC PROCESSES IN ETHIOPIA, MID 16TH TO MID-19TH CENTURY

🌀 Introduction

Dear Learner! This unit deals with the major political and socio-economic developments that took place in the Ethiopian region from the mid-16th to the mid-19th centuries under two sections. In the first section, you will learn about how peoples and states flourished in western, southern and eastern Ethiopia. In addition, the second section describes changes and continuities in the Christian highland kingdom from the mid-16th to the mid-19th centuries. It explains how the Christian highland kingdom showed cultural revival centered at Gondar. Once again it explains in what way the efforts of the revival of the Christian highland kingdom were upset by elements of a regional power struggle that was called the *Zemene Mesafent* (Era of warlords).

Learning Competencies:

After completing this unit, you will be able to:

- describe the defining elements of the socio-economic and political structures of the Omotic, Cushitic, Semitic, and Nilotic peoples from the mid-16th to the mid-19th centuries;
- 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 efforts of the monarchs in attempting consolidate the Christian highland kingdom;
- sketch the Lake Tana environs and locate some centers of the Christian highland kingdom;

Section One

Peoples and States of Southern, Western and Eastern Ethiopia

Overview

Dear Learner! In this section, you will learn about the peoples and major independent states that flourished in western, southern and eastern Ethiopia. It mainly provides a special emphasis on the social structure and sources of the political power of the various peoples of these regions.

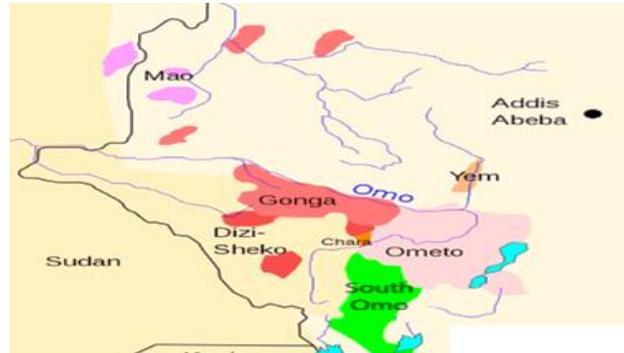
Learning Competencies:

After completing this section, you will be able to:

- describe the defining elements of the socio-economic and political structures of the Omotic, Cushitic, Semitic, and Nilotic peoples;
- 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.

1.1. Omotic peoples and States

Dear Learner! 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. Omotic languages are spoken only in Ethiopia. Some of them are Dorze, Wolaita, Yem, Kafa, Dizi, Bench, Ari, Dasanach, Tsamayi, Erbore, Hamar, Surma, Nyangatom, Bodi, Male, and others. Major economic activities of the Omotic peoples include sedentary agriculture mainly the large scale cultivation of *enset*, pastoralism and handicrafts. The peoples of this region had a long period of tradition of state formation.



Map 8.1 Omotic languages

Learning Competencies:

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

- describe the source of political power in the Omotic peoples and states in southern Ethiopia;
- explain the socio-economic and political structure of Omotic peoples and states;
- value the historical, cultural and political values shared by different peoples of Ethiopia.

1.1.1. Omotic Peoples and States under the *Tato* System

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

Dear learner, 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 of 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 the '*Hiriyoo*' 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 customs 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 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).

1.1.2. Omoti 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 neighboring 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 grandson 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

Dear learner, 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 barley, wheat, *teff*, peas, beans and cabbage were produced. In the lowlands, the Gamo cultivated food crops such as maize and sweet potatoes. The scattered settlements of the Gamo people were organized into units called *Darie* (village or community). 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 a 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*.

Dear learner, 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.



The Omotic peoples are the diverse peoples who live on both sides of the Omo River since early times. Omotic languages are spoken only in Ethiopia. The peoples of this region had a long period of tradition of state formation.

Activity 1

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?

Check List

Put a tick if you have understood about:

1	The Kingdom of Yem	
2	Halman Gama and <i>Mowa (Howa)</i> dynasties	
3	kingdom of Kafa	
4	The Minjo dynasty	
5	<i>Tato, Mikkerecho and Tate Kisho</i>	
6	The Kingdom of Shekka	
7	The Batto and Bushasho dynasties	
8	Kingdom of Wolaita	
9	Wolaita Malla and Wolaita-Tigre dynasties	
10	The royal title of <i>Kawo</i>	
11	The Kingdom of Dawuro	
12	The <i>Kawuka</i> dynasty	
13	The Kingdoms of Gamo and Gofa	



Self-Test Exercise 1

Part I. Matching

Direction: Match the following items from column “B” with those items under column “A”

“A”	“B”
_____ 1. Bushasho dynasty	A. Kingdom of Wolaita
_____ 2. Mowa (Howa) dynasty	B. Kingdom of Kafa
_____ 3. Minjo dynasty	C. Kingdom of Dawuro
_____ 4. Wolaita Malla dynasty	D. Kingdom of Shekka
_____ 5. Kawuka dynasty	E. Kingdom of Yem
_____ 6. “rain king” (<i>ira-kati</i>)	F. Kingdom of Gamo
_____ 7. <i>Darie</i>	G. Kingdom of Gofa

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 8. To which of the following dynasties the first kings of the kingdom of Yem belonged?
 A. Halman Gama B. Mowa C. Bushasho D. Kawuka
- _____ 9. What was the name of the royal clan in the kingdom of Kafa?
 A. Manjo B. Kafecho C. Minjo D. *Mikkerecho*
- _____ 10. Which one of the following does not belong to the Omotic people?
 A. Dawuro B. Gofa C. Gamo D. Konso
- _____ 11. *Ijajo Kalla* was a defensive wall of which kingdom?
 A. Wolaita B. Dawuro C. Kafa D. Yem
- _____ 12. The king of which kingdom was assisted by a council of officials known as the *Astessor*?
 A. Kafa B. Shekka C. Yem D. Wolaita
- _____ 13. The economic system of the Omotic peoples was mainly based on_____.
 A. Handicraft B. Trade C. Animal husbandry D. Agriculture
- _____ 14. For which kingdom Gecha in Anderacha was a capital?
 A. Kafa B. Yem C. Wolaita D. Shekka

- _____ 15. The system of administration of which kingdom had a dual structure of the highlands and lowlands?
- A. Yem B. Dawuro C. Gofa D. Gamo
- _____ 16. Which one of the following peoples did not use *enset* as a staple food?
- A. Gamo B. Yem C. Hadya D. Somali
- _____ 17. Which one of the following people`s kings did not use the title of *Kati*?
- A. Zayse B. Dawuro C. Sidama D. Konta

Part III. Short Answer

Direction: Write the correct answer to the following questions

16. Mention the common features of Omotic states.
17. Explain the relationship between the Omotic states discussed above and the Christian highland kingdom.

1.2. Cushitic States and Peoples under the *Sera-Woma* System

Dear Learner! In the previous lesson, you have learned about the socio-economic and political structures of some of the Omotic peoples and states. Now in this sub-section, you will also learn about the same things among the Cushitic states and peoples of the Ethiopian region.

Learning Competencies:

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

- explain the socio-economic and political structure of Cushitic peoples;
- show the competitive and cooperative forms of political dynamics between Cushitic and other peoples in the states` socio-political structures;
- value the historical, cultural and political values shared by different peoples of Ethiopia;
- appreciate the roles of indigenous institutions in the continuity of communities across centuries.

1.2.1. 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 the village level.

The Sidama people: *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*.

Dear learner, in order to enforce the *Sera*, the Sidama was 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 an 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 the father of *Darara*; *Darara* is the father of *Mogissa* and the like.

Activity 2

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 a 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 the *Gadanna* and *Jalawa* elections. Despite the fact that the Sidama society had its own customs of honoring elderly women, they were prohibited from becoming respected elders with authority and responsibility for the nation's defense.

The Kambata people: 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.

1.2.2. The Gedeo People

Dear learner, 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.

1.2.3. 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 the direct participation of male members of the village. Membership in the council was not hereditary, but

rotating. The Konso also 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.

1.2.4. The Gurage Chiefdoms

The Gurage are one of the ancient Semetic language speaking 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).



The Sidama, Hadya, Kambata, and other peoples of the region 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.

Activity 3

What do you think of the importance of the indigenous governance systems of the various peoples and states of Southern Ethiopia?

 **Check List**

Put a tick if you have understood about:

1	<i>Sera and Woma</i> institutions	
2	<i>Luwa</i> institution	
3	<i>Fiche Chamballalla</i>	
4	<i>Hambarcho</i>	
5	<i>ballee</i> (council of elders).	
6	<i>Abba Gadaa</i> of the Gedeo	
7	<i>Hayyota</i> (council of elders)	
8	<i>Tsella</i> (generation set)	
9	<i>Yajoka Qicha</i> of the <i>Sabat Bet</i>	
10	<i>Gordanna Sera</i>	
11	Ye Silt`e Sera or Malga Sera (the law of Silt`e)	

 **Self-Test Exercise 2**
Part I. Matching

Direction: Match the following items from column “B” with those items under column “A”

“A”

- _____ 1. *Hayyota*
 _____ 2. *Ballee*
 _____ 3. *Luwa* institution
 _____ 4. *Hambarcho*
 _____ 5. *Gordanna Sera*
 _____ 6. Malga Sera

“B”

- A. The Kambata people
 B. Kestane Gurage
 C. The Gedeo people
 D. The Silt`e people
 E. The Konso people
 F. The Sidama people

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

_____ 7. *Fiche Chamballalla* is a Sidama popular holy day to celebrate _____.

- A. Marriage B. New Year C. Reconciliation D. Fertility

_____ 8. “*Gadanna*” (leader) and “*Jalawa*” (assistant) were:

- A. Gedeo *Gadaa* officials C. Luwa officials of the Sidama
B. Elders council of the Kambata D. Customary law of the Gurage

_____ 9. What was the indigenous governing institution of the Kambata?

- A. *Sera* B. *Luwa* C. *Ballee* D. *Hayyota*

_____ 10. What was the Konso socio-political organization and generation?

- A. *Sera* B. *Woma* C. *Tsella* D. *Hambarcho*

Part III. Fill in the Blank Space

Direction: Write the correct answer for the following questions

13. The history of the Gedeo people is related to the history of _____.

14. The Konso had a peculiar culture of _____, _____ and _____.

1.3. The Western States

Dear Learner! In the previous lesson, you have learned about the socio-economic and political structures of some of the Cushitic peoples and states. Now in this lesson, you will learn about the political and socio-economic structures of states and peoples in western Ethiopian region.

Learning Competencies:

At the end of this section, you will be able to:

- explain the socio-economic and political structure of the Macha Oromo of the Gibe and Wallaga areas and Nilotic peoples;
- analyze the factors for the political transformation from the *Gadaa* governance to monarchical statehood among the Macha Oromo of Gibe Valley and Wallaga;
- appreciate the roles of trade and Islam in the rise and prosperity of states in Ethiopia and the Horn;

1.3.1. 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.



Map 8.2 Oromo States of the Gibe Valley

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 has significantly declined the power of the *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 the rise of the monarchical form of government in the Gibe region.

Dear learner, 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 which accounted for their rise and prosperity. The most important trade items that originated from these states include ivory, musk, spices, precious skins, slaves, gold and coffee. Trade was conducted with the neighboring Omotic states as well as long-distance traders from the northern Ethiopian region.

The earliest of the Gibe states was Limu-Enarya which was built around 1800 on the ruins of the medieval Omotic kingdom of Ennarya 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).

Gumma 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 neighbors particularly with Limmu-Ennarya. 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

Dear learner, 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 in the mid-19th century. Here, like the Gibe region, the authority of *Gadaa* officials was increasingly challenged by powerful *Abbaa Dulaa*. 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 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 groups of Macha Oromo. Tulluu established a strong polity based on the rich agricultural resources of the region and trans-frontier gold trade with Sudan. Trade was also conducted with the neighboring Sheikhdoms of Aqoldy (Assossa) and Benishangul. The dynasty was further consolidated by Tulluu's son and successor, *Dejjazmach* Jootee Tulluu.



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.

1.3.2. 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 Sudan and the trans-border trade. The abundance of gold and other natural resources in the region attracted the invasions first by the Egyptians and then by Mahadists of the Sudan. Likewise, in the Gumuz inhabited land of Metekkel, another Sheikhdom called Gubba emerged in the 19th century.

1.3.3. 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 a 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 the war, were some of their spiritual leaders. The main responsibility of spiritual leaders was to advise people on their respective fields of specialization.

Check List

Put a tick if you have understood about:

1	The Gibe States	
2	<i>Mootii</i> (king)	
3	Ibsa or Abba Bagibo	
3	Oncho Jilcha	
4	Abba Manno	
5	Jimma-Abba Jiffar	

6	Tullu Gunji	
7	The Leeqaa States	
8	Bakaree Godana	
9	Tulluu	
10	Assossa (Aqoldi), Benishangul and Khomosha	
11	Kwaari (village headman) and <i>Nyiye</i> (noble)	



Self-Test Exercise 3

Part I. Matching

Direction: Match the following items from column “B” with those items under column “A”

“A”

- _____ 1. *Kwaari*
- _____ 2. Bofo or Abba Gomol I
- _____ 3. Abba Manno
- _____ 4. Sanna
- _____ 5. Abba Rago
- _____ 6. Moroda Bakaree

“B”

- A. Jimma-Kakka
- B. Limmu-Ennarya
- C. Gera
- D. Gomma
- E. Village headman of Anywa
- F. Leeqaa Naqamtee

Part II. True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 7. In the Gibe and Leeqaa states powerful *Abbaa Duulaa* (war leaders) eventually made themselves *Mootii* (kings).
- _____ 8. The earliest of the Gibe states was Limu-Ennarya.
- _____ 9. Islam entered the Gibe region under the agency of Muslim merchants.
- _____ 10. The main factor for the rise of the Sheikhdoms of western Ethiopia was the formation of Oromo states in the Gibe valley.
- _____ 11. The Nuers have lived in both Sudan and Gambella since the 19th century.

Part III. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 12. Which economic activity accounted for the rise and prosperity of the Oromo

states of Gibe region?

- A. Trade B. Agriculture C. Handicraft D. Pastoralism

_____ 13. Which one of the following states was formed last?

- A. Limu-Ennarya B. Jimma-Kakka C. Gumma D. Gera

_____ 14. Which of the following Gibe Oromo states was the earliest to be Islamized?

- A. Limmu-Ennarya B. Gera C. Gomma D. Gumma

_____ 15. Which one of the following is different from the other?

- A. Assossa (Aqoldi) B. Gambella C. Benishangul D. Khomasha

_____ 16. Limmu-Ennarya reached the height of its power during the reign of_____.

- A. Ibsa (Abba Bagibo) B. Bofo (Abba Gomol) C. Abba Baso D. Sanna

Part IV. Short Answer

Direction: Write the correct answer to the following questions

17. Mention the factors for the establishment of the Gibe Oromo states.
18. What were the factors for the establishment and consolidation of the Sheikhdoms of the Benishangul Region?

1.4. Eastern States

Dear Learner! In the previous lesson, you have learned about the political and socio-economic structures of states and peoples in the western Ethiopian region. Now in this sub-section, you will learn about the political and socio-economic structures of states and peoples in the eastern Ethiopian region.

Learning Competencies:

At the end of this section, you will be able to:

- describe the source of political power in the peoples and states in eastern Ethiopia;
- value the historical, cultural and political values shared by different peoples of Ethiopia;
- identify historical heritages in states of eastern Ethiopia.

1.4.1. Harar

Dear learner, 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*.

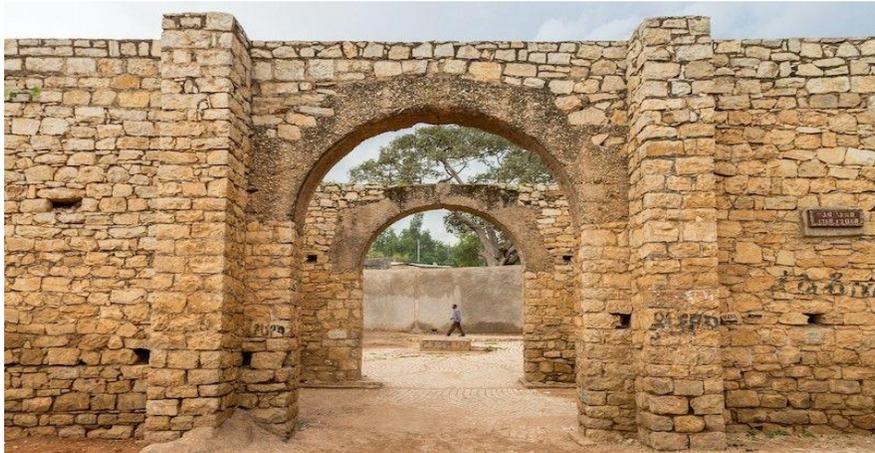


Figure 8.1. One of the Five Gates of the *Jugol* wall of Harar

The commerce of Harar brought about economic interaction between the Harari, the Oromo, Somali, Afar and other peoples of the region. Economic interdependence facilitated closer and more peaceful interaction among the peoples. The Oromo in the fertile territories surrounding the walled city of Harar produced grain, varieties of fruits and vegetables. 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 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 practiced by other peoples notably the Oromo of the area as well.



Under the dynasty of Emir Ali Dawud, Harar became the most important trade center in the east. It was also an important center of Islamic learning and culture. Harar had economic and political relations with Yemen and other parts of the Arabian Peninsula through the ports of Zeyla and Berbera.

1.4.2. Afar: Aussa, Bidu, Gobaad, Tajura and Rahayito

Dear learner, the Afar is 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.

1.4.3. The Somali People

Dear learner, 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 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, Ogaden region was under the influence of the *Sultanates* of Ifat and later Adal. By the beginning of the 16th century, all the Somalis 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 in Ogaden (Somali Region) in Ethiopia

There are a number of Somali sub-groups in the Regional State. Darod, Isaaq, Gadaabuursi, 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.



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.

Activity 4

Explain how economic interdependence facilitated the closer and peaceful interaction among the peoples of Hara area.

 **Check List**

Put a tick if you have understood about:

1	The <i>Jugol</i> wall	
2	<i>Emir</i> Ali Dawud	
3	The Harari <i>Afocha</i>	
4	Tajura, Rahayito, Aussa and Goba'ad	
5	<i>Makabonto</i> (council of judge)	
6	The Somali People	
7	Harla	
8	<i>Shir</i>	

**Self-Test Exercise 4****Part I. True or False**

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. The *Emirs* of the Harari people cut off their tributary relationship with the *Sultans* of Aussa since 1577.
- _____ 2. Many of the Somali sub-groups have intermarried with the Oromo.
- _____ 3. The central political entity of the Afar was the *Imamate* of Aussa in the middle of the Awash.
- _____ 4. The *Jugol* wall was built by *Imam* Ahmad ibn Ibrahim al-Ghazi.
- _____ 5. Tajura was strategically located and was a very important economic center of the Afar people.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Which one of the following used Harar as a seat of power?
- A. The Walasma sultans of Adal C. *Emir* Ali Dawud`s dynasty
- B. *Imam* Ahmad ibn-Ibrahim al-Ghazi D. All
- _____ 7. Harar was the center of:

- A. Islamic learning and culture
B. Trade and commerce
C. Urban culture
D. All

_____ 8. By whom the stone built houses at Derbi Belanbel in the Ogaden are believed to have been constructed?

- A. The Somali B. Harari C. Harla D. The Adalites

_____ 9. What was the historical Somali indigenous governing structure?

- A. Shir B. *Makabonto* C. *Affocha* D. The Dawud dynasty

_____ 10. Which one of the following is attributed to the Harari people?

- A. Well-developed handicraft
B. The *Affocha* institution
C. They lived in the *Jugol* wall
D. All

_____ 11. Which one of the following served as the main factors of interdependence and integration among the Harari, the Oromo, Somali and Afar in and around Harar?

- A. Economic links B. Marriage relations C. Islam D. All

Section Two

Instability versus Consolidation in the Christian Highland Kingdom, 1559-1855

Overview

Dear Learner! In the previous section, you have learned about the social structure and sources of the political power of the various peoples of western, southern and eastern Ethiopian regions. Now in this section, you will learn about the attempts at consolidation in the Christian highland kingdom since about the mid-16th century. The continued efforts at the revival of the kingdom gave rise to the cultural revival and splendor centered at Gondar known as the Gondarine period (1636 - 1769). However, this could not last due to the weakening of central authority and the emergence of the Zemene Mesafint or Era of War Lords (1769-1855).

Learning Competencies:

After completing this section, you will be able to:

- mention some Ethiopian rulers who tried to consolidate the Christian highland kingdom during the post Imam Ahmad era;
- appreciate the efforts of the monarchs in attempting consolidate the Christian highland kingdom;
- sketch the Lake Tana environs and locate some centers of the Christian highland kingdom;
- criticize the imposition of Catholicism.

2.1. Attempts at Consolidation and a New Political Geography of the Christian Highland Kingdom

Dear Learner! In this lesson, you will learn about the attempts at consolidation in the Christian highland kingdom since about the mid-16th century. After the defeat of *Imam Ahmad*, the Christian highland kingdom attempted to consolidate again. However, there were several problems. Particularly, the pressure posed by the Oromo expansion forced it to shift its political center to the environs of Lake Tana.

Learning Competencies:

At the end of 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 some of the monarchs in consolidating the Christian highland kingdom;
- sketch the Lake Tana environs and locate some centers of the Christian highland kingdom.

2.1.1. Attempts at Consolidation and New Political Geography

Dear learner, 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).

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.

Dear learner, 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.



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). Since then, despite the instabilities of the period, the Christian highland kingdom tried to consolidate itself from its base in Dembiya around Lake Tana.

 **Check List**

Put a tick if you have understood about:

1	Mengiste Semayat in East Gojjam	
2	Bahire Negash Yeshaq	
3	Ottoman Turks occupied the port of Massawa	
4	The palace at Guzara	
5	Rebellion of Hamelmal	
6	Rebellion of Fasilo	

 **Self-Test Exercise 5**
Part I. True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. The political center of the Christian highland kingdom was shifted from the Shewan highlands to the Lake Tana area by King Susinyos.
- _____ 2. The Christian highland kingdom was able to easily revive following the death of *Imam Ahmad* in 1543.
- _____ 3. King Sertse Dingil had his capital in Emfraz where he built a palace at Guzara.
- _____ 4. Yibaba in Gojjam was the secondary seat of power of King Susinyos, at which he built a small palace.
- _____ 5. Jesuit missionaries came to Ethiopia for the first time during the reign of Susinyos.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. As a result of which event the political center of the Christian highland kingdom shifted to the Lake Tana area?
- A. Revival of Adal
 B. The coming of Jesuits
 C. The death of King Gelawdewos
 D. The Oromo expansion

- _____ 7. Which one of the following kings came to power last?
A. Ya`eqob B. Sertse Dingil C. Susinyos D. Ze Dingil
- _____ 8. As Hamelmal was a rebellious war lord in Western Shewa, so was _____ in the kingdom of Damot.
A. Yeshaq B. Fasilo C. Ya`eqob D. Ze Dingil
- _____ 9. Which one of the following kings came to power with the help of a group of the Oromo?
A. Sertse Dingil B. Ze Dingil C. Minas D. Susinyos
- _____ 10. In what year the Ottoman Turks occupied the port of Massawa?
A. 1557 B. 1578 C. 1597 D. 1800

Part III. Short Answer

Direction: Write the correct answer to the following questions

11. Mention the possible factors for the Lake Tana area`s selection as a seat of power since the 1560s.
12. Discuss about the rivalry between the monarch and the different warlords in the Christian highland kingdom.

2.2. The Imposition of Catholicism

Dear Learner! You have learned about the attempts at consolidation in the Christian highland kingdom since the mid-16th century in the previous lesson. Now in this lesson, you will learn about the introduction of the Catholic faith into the kingdom and the resultant religious controversies.

Learning Competencies:

At the end of this section, 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.

Dear learner, 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 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).

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.

Dear learner, 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, Fasiladas, 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, Fasiladas 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, Fasiladas 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, Fasiladas 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).



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. However, their attempts caused bloody religious war particularly during the reign of King Susinyo (r. 1607 – 32).

Check List

Put a tick if you have understood about:

1	The Society of Jesus or <i>Jesuits</i>	
2	Andre de Oviedo	

3	“Confessions of Gelawdewos”	
4	Pedro Pa`ez	
5	<i>Ras Si`ile Kristos</i>	
6	Alfonso Mendez	
7	Peasant rebellion against Susinyos	

Self-Test Exercise 6

Part I. True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. Survivors of the Portuguese troops stayed in Ethiopia and became Catholic priests.
- _____ 2. Alfonso Mendez was the last Jesuit bishop in Ethiopia.
- _____ 3. King Fasiladas introduced the “closed-door” policy, which was to continue until the beginning of the 19th century.
- _____ 4. King Libne Dingil was the first Ethiopian monarch who became Catholic.
- _____ 5. King Susinyos understood that he could suppress the opposition in the country easily.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Which Jesuit bishop was more successful in introducing the Catholic faith to Ethiopia?
- A. Andre de Oviedo B. Alfonso Mendez C. Rodríguez D. Pedro Pa`ez
- _____ 7. Which Ethiopian king ordered the expulsion of the Jesuit missionaries from the country?
- A. Sertse Dingil B. Gelawdewos C. Susinyos D. Fasiladas
- _____ 8. The main reason for Ethiopian rulers to accept the Catholic faith was because they wanted Portuguese:
- A. Religious alliance C. Economic support
- B. Military support D. Craftsmen to come to Ethiopia
- _____ 9. Who was the first important convert who was publicly baptized in 1611?

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. Fasiladas 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 8.3. The Castle of Fasiladas in Gondar

The trade was mainly dominated by Muslims, who also took part in weaving. Items of various crafts were provided by 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 expand. 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.

Gondar experienced a period of glory and splendor particularly during the reign of its first three kings. They were Fasiladas (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 Fasiladas. 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 I (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



Gondar was established as a permanent capital city of the Christian highland kingdom around 1636. Soon, it became the center of the political, intellectual, religious, and economic life of the kingdom.

2.3.2. The Mintiwab Era (1728-1768)

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 highland kingdom, after Queen Elleni. At the time, the growing power of the regional lords had already become a threat to the power of the kings at Gondar. 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.

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 further strengthened the influence of Mintiwab. Besides, 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.

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 this relation 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 Yejju 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.

The growing influence of the Wollo Oromo further aggravated the opposition of the alienated Quara 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 Michae`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).



The growing power of the regional lords had already become a threat to the power of the kings at Gondar. Mintiwab succeeded in securing the power of her son (Iyasu II, r. 1730-55) through the support she got from the lords and chiefs of Quara, who were her kinsmen. She also concluded effective political marriage alliances with the ruling houses of Begemder, Gojjam, Wollo (Yejju Oromo) and Tigre. These political marriages further strengthened her political influence.

Check List

Put a tick if you have understood about:

1	Establishment of Gondar	
2	The architectural style of Gondar	
3	The Bete-Israel or Ethiopian Jews	
4	Kings Fasiledes, Yohannis I and Iyasu I	
5	Fasiledes's "closed door" policy	
6	The murder of Iyasu I	
7	The Mentwab era	
8	<i>Rasbitweded Welde Leul</i>	
9	The reigns of Iyasu II and Iyo`as	
10	The Quaregnoch and the Yejju Oromo families	

Self-Test Exercise 7

Part I. True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. Gondar was established by King Fasiledes mainly because of its strategic importance to control the growing danger of regionalism.
- _____ 2. Different communities at Gondar tended to live together regardless of their social and religious differences.
- _____ 3. The period from 1728 to 1768 is commonly described as the Mintiwab era.
- _____ 4. The Quaregnoch and the Yejju Oromo families lived in peace because of the marriage ties between the two.
- _____ 5. The death of Iyasu I was followed by a period of political disorder resulting from power struggles.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Which one of the following is correct about the architectural style of the Gondarine period?
- A. Contains high foreign inputs C. The workmanship was foreign
B. Contains many indigenous elements D. All
- _____ 7. Which one of the following social group was benefited from the prosperity of Gondar?
- A. Muslim communities C. The ruling class
B. Bete Israelis D. Expatriates
- _____ 8. Who was the last powerful king who made campaigns southward across the Abay River to regain the former provinces of the Christian highland kingdom?
- A. Fasiladas B. Iyasu I C. Bakaffa D. Yohannes I
- _____ 9. Gondar was the center of:
- A. Trade B. Architecture C. Education D. All
- _____ 10. Who was the most powerful and right hand man of *Etege Mintiwab*?
- A. *Ras Mikael Sehul* B. Lubo and Birile C. Amizo D. *Rasbitweded Welde Leul*

Part III. Short Answer

Direction: Write the correct answer to the following questions

- _____ 11. Mention factors that sustained the influence of Empress Mintiwab for a long period of time.
- _____ 12. Which event marked the beginning of the period known as the *Zemene Mesafint*?

2.4. The Zemene Mesafint (The Era of the Warlords, 1769-1855)

Dear Learner! In the previous lesson, you have learned about the rise of a cultural revival and splendor centered at Gondar known as the Gondarine period (1636 - 1769). Now in this lesson, you will learn about the decline of this cultural revival and splendor as a result of the ever growing regionalism in the Christian highland kingdom.

Learning Competencies:

At the end of this section, you will be able to:

- identify the main characteristic features of the *Zemene Mesafint*;
- refrain from activities that would lead to conflicts and wars;
- locate using a map of a competing region for the political upper hand during *Zemene Mesafint*;
- value the historical, cultural and political standards shared by different peoples of Ethiopia during the period.

2.4.1. Main Features of the *Zemene Mesafint*

Dear learner, the *Zemene Mesafint* is a period in the history of Ethiopia that roughly started with the death of Iyo`as 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 struggles 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*. The authority of the kings of the Christian highland kingdom has faded since the time of *Libne Dingil* (r. 1508- 1540).

Later on, the establishment of the city of Gondar as a permanent capital around 1636 was another factor in the erosion of the traditional power and authority of the monarchy. 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*

Silassie of Tigray and the rulers of Shewa even ignored the very existence of the highest authority and made their regional power hereditary.

During the *Zemene Mesafint*, the kings at Gondar virtually lost their traditional power and authority. The last king, with some aspects of power was Tekle Giyorgis I. But he was enthroned and dethroned six times from 1779 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 a 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 Tigrian 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.

Dear learner, the kings lived in poverty without any power or authority during *Zemene Mesafint*. The actual rulers of the Christian kingdom were the 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 a long and contending for more power were their 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 *Rasbitweds* 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 Schul* of Tigray. However, since the early 1780s, 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 Gugsa* 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.

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 Mesafint* 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 *Zemene Mesafint* (1769-1855) was a period characterized by the weakening of central authority and the growth of the power of the regional warlords.

Dear learner, the *Zemene Mesafint* 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 *Rasbitweded* who was defeated at the battle of Ayshal in June 1853. The last powerful regional lord, *Dejjazmach* 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 5

What important lessons do you get from the historical developments that occurred during the period?

 Check List

Put a tick if you have understood about:

1	<i>Zemene Mesafint</i>	
2	Tekle Giyorgis I	
3	Welde Sillassie of Tigray	
4	Tekle Giyorgis I or <i>Fitsame Mengist</i>	
5	King Sahle Sellassie of Shewa	
6	<i>Rasbitweded</i>	
7	<i>Ras</i> Micha'el Sehul of Tigray	
8	Yejju or <i>Werre Sheh</i> dynasty	
9	Ali Gwangul, also known as Ali the Great (Ali I)	
10	<i>Dejjazmach</i> Kassa Haylu of Quara	

 Self-Test Exercise 8**Part I. True or False**

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. *Zemene Mesafint* was a period during which there was growing central authority.
- _____ 2. The establishment of the city of Gondar as a permanent capital was a very important step in strengthening the power and authority of the monarchy.
- _____ 3. The seat of power of the Yejju dynasty was at Debre Tabor.
- _____ 4. The most powerful regional lords conducted foreign relations independently of Gondar during the *Zemene Mesafint*.
- _____ 5. The *Zemene Mesafint* came to an end in 1855.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. Which of the following social classes suffered a lot during the *Zemene Mesafint*?

- A. Peasantry B. Merchants C. Regional lords D. A and B
- _____ 7. Which one of the following kings was enthroned and dethroned six times between 1779 and 1800?
- A. Iyo`as B. Tekle Giyorgis I C. Sahile Silassie D. Tewodros II
- _____ 8. Who were the actual rulers of the Christian highland kingdom during the *Zemene Mesafint*?
- A. Kings B. Regional rulers C. Merchants D. Peasants
- _____ 9. The Yejju dynasty was established by _____.
- A. Ras Mikael *Sehul* B. Ali I C. *Ras Wolde Silassie* D. *Dejjach Kassa*
- _____ 10. What was Ethiopia`s main foreign threat during the *Zemene Mesafint*?
- A. Egypt B. Ottoman Turkey C. Britain D. France

Part III. Short Answer

Direction: Write the correct answer to the following questions

11. Did central authority totally collapse during the *Zemene Mesafint*?
12. Mention some of the consequences of the *Zemene Mesafint*.

2.5. The Kingdom of Shewa

Dear Learner! In the previous lesson, you have learned about the *Zemene Mesafint* which was characterized by the decline of the cultural revival and splendor in the Christian highland kingdom centered at Gondar as a result of the ever growing regionalism. Now in this lesson, you will learn about the rise and consolidation of the Kingdom of Shewa. During the *Zemene Mesafint*, Shewa was isolated from the political developments of the period.

Learning Competencies:

At the end of this section, you will be able to:

- justify Shewa`s isolation from the political developments of northern Ethiopia;
- explain about Shewa`s relationship with the kings of Gondar;
- appreciate the kings` military achievements in expanding their territory;
- examine the relationship between the kingdom of Shewa and the neighboring peoples.

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

established at Ayne in Menze. By about 1700, Negasi travelled to Gondar to gain official recognition from King Iyassu 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- 1808), was remembered for the rapid expansion of the kingdom and administrative organizations. He appointed trusted chiefs 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 pursuing 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).

Dear learner, 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 safely across the kingdom. This brought much revenue to the royal treasury. 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.



Sahle Selassie was the first Shewan ruler to assume the title of *Nigus* (King). The power of Shewa reached its climax during his reign.

Check List

Put a tick if you have understood about:

1	Negasi Kirstos	
2	<i>Meridazmach</i> Amhayesus	
3	Ayne, Doqaqit, Ankober	
4	<i>Abegazoch</i>	
5	<i>Ras</i> Wossenseged	
6	<i>Nigus</i> Sahle Selassie	

 **Self-Test Exercise 9**
Part I. True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. Doqaqit was the political center of the kingdom of Shewa under Negasi Kristos.
- _____ 2. Sahle Selassie was the first Shewan ruler to assume the title of *Nigus* (King).
- _____ 3. The provincial governors of the Shewan kingdom were called *Abegazoch*.
- _____ 4. Sahle Selassie was the first Shewan ruler to assume the title of *Nigus* (King).
- _____ 5. Wossenseged was the first ruler of the kingdom to assume the title of *Ras*.

Part II. Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 6. During the reign of whom did the power of Shewa reach its climax?
 A. Negasi B. Haile Melekot C. Asfawossen D. Sahle Selassie
- _____ 7. Who was the founder the Kingdom of Shewa?
 A. Sahle Selassie B. Haile Melekot C. Negasi D. Abiye
- _____ 8. Sahle Selassie made independent contacts with the outside world through_____.
 A. Zeila B. Aussa and Tajura C. Berbera D. Massawa
- _____ 9. Wossenseged (r. 1808-1813):
 A. Expanded his kingdom C. Strengthened the administration of the kingdom
 B. Re-established relations with Gondar D. All
- _____ 10. During the reign of which ruler did Europeans first reach the kingdom of Shewa?
 A. Sahle Selassie B. Haile Melekot C. Asfawossen D. Wossenseged

Part III. Fill in the Blank

Direction: Write the correct answer to the following questions

11. _____ established Ankober as his political center.
12. The French and British envoys with whom Negus Sahile Silassie signed treaties of trade and friendship were _____ and _____ respectively.

2.6. European Travelers and Explorers in Ethiopia since 1805

Dear Learner! In the previous lesson, you have learned about the rise and consolidation of the Kingdom of Shewa. Now in this lesson, you will learn about European travelers and explorers in Ethiopia during the first half of the 19th century.

Learning Competencies:

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

- describe the meanings of traveler, explorer, and missionary;
- identify the different motives of European travelers, missionaries and explorers, and the Ethiopian regional lords;
- explain the nature of Ethiopia's contact with Europe during the first half of 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 governments. However, the main reason was that they were preparing the ground for later European colonial conquests.

Dear learner, one of the earliest travelers of the time was Henry Salt. In 1805, he reached the court of *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, traveler missionaries from Italy and 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 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.



During the 19th century, large number of travelers, explorers, and missionaries came to Ethiopia for different purposes. However, the main reason was that they were preparing the ground for later European colonial conquests.

Check List

Put a tick if you have understood about:

1	Travelers, explorers, and missionaries	
2	Henry Salt	
3	Gobat, Kugler, Isenburg, and De Jacobis	
4	Arnauld and Antoine de Abbadie (the Abbadie brothers)	
5	John Bell and Walter Plowden	
6	Rochet de Harricout	

Self-Test Exercise -10

Part I: True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. The earliest European traveler in the Ethiopian region during the first half of the 19th century was Henry Salt.
- _____ 2. Cardinal Massaja and Eduard Ruppell were missionaries from France.
- _____ 3. In the 1840s, the British John Bell and Walter Plowden came to Ethiopia, and stayed with *Nigus Sahle Sellassie* of Shewa.
- _____ 4. Ethiopian regional rulers sought foreign nationals in the 1800s mainly because they

wanted to employ them as their advisers.

_____ 5. Some of the travellers even went to the extent of concluding agreements and treaties.

Unit Summary

The peoples of southern, western and eastern Ethiopia 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 this unit, we also discussed the historical developments that occurred in the Christian highland kingdom after the end of the wars between it and Adal led by *Imam* Ahmad. Besides, 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 also came to Ethiopia with the purpose of making 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, painting, literature and calligraphy. However, since about 1769 the Christian highland kingdom entered 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.

The other important development was the rise and consolidation of the Shewan kingdom. It was isolated from the politics of the *Zemene Mesafint* and made independent contacts with the outside world. Finally, during the 19th century, a large number of Europeans came to Ethiopia as travelers, explorers, and missionaries. Regional rulers of the Christian Highland Kingdom and Kingdom of Shewa made independent foreign contacts and treaties with European government envoys.

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UNIT NINE

THE AGE OF REVOLUTIONS, 1789 TO 1815

🌀 Introduction

Dear learner! In this unit, you will learn two different types of revolutions – industrial and political revolutions. The Industrial Revolution developed first in Britain and then spread to other European countries and to the United States of America. The economic, social, and technological changes that made the Industrial Revolution possible will be given emphasis. Another related issue that you will learn 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 the political revolution. Here, we will focus on the causes, courses, and consequences of the American and French revolutions. We shall also 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 reforms. Finally, we will deal with the Congress of Vienna and the settlements with respect to legitimacy, the balance of power, and compensation.

Learning Competencies

At the end of this unit, 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;
- realize the positive and negative outcomes of the industrial revolution;
- appreciate the inventions and innovations that scientists made;
- analyze the major causes of the American revolution;
- explain the major outcomes of the American Revolution;
- appreciate the just war of independence waged by the American people and its success;
- identify the long-term and short-term causes of the French Revolution;
- appreciate the positive outcomes of the French Revolution;
- appreciate the reforms introduced by Napoleon Bonaparte.

Section One

The Industrial Revolution and the American War of Independence

Overview

Dear learner! In this section, you will learn about the socioeconomic and political developments that gave rise to the industrial revolution and the major causes of the American war of independence. This section explains the consequences of the industrial revolution and of the American war of independence.

1.1. The Industrial Revolution

Dear learner! In this section, you will learn the socio-economic and political factors that made the Industrial Revolution possible first in England and then in other European countries and the United States of America. Besides, you will look into the important inventions that facilitated the production processes and transportation of raw materials to industries and finished goods to consumers. Moreover, you will learn the positive and negative outcomes of the industrial revolution.



What do you understand by the term ‘revolution’?

Learning Competencies

At the end of this section, 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 that made the production and distribution processes efficient and effective;
- realize the positive and negative outcomes of the Industrial Revolution;
- appreciate the inventions and innovations that scientists made.

Dear learner, 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 labor. 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 steamships 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 scientific farmers. Livestock breeders improved their methods, too. As food supplies increased and living conditions improved, England's population increased. An increasing population 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?

Dear learner, in addition to a large population of workers, England had extensive natural 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

Dear learner, new inventions have revolutionized the 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 a 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 machines in large buildings called factories. Factories needed waterpower, so the earlier ones were built near rivers and streams.

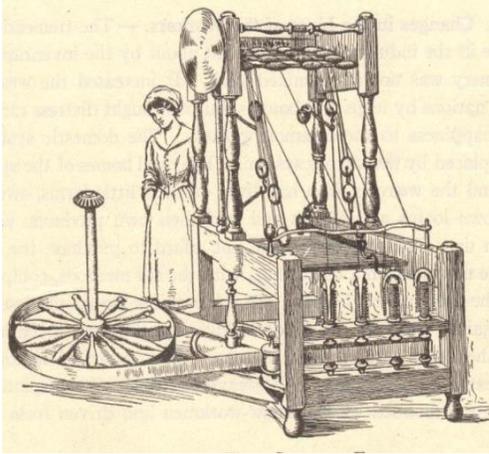


Figure 9. 1. Arkwright's First Spinning Frame



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 the machine to speed up the job. His cotton gin multiplied the amount of cotton that could be cleaned.

Improvements in Transportation

Dear learner, 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 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 Mc Adam, 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 the 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 railroad engineers was George Stephenson. In 1825, 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 for as many hours as possible. As a result, the average worker spent 14 hours a day on the job, 6 days a week. The 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.



The Industrial Revolution refers to the greatly increased output of machine-made products that began in England in the mid-18th century.

Class Tensions Grow

Dear learner, 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. A sketch that shows workers breaking machines during the Luddite Movement.

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 hope for 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 Industrial Revolution had a number of positive effects. It created jobs for workers; contributed to the wealth of the nations; fostered technological progress and invention; and greatly increased the production of goods and raised the standard of living.

The Philosophers of Industrialization

Dear learner, 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 favors 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

Dear learner, in contrast to laissez-faire philosophy, which advises governments to leave businesses 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 counteract 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.



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.

Check List

Put a tick if you have understood about:

1	Meaning of the term “Industrial Revolution”	
2	What made the Industrial Revolution possible first in England?	
3	New inventions and innovations that speed up production and transportation	
4	Luddite movement and other working-class movements	
5	Laissez-faire economy	
6	Communist Manifesto	



Self-Test Exercise 1

Part I. True or False

Direction: Write **true** if the statement is correct and **false** if it is incorrect.

- _____ 1. The Industrial Revolution triumphed first in England.
- _____ 2. During the Industrial Revolution, manual labor was totally replaced by machine production.
- _____ 3. Marx and Engels maintained that the Industrial Revolution enriched both the wealthy and the poor.

Part II: Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 1. Which of the following is correct about the Luddite Movement in England?
- A. Organized workers' strikes led by Marx.
 - B. A spontaneous strike by workers manifested by breaking machines.
 - C. Trade Union that demanded good working conditions.
 - D. A movement that workers made to assume political positions in England.
- _____ 2. What document was the Communist Manifesto?
- A. Pamphlet with which Marx and Engels defined the Socialist system.
 - B. An oath that socialists made so as to fight against capitalism.
 - C. Statement that called upon workers around the world for a united front.
 - D. A decree that made workers owners of the means of production..
- _____ 3. Identify the one that is a positive effect of the industrial revolution.
- A. Provided the hope of improvement in people`s lives and created jobs for workers.
 - B. Contributed to the wealth of the nation.
 - C. Promoted technological progress and invention
 - D. Increased the production of goods and raised the standard of living.
 - E. All.
- _____ 4. Which of the following industries was the first to be transformed?
- A. Textile B. Metal C. Mechanical engineering D. Chemical.
- _____ 5. Why did the Industrial revolution triumph first in England? Because England:
- A. Had extensive natural resources like water power, coal, iron ore and rivers.
 - B. Had an expanding economy to support industrialization.
 - C. A highly developed banking system that provided loans to invest in new machinery and expand their operations.
 - D. Political stability gave the country a tremendous advantage over its neighbors.
 - E. All.
- _____ 6. An economic theory that maintains that the economy would prosper if governments allowed free trade is:
- A. Command economy
 - B. Laissez-faire economy
 - C. Mercantilism.
 - D. B and C.

- _____ 7. Which of the following is correct about the socialist economic system?
- A. The factors of production should be owned by the public and operated for the welfare of all.
 - B. Government should plan and regulate the economy.
 - C. Government should control factories, mines, railroads, and other key industries to end poverty and promote equality.
 - D. Public ownership of the factors of production would help workers, who were at the mercy of their employers.
 - E. All

1.2. The American War of Independence

Dear learner! In this lesson, you will come to look into the just war of independence that colonies in America staged against British rule. In this connection, you will learn about the causes, courses and consequences of the revolution in colonial America.



What kind of struggle is a war of independence?

Learning Competencies

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

- analyze the major causes of the American Revolution;
- realize the important decisions made and treaties signed in the course of the revolution;
- explain the major outcomes of the American Revolution;
- appreciate the prominent figures behind the American Revolution and their success.

Dear learner, in the 18th century, Britain had 13 colonies in North America. The French also colonized parts of North America throughout the 1600s and 1700s. The English and French fought the Seven Years War (1754 - 63). In 1763 Britain and its 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 amount 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. The 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 Philadelphia 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.

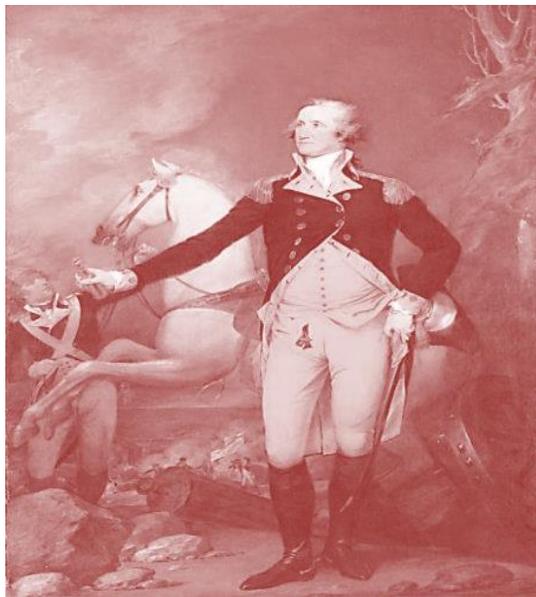


Figure 9. 3: George Washington

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, written by 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 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. In 1783, Britain and the colonies signed the Treaty of Paris in which Britain recognized the independence of the colonies.



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.

Effects of the American War of Independence

- Brought about the liberation of the American people from British colonial rule;
- It also created an 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 1

Why did the French stand on the side of the colonies?

Check List

Put a tick if you have understood about:

1	British colonies in North America	
2	Causes of the American war of independence	
3	The Boston Tea Party	

4	Major decisions passed in the first and second continental congresses	
5	Decisive battles fought	
6	Prominent leaders of the revolution	
7	Effects of the American war of independence	
8	Causes for the defeat of the British	



Self-Test Exercise 2

Part I. True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. The declaration of independence was written by Jefferson Davis.
- _____ 2. The Second Continental Congress issued the Declaration of Independence on July 4, 1776, which the Americans celebrate every year as Independence Day.
- _____ 3. Georgia did not send a representative to the First Continental congress.

Part II: Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 1. Which one of the following was the reason for the British defeat?
- A. The Americans' motivation for fighting was much stronger than that of the British.
 - B. Fighting an overseas war was terribly expensive for the British.
 - C. Support that the colonies received from France.
 - D. All.
- _____ 2. Identify the one which was not the effects of the American war of independence.
- A. The American people gained their independence from British colonial rule.
 - B. Creation of the United States of America.
 - C. Abolished the slavery system.
 - D. Influenced revolutions in France and Latin America.
- _____ 3. Who was the leader of the Continental Army during the American war of independence?
- A. King George III
 - B. Thomas Jefferson
 - C. George Washington
 - D. John Adams

- _____4. An incident in 1773 that marked the real beginning of the American war of independence was:
- A. The Stamp Act.
 - B. The Boston Tea Party.
 - C. The Quartering Act
 - D. The Second Continental Congress.
- _____5. Which one of the following was the cause of the American war of independence?
- A. Imposition of several heavy taxations on the colonies.
 - B. Economic inequality between the colonies and the British government.
 - C. Autocratic British colonial rule.
 - D. All.

Part III: Short Answer

Direction: Write correct answers to the following questions.

1. What was the name of the treaty in which Britain recognized the independence of the colonies?

Section Two

The French Revolution and the Period of Napoleon Bonaparte

Overview

Dear learner! In this section, you will learn about the socio-economic and political causes of the French revolution and the period under Napoleon Bonaparte (1799 -1814) and the radical changes or reforms that followed. From 1799 on, Napoleon Bonaparte assumed power in France and became dictator until his government came to an end in 1814. In connection with his reign, you will learn about the socio-economic and political reforms that Napoleon Bonaparte introduced.

Learning Competencies

At the end of this section, 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 that were introduced by different governments;
- explain the major military achievements of Napoleon;
- clarify the reasons that led to the defeat of Napoleon;
- appreciate the reforms introduced by Napoleon Bonaparte.

2.1. The French Revolution (1789)

Dear learner! In this lesson, you will learn about the causes, courses and consequences of the French Revolution. You will also learn about the different phases of the revolution as well as the political, economic, and social changes that were introduced in France as major fruits of the revolution. Interestingly enough, you will learn about the movement that was made for the protection of the rights and privileges of women in the course of the revolution and the price it required.



What do the terms liberty, equality, and fraternity mean to you?

Learning Competencies

At the end of this section, 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.

Dear learner, the socio-political system which existed in most of Europe during the 18th century was known as the Old Regime (Ancient Regime). This was a time when France was ruled by an absolute monarchy whose power was not limited by constitution or tradition.

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 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 draws heavily on the intellectual movement of the Enlightenment, which is 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.

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 <ul style="list-style-type: none"> • 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)) 	<p>Bankruptcy caused by deficit spending</p> <p>Great Fear</p> <ul style="list-style-type: none"> • Worst famine in memory • Hungry, impoverished peasants feared that nobles at Estates General were seeking greater privileges <p>Estates-General</p> <ul style="list-style-type: none"> • All three estates had not met since 1614 • Set in motion a series of events which resulted in the abolition of the monarchy and a completely new socio-political system for France

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 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.

Dear learner, 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. 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.



The French Revolution had four phases: the National Assembly (1789-1791), the Legislative Assembly (1791-1792), the Convention (1792-1795), and the Directory (1795-1799).

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. It would be a military leader–Napoleon Bonaparte, who came to power through a *coup d'état*, which marked the end of the French revolution.

Activity 2

Why did the monarchs of Europe stand against the republic and the revolutionaries?

Check List

Put a tick if you have understood about:

1	Absolutism	
2	Estates General	
3	Long-term and short-term causes of the French Revolution	
4	The Bastille	
5	Jacobins and Girondins	
6	Tennis Court Oath	
7	Guillotine machine	
8	Reign of Terror	
9	Major changes and reforms introduced by different governments	



Self-Test Exercise 3

Part I. True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. The French revolution was one of the bloodless revolutions in history.
- _____ 2. 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.
- _____ 3. The Reign of Terror was initiated by the Jacobins.

Part II: Multiple Choices

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 1. A political system in which monarchs exercised unlimited power is:
- A. Socialism B. Capitalism C. Absolutism D. Republic
- _____ 2. What institution do you think was the Estates General?
- A. An equivalent of the Ministry of Agriculture.
B. Parliament of France.
C. Commander of the French Imperial Army.
D. None.
- _____ 3. Which of the following was the basic cause of the French Revolution?
- A. Absolutism.
B. Poor harvest and the resultant economic hardship.
C. The Enlightenment
D. The American War of Independence
E. All
- _____ 4. Identify the one that conveys the correct meaning of the Bastille in France.
- A. Royal prison.
B. Battle cry of the revolutionaries.
C. Granary of the French Imperial government.
D. Military arsenal of the French imperial government.
- _____ 5. A political party that sought a radical change in France during the Revolution was:
- A. Sans Culottes B. Girondins C. Jacobins D. Bolsheviks.
- _____ 6. Which one was the decision made by Tennis Court Oath?
- A. Promise that the First Estate made to establish a republic.
B. Vow that the Second Estate made to promulgate a constitution.
C. Promise that the Third Estate made to promulgate a written constitution for France.

D. A decree by the French monarch for the suppression of all forms of violence in France.

- _____ 7. Which of the following is correct about the Reign of Terror in France that lasted from September 5, 1793 to July 27, 1794?
- A. Period of huge material and human life destruction.
 - B. Led by a Committee of Public Safety first headed by Danton and later by Robespierre.
 - C. Approximately 15,000 people died on the guillotine machine during the Reign of Terror.
 - D. All

Part III: Short Answer

Direction: Write correct answers to the following questions.

1. What political figure was Olympe de Gouges? What happened to her in 1793?

2.2. The period of Napoleon Bonaparte

Dear learner! In this lesson, you will learn about Napoleon Bonaparte who dominated the political life of Europe for about a decade and a half. After he assumed power by overthrowing the Directory by a coup d'état in 1799, he became a dictator in France from 1799 to 1814. However, as an enlightened despot, Napoleon introduced progressive reforms with enduring impact on the socio-economic and political history of France. Therefore, you will learn about his legacies, the different wars he fought, and his final days.



What do you think usually happens to dictators in the end?

Learning Competencies

At the end of this section, you will be able to:

- explain the major military achievements of Napoleon;
- clarify the reasons that led to the defeat of Napoleon;
- appreciate the socio-economic and political reforms introduced by Napoleon Bonaparte.

Dear learner! 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 which 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, a 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 husbands or father. Divorce was more difficult to obtain than during the Revolution. Women could not buy or sell the 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 lay claims to pre-revolutionary property, the replacement of disloyal clergy with those who supported the state, and freedom of worship.

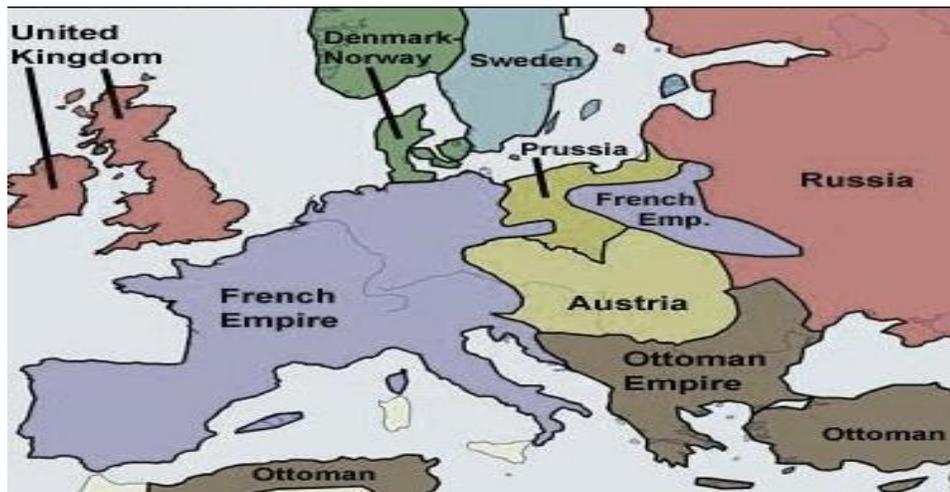
Napoleon sought to bring financial unity to France. To this end, he established the Bank of France in 1800. The government established sound currency and public credit. Economic reforms stimulated the economy by providing food at low prices and increasing employment, lowering taxes on farmers, and tax collections became more efficient.

☞ 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.

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 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, Sardinia, 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 Louisianan 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 9.1. 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 where 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 forces at the battle of Leipzig, also known as the Battle of Nations. Napoleon refused to accept the terms of Austrian foreign minister Metternich'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 symbolized 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 the 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, and Cape of Good Hope). Austria recovered the Italian province of Lombardy and was awarded adjacent Venetia, 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.

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 the consolidation of revolutionary institutions, the formation of a thoroughly centralized government in France, the conclusion of a 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.



The positive achievements of Napoleon's rule include the consolidation of revolutionary institutions, the formation of a thoroughly centralized government in France, the conclusion of a lasting settlement with the church, and spread of positive achievements of the French Revolution to the rest of Europe.

Was Napoleon Bonaparte an enlightened despot? Explain briefly.

Check List

Put a tick if you have understood about:

1	Different periods of Napoleon's rule	
2	Socio-economic and political reforms of Napoleon Bonaparte	
3	Drawbacks of Napoleon's rule	
4	Major wars Napoleon fought	
5	The Continental System	
6	Causes for the decline and fall of Napoleon Bonaparte	
7	The Congress of Vienna and provisions	
8	The Quadruple Alliance	
9	The Hundred Days	
10	The islands of Elba and St. Helena	

Self-Test Exercise 4

Part I. True or False

Direction: Write true if the statement is correct and false if it is incorrect

- _____ 1. In 1814, Napoleon was deported to the island of St. Helena in the Mediterranean.
- _____ 2. Napoleon Bonaparte received the name enlightened despot because he maintained the fruits of the French revolution.
- _____ 3. The Consulate period lasted from 1799 to 1804.

Part II: Multiple Choice

Direction: Choose the correct answer and write the letter of your choice in the space provided

- _____ 1. Which one of the following was a positive achievement of Napoleon Bonaparte?
- A. Consolidation of revolutionary institutions.
 - B. Formation of a thoroughly centralized government.
 - C. Conclusion of a lasting settlement with the church.
 - D. Spread of the positive achievements of the French Revolution to the rest of Europe.
 - E. All.
- _____ 2. Identify the one that was a drawback of Napoleon's rule.
- A. Repression of individual liberty.
 - B. Subversion of republicanism.
 - C. Oppression of conquered people throughout Europe.
 - D. Enormous suffering caused by many wars.
 - E. All
- _____ 3. Which of the following is correct regarding the Continental System?
- A. Economic sanction that Napoleon Bonaparte imposed on Britain.
 - B. Military sanction that Napoleon Bonaparte imposed on Britain.
 - C. Diplomatic sanction that Napoleon Bonaparte imposed on Britain.
 - D. All.
- _____ 4. Which of the following was the cause for the decline and fall of Napoleon Bonaparte?
- A. Russian attack of 1812.
 - B. Appointment of his brother to the Spanish throne.
 - C. Aggressive wars that he waged against the major powers of the time.
 - D. All
- _____ 5. Which of the following is correct about the Congress of Vienna?
- A. By the principle of legitimacy the ruling families of Europe were restored.
 - B. By the principle of compensation, those states which had made considerable sacrifices to defeat Napoleon gained territories.
 - C. The principle of balance of power prevented one state from becoming strong to disrupt the international order and cause a general war.
 - D. All
- _____ 6. Identify the last battle that Napoleon Bonaparte fought during his Hundred Days.
- A. Nations B. Trafalgar C. Waterloo D. Leipzig.

Part III: Short Answer

Direction: Write correct answers to the following questions.

1. Make a list of political figures that represented their respective countries at the Congress of Vienna.

Unit Summary

Dear learner! In this unit you have learnt about the Industrial Revolution, American War of Independence and the 1789 French Revolution. It was in Britain that the Industrial Revolution first developed. We call it a revolution because it considerably transformed the political and economic positions 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.

Resources

Ellis E.G and Esler A. *World History*. Person Prentice Hall, Boston, 2007.

Kropotkin, Petr. *The Great French Revolution, 1789-1793*, 1909.

Reader. *Core Knowledge History and Geography. The Industrial Revolution: Changes and Challenges*. Core Knowledge Foundation, 2018. www.coreknowledge.org

Visit: Libgen.com/pdf drive on each topic of the unit.

MODULE SUMMARY

Dear distance learner, in this module, you have learnt about the major historical developments in Ethiopia (1270 -1850), Africa (1500- 1880s) and the World (500 – 1789) under four units. In unit six, you studied about the relationship between Africa and the outside world between 1500 and the 1880. Historical developments which took place in Africa during this period later became the basis for the European conquest and colonization of Africa. The major themes covered in this unit are pre-colonial African states, Africa`s contact with the outside world, mainly the early contacts along the Western and central African coasts with European powers, the Trans-Atlantic Slave Trade (origin, phases and effects), the legitimate trade, beginning of White settlement in South Africa and explorations of Africa that opened the way for European scramble and partition of African continent in the 1880s.

Besides, unit seven studied 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. Around 1270, the ‘Solomonic’ dynasty assumed power in the Christian highland kingdom. With the development of long-distance trade and the spread of Islam in the region, a number of Muslim sultanates 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. These states had a long period of peaceful and conflicting relationships. The 16th century history of the Ethiopian region was also characterized by the coming of Jesuit missionaries (1550s-1630s) and the Oromo population movement beginning in the 1520s.

In unit eight, you have seen about the major political and socio-economic developments that took place in the Ethiopian region from the mid-16th to the mid-19th centuries. In section one, this unit discusses how peoples and states in the southern half of the Ethiopian region have developed their own independent states that flourished in western, southern and eastern Ethiopia. In the politics, this unit describes the ways in which econo

mic, political and social process was organized. The differences and similarities that existed among them as well as societies which are not so highly organized were highlighted.

The next section of the unit describes changes and continuities in the Christian kingdom from the mid-16th to the mid-19th centuries. This section explains how the Christian highland kingdom showed cultural revival centered at Gondar. Once again it explains in what way the efforts of revival of Christian kingdom were upset by elements of regional power struggle that was called the *Zemene Mesafent* (Era of warlords).

Finally, in unit nine, you have learned about the Industrial Revolution which began first in Britain. Another related issue was the socio-economic and political outcomes of the Industrial Revolution. Special attention was given in the unit to the extent to which the Industrial Revolution transformed the role and status of women. In addition, the unit focused on the causes, courses, and consequences of the American and French revolutions. Last but not least, you have seen about 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. The final point in this unit was the Congress of Vienna and the settlements with respect to legitimacy, balance of power, and compensation.

FEEDBACK TO ACTIVITIES

Unit Six: Feedback to Activities

Activity 1

Please ask some elderly people about the relationship among trade, Islam and the state especially during the Imperial period. Then, ask them whether there is continuity still today or not.

Activity 2

The Ottomans introduced the *millet* system of local administration to North Africa.

Activity 3

Africans engage in the slave trade because slaves were used in private houses and government activities. In addition, by supplying slaves to European or any other trader, African slave traders could earn foreign goods including firearms.

Unit Seven: Feedback to Activities

Activity 1

The *bale gult* (administrative and military officials) of the “Solomonic state” were given the right to collect tribute from the local peoples over whom they were appointed. *Gult* was a right to levy tribute on the owners of *Rist* land and its produce.

Activity 2

The most important factors seem to have been the need to collect tribute and control trade and sources of trade items. In addition, the state wanted to expand its territory and Christianity.

Activity 3

Dear learner! There are different oral traditions in different places about Imam Ahmad`s military skills and physical appearance. Try to ask elderly and knowledgeable persons about *Imam* Ahmad.

Activity 4

Like the Oromo, several other Cushitic peoples like the Sidama had “age-grade” systems.

Unit Eight: Feedback to Activities

Activity 1

Dear learner, ask knowledgeable persons in your locality about the presence of these historical relics in your locality. Then, try to deduce their historical significance by further asking the same persons.

Activity 2

Dear learner, the “age grade” or cyclic systems of the Oromo, Sidama and others have some resemblance. Try to understand it through carefully identifying each of them.

Activity 3

They played a big role in maintaining the survival of a particular group of people and above all they were and still are essential instruments for local conflict resolutions.

Activity 4

Economic links facilitated the peaceful interaction of the peoples of the region. 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.

Activity 5

The period contributed its own part to Ethiopia`s backwardness because it was characterized by political instability, economic decline and social disorder.

Unit Nine: Feedback to Activities

Activity 1

France sided with the Colonists because England was its old enemy.

Activity 2

To prevent similar revolutionary movements in their respective countries.

Activity 3

Yes, he was an enlightened despot because he maintained many achievements of the revolution intact.

ANSWER KEYS TO SELF-TEST EXERCISES

Unit Six

Answer Keys to Self-Test Exercises

Self-Test Exercise 1

Part I: True or False: 1. False 2. True 3. False 4. True 5. True

Part II: Multiple Choice: 6. C 7. A 8. C 9. D 10. B

Part III: Short Answer

11. Different historians write about the origin of the Funji state differently.
12. To seize control of the gold mines of Songhay
13. It was not successful because it disrupted the trade of West Africa and its members were intermarried with the local inhabitants.

Self-Test Exercise 2

Part I: Matching: 1. C 2. D 3. A 4. E 5. B

Part II: Multiple Choice: 6. B 7. B 8. A 9. D 10. D

Self-Test Exercise 3

Part I: Matching: 1. B 2. E 3. D 4. A 5. C

Part II: Multiple Choice: 6. D 7. B 8. A 9. B 10. B

Part III: Short Answer

11. Because of internal unrest caused by Portuguese slave raiding, and in part, because of invasions by the Jaga (Imbangala) warrior people from the far interior Lunda or Luba region.
12. Torwa and Mutapa.
13. Rozwi

Self-Test Exercise 4

Part I: True or False: 1. False 2. True 3. False 4. False 5. False

Part II: Short Answer

6. Intertribal upheavals and movements, as well as the encroachment of Dutch settler farmers (**Boers**) and British colonizers.
7. Wars with the neighboring rival Bantu clans and British colonizers.
8. Basotho and Ndebele.

Self-Test Exercise 5

Part I: Matching: 1. D 2. C 3. B 4. A 5. E

Multiple Choice: 6. B 7. B 8. D 9. D 10. B

Part III: Short Answer

11. The Kingdom of Kongo.
12. The Kingdom of Congo and the Swahili City-States of the East African Coast.
13. The Rozwi led by Changamire.

Self-Test Exercise 6

Part I: True or False: 1. True 2. True 3. True 4. False 5. True

Part II: Short Answer

6. Algeria, Tunisia, Tripolitania and Cyrenaica.
7. Because their officers were the offspring of Turkish soldiers and local Arab women.
8. The *Senussi* were Moslem religious reform group in Cyrenaica and Tripolitania in the 1840s.

Self-Test Exercise 7

Part I: True or False: 1. True 2. True 3. True 4. False 5. False

Part II: Short Answer

6. Warfare, market supply, raiding and kidnapping, tribute and pawning (mortgage).
7. Slaves and other items were traded, the rise and consolidation of West African states, and in preparing West Africa to participate in the Trans-Atlantic slave trade.
8. Because the French opened sugar and coffee plantations in the island colonies of

Mauritius and Reunion in the 1770s.

Self-Test Exercise 8

Part I: True or False: 1. False 2. False 3. True 4. True 5. False

Part II: Multiple Choice: 6. A 7. C 8. D 9. D 10. D

Part III: Short Answer

11. Piratic, monopolistic (triangular trade) and free trade.
12. Because it formed one part of the triangular shaped international trade network that linked the three continents of Europe, Africa and Americas.
13. There was little improvement in the social and economic well-being of the bulk of the population.

Self-Test Exercise 9

Part I: Multiple Choice: 1. B 2. C 3. D 4. A 5. A

Part II. Short Answer

6. The Boers` settlement on Khoisan grazing lands and cattle raids by them.
7. Cape, Natal, Transvaal and Orange Free State.
8. 1795

Self-Test Exercise 10

Part I: True or False: 1. True 2. True 3. False 4. True 5. True

Part II: Multiple Choice: 6. D 7. D 8. D 9. A 10. D

Part III: Short Answer

11. To send an expedition to visit the city of Timbuktu and investigate the course of the Niger River.
12. Because Quinine was discovered and provided reasonable protection from malaria fever.
13. 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.

Unit Seven

🔑 Answer Keys to Self Test Exercises

Self-Test Exercise 1

Part I: True or False: 1. True 2. False 3. True 4. True 5. True

Part II: Multiple Choice: 6. E 7. C 8. B 9. C 10. D

Part III: Short Answer

11. Territorial expansion, religious expansion, agricultural economy supplemented by trade, the consolidation of the feudal mode of production (*rist* and *gult* system) and moving or roving capitals.

12. Moving capitals were temporary centers of power during the medieval period. The districts of Shewa, such as Menz, Tegulet, Bulga, Yarar, Intoto, Menagesha, Wachacha, Furi and Zikuala served as temporary centers of royal encampment.

Self-Test Exercise 2

Part I: True or False: 1. False 2. True 3. False 4. True 5. False

Part II: Multiple Choice: 6. A 7. D 8. D 9. C 10. C

Self-Test Exercise 3

Part I: Multiple Choice: 1. A 2. D 3. D 4. D 5. C

Part II: Short Answer

6. Their rulers exercised both religious and political powers, Islam and trade were the main factors for their emergence, and the economy of the Sultanates mainly depended on trade, etc.

7. It served as a factor in the rise and consolidation of the various Muslim sultanates and big market towns and trade centers, linked the various states of the region and was a channel of socio-economic and cultural interaction among the various ethnic groups of Ethiopia and the Horn.

Self-Test Exercise 4

- Part I: Matching:** 1. E 2. C 3. B 4. A 5. D
- Part II: Multiple Choice:** 6. C 7. C 8. B 9. C 10. A
- Part III: Short Answer**

11. Because 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. The surrounding communities were also became Muslims.

12. Hadya. This was because they wanted to secure the loyalty of the rulers of Hadya by means of political marriage.

Self-Test Exercise 5

- Part I: Matching:** 1. D 2. C 3. E 4. A 5. B
- Part II: True or False:** 6. True 7. True 8. True 9. True 10. False
- Part III: Multiple Choice:** 11. B 12. D 13. B 14. B. 15. D

Self-Test Exercise 6

- Part I: True or False:** 1. False 2. True 3. True 4. False 5. False
- Part II: Multiple Choice:** 6. B 7. D 8. C 9. D 10. B
- Part III: Short Answer**

11. Because, although it was much smaller than Libne Dingil`s army, Ahmad`s army was better equipped and with it there were Yemeni musketeers who were sent by the Ottoman *Sultan*.

12. Because Imam Ahamad sent 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 presence of the Portuguese musketeers amongst them boosted the morale of Gelawdewos`s army.

Self-Test Exercise 7

- Part I: True or False:** 1. True 2. False 3. True 4. True 5. False
- Part II: Multiple Choice:** 6. D 7. C 8. B 9. B 10. D
- Part III: Short Answer**

11. Some of the consequences were: It brought the various branches of the Oromo into contact with the various other peoples. The Christian highland kingdom was restricted to the regions north of the Abay River. The Sultanate of Adal was reduced to the city of Harar surrounded by

the *Jugol* wall. It also led to ethnic and cultural intermixing between the Oromo and non-Oromo groups of people.

12. Gadaa centers were places of assembly of various clan groups of the Oromo. The number of such centers increased as the Oromo expanded over a wide region in Ethiopia and the Horn.

Self-Test Exercise 8

Part I: True or False: 1. False 2. True 3. True 4. True 5. True

Part II: Multiple Choice: 6. D 7. D 8. A 9. D 10. A

Part III: Short Answer

11. 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.

12. 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.

Unit Eight

🔑 Answer Keys to Self -Test Exercises

Self-Test Exercise 1

Part I: Matching: 1. D 2. E 3. B 4. A 5. C 6. G 7. F

Part II: Multiple Choice: 8. A 9. C 10. D 11. A 12. C 13. D
14. D 15. C 16. D 17. C

Part III: Short Answer:

18. Major economic activities of the Omotic peoples include sedentary agriculture mainly the large scale cultivation of *enset*, pastoralism and handicrafts. The peoples of this region had a long period of tradition of state formation. They had indigenous elaborate state structures ruled by Kings.

19. Some of the Omotic states like Wolaita, Gamo, and Ennarya paid tribute to the Christian kingdom until the beginning of the 16th century. At the same time, there was an effort to expand Christianity among Omotic peoples like Gamo and Ennarya.

Self-Test Exercise - 2

Part I: Matching: 1. E 2. C 3. F 4. A 5. B 6. D

Part II: Multiple Choice: 7. B 8. C 9. A 10. C

Part III: Fill in the Blank Space

11. Guji Oromo.

12. Soil conservation techniques (notably the construction of terraces), wooden carvings and stone enclosures.

Self-Test Exercise – 3

Part I: Matching: 1. E 2. B 3. C 4. D 5. C 6. F

Part II: True or False: 7. True 8. True 9. True 10. False 11. True

Part III: Multiple Choice: 12. A 13. D 14. C 15. B 16. A

Part IV: Short Answer

17. Long-distance trade and the spread of Islam and the rise of powerful *Abbaa Duulaa*.

18. The influence of Islam from the Sudan and trans-border trade.

Self-Test Exercise – 4

Part I: True or False: 1. False 2. True 3. True 4. False 5. True

Part II: Multiple Choice: 6. D 7. D 8. C 9. A 10. D 11. D

Self-Test Exercise – 5

Part I: True or False: 1. False 2. False 3. True 4. True 5. False

Part II: Multiple Choice: 6. D 7. A 8. B 9. D 10. A

Part III: Short Answer

11. The Lake Tana area was an agriculturally fertile region. Besides, trade revived in the kingdom.

12. Because the different warlords sought to put their own candidate on the throne. The good examples were the rebellions of Hamelmal and Fasilo during the early years of the reign of Sertse Dingil.

Self-Test Exercise - 6

Part I: True or False: 1. False 2. True 3. True 4. False 5. False

Part II: Multiple Choice: 6. D 7. D 8. B 9. A 10. A

Self-Test Exercise – 7

Part I: True or False: 1. False 2. False 3. True 4. False 5. True

Part II: Multiple Choice: 6. B 7. C 8. B 9. D 10. D

Part III: Short Answer

11. The support she got from the lords and chiefs of Quara, who were her kinsmen. Besides, Mintiwab concluded effective political marriage alliances the most influential lords of Begemder, Gojjam, Wollo (Yeju Oromo) and Tigre.

12. The assassination of King Iyo`as in 1769.

Self-Test Exercise – 8

Part I: True or False: 1. False 2. False 3. True 4. True 5. True

Part II: Multiple Choice: 6. D 7. B 8. B 9. B 10. A

Part III: Short Answer:

11. Central authority was very weak under puppet kings. The actual rulers were regional rulers.

12. Peasantry and merchants suffered a lot. Central authority was very weak. The church was highly divided. There was intense struggle among regional rulers.

Self-Test Exercise – 9

Part I: True or False: 1. False 2. True 3. True 4. True 5. True

Part II: Multiple Choice: 6. D 7. C 8. B 9. C 10. A

Part III: Fill in the Blank Space

11. *Meridazmach* Amhayesus.

12. Rochet d' Hericourt and Major Harris.

Self-Test Exercise – 10

Part I: True or False: 1. True 2. False 3. False 4. False 5. True

Unit Nine

🔑 Answer Keys to Self-Test Exercises

Self-Test Exercise 1

Part I. True or False: 1. True 2. False 3. False

Part II: Multiple Choices: 1. B 2. A 3. E 4. A 5. E 6. B 7. E

Self-Test Exercise 2**Part I. True or False:** 1. False 2. True 3. True**Part II: Multiple Choices:** 1. D 2. C 3. C 4. B 5. D**Part III: Attempt the Questions:** - 1. Paris**Self-Test Exercise 3****Part I. True or False:** 1. False 2. True 3. True**Part II: Multiple Choices:** 1. C 2. B 3. E 4. A 5. C 6. C 7. D**Part III: Short Answer Questions**

1. Woman Journalist who argued in her Declaration of the Rights of Women that women are equal citizens and should benefit from governmental reforms just as men did. In 1793 she was executed.

Self-Test Exercise 4**Part I. True or False:** 1. False 2. True 3. True**Part II: Multiple Choices:** 1. E 2. E 3. A 4. A 5. E 6. C**Part III: Short Answer Questions:** - 1. The leading participants of the Congress of Vienna were British foreign secretary Lord Castlereagh, Austrian Chancellor Klemens von Metternich, and Tsar Alexander I of Russia, all of whom had a reactionary, conservative vision for Europe after the Napoleonic Wars, favoring stability and the status quo over liberal progress.

HISTORY

DISTANCE MODULE II

Grade 11



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