

HISTORY

MODULE 2

GRADE 9

History

Module 2

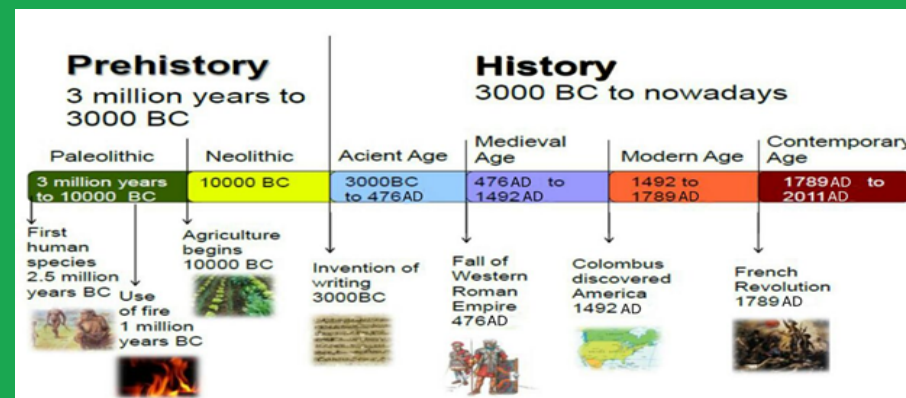
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ISBN

PRINTING PRESS



FEDERAL DEMOCRATIC REPUBLIC OF ETHIOPIA
MINISTRY OF EDUCATION

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MINISTRY OF EDUCATION

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GRADE 9

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FEDERAL DEMOCRATIC REPUBLIC OF ETHIOPIA
MINISTRY OF EDUCATION



HAWASSA UNIVERSITY

ADDIS ABABA, ETHIOPIA

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

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Printed by:

P.O.Box :

ADDIS ABABA, ETHIOPIA

Under Ministry of Education Contract no. :

ISBN:

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Symbols using in Module:



This tells you there is an overview of the unit 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-tests.



This tells you that this is the Unit Summary

MODULE 2

HISTORY GRADE NINE

Module Introduction



Dear Learner, welcome to module two!

Dear learner! We'll come to the subject history once again. As a material producer we are highly concerned about you. In preparing these materials we have tried to consider your needs and knowledge you have already acquired experience and previous learning.

In the first module, we hope, you studied about the political, economic, and social realms of life in Ethiopia, Africa, and world at large during ancient and medieval times. This is the second module of history grade 9. This module introduces you to Africa's contact with the outside world in the years 16th century to half of 19th century AD. It also provides you basic knowledge about political, social and economic processes in Ethiopia, 13th to mid- 19th centuries. Lastly, the module explores the Age of Revolutions of the world from 1750s to 1815.

Module Contents

Unit 6: Africa and the Outside World 1500- 1880s

Unit 7: States, Principalities, Population Movements and Interactions in Ethiopia, 13th to Mid-16th Centuries

UNIT 8: Political, Social and Economic Processes in Ethiopia, Mid-16th to Mid-19th Centuries

UNIT 9: The Age of Revolutions, 1750s to 1815

Module Assessment Methods

Assessment tasks enable you to demonstrate the extent to which you have attained and exceeded the intended learning outcomes. Across the module, a variety of assessment methods were suggested to test different knowledge and skills. When you read this module you will see activities, self-test exercises check lists and unit review questions at the end of each units. They are means by which you check whether you have understood the issues discussed in the section in relation to the stated learning competences at the beginning of the units and sections. Try to answer them. You will have also at least a written assignment, a test and a final exam to be prepared and by your tutor.

UNIT 6 : AFRICA AND THE OUTSIDE WORLD 1500-1880s

Unit Introduction



Dear learner! What do you think about African relations with the rest of the world? I think you said that from the middle of the 15th century, Africa entered into a unique relationship with Europe that led to the devastation and depopulation of Africa, but contributed to the wealth and development of Europe.

The unit intends to familiarize you with Africa's contact with the outside world. To this end, the unit is divided into five sections, each of which covers a different aspect of Africa's contact with the outside world. First it discusses about mainly contacts along the Western and Central African coasts with European powers. Second it also discusses Slavery and Trans-Atlantic Slave Trade (origin, phases and effects). Third, it explores the "Legitimate trade". The fourth section is about the White Settlement in South Africa and lastly it discusses about European Explorers and Missionaries.

Unit Learning Outcomes:

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

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

Main Contents of the Unit

Section 1: Contact with the outside world

Section 2: Slavery

Section 3: The "Legitimate" Trade

Section 4: The White Settlement in South Africa

Section 5: European Explorers and Missionaries

The Required Study Time: the instructional time you need also __Study Hours per each section to complete this unit.

Unit Learning Strategies

Dear learner, as you go through this module there are learning out comes stated at the beginning of unit and each sections. In order to achieve them please read the materials thoroughly. As you read the materials you will see activities, self-test exercises and check lists. By means of which you check whether you have understood the issues discussed in the unit and sections. I advise you to answer them without referring to the answer keys given. Once again I say, please don't look up the answer keys before you've tried your own best. Finally, after you completed them check your answer with the answer key given at the end of the module.

Section 1: Contact with the Outside World



Section overview

Portugal was the European country that established early contacts with the coastal regions of West Africa. When the Portuguese first sailed out on their voyages of exploration along the West African coast, reaching India was their distant objective. Their immediate goal was to bypass Muslim North Africa and gain direct access to the gold producing region of West Africa. This endowed the Portuguese with the major source of national wealth. Once this is achieved, the wealth would provide them with further exploration and discoveries.

Section Learning Comptencies

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

- outline the nature of African and European relations.

Henry the Navigator, the Portuguese prince, sponsored Portuguese exploration of Africa mainly driven by two desires: spreading Christianity and establishing Africa as a mainstay of Christianity against the Ottoman Empire. Portugal also had an objective to create commercial links with Africa. In addition, the conquest of territory in Africa also meant that the Portuguese could use African gold to finance travel along this new trade route. Getting safe passage through Africa could also open the entire

Indian Ocean to direct Portuguese trade.

Ceuta- was the first step forward in Portuguese expansion across the Atlantic coast in 1415. The Portuguese stayed in this part of Morocco from 1415 to 1769. Finally, in 1432, the Portuguese reached Cape Bajador, further southwest of Ceuta in Morocco, on the shores of the Atlantic Coast. Similarly, a Portuguese explorer named Nuno Trisatao reached Cape Blanc, further south along the Atlantic coast, in 1441.



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



Activity 6.1

1. Explain the reasons why Henry decided to give support to the Portuguese voyagers.

Senegambia: Portuguese arrived on the shores of Sierra Leon in 1460 and stayed there until their gradual decline as leaders in world exploration in the 16th century.

Gold Coast: In the course of exploration of the west coast of Africa, the Portuguese encountered various African kingdoms. One of such kingdoms was Ghana (Gold Coast).

In 1482, the Portuguese built their first permanent trading post known as the Castle of Elmina on the western coast of present-day Ghana. This fortress was constructed to protect Portuguese trade from European competitors, and hostile Africans still stand. However, the intensive contact of the Gold Coast with Europeans also led to the importation. In addition, it spread American crops, notably maize and cassava. The success of these crops in West and Central Africa is believed to have contributed to population growth in the sixteenth and seventeenth centuries.

During the seventeenth and eighteenth centuries, other European powers soon followed Portuguese footsteps. Adventurers such as the Dutch, the English, and the French joined the competition for overseas trade. However, the principal early struggle was between the Dutch and the Portuguese. With the loss of Elmina in 1642 to the Dutch, the Portuguese left the Gold Coast permanently.



Note to remember:

- ☞ *Portugal established early contacts with the coastal regions of West Africa*
- ☞ *Ceuta was the first step forward in Portuguese expansion in Africa.*
- ☞ *The Dutch, the English, and the French followed Portuguese footsteps and joined the competition for overseas trade.*



Self-test Exercise – 6.1.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. Portugal established early contacts with the coastal regions of North Africa.
2. Senegambia was the first step forward in Portuguese expansion across the Atlantic coast in 1415.
3. The Dutch, the English, and the French followed the Spanish footsteps

and joined the competition for overseas trade.

Part II: Read the following questions carefully and circle the letter of your choice from the given alternatives.

4. All are areas where the Portuguese made contact with Africa, except.
A. Senegambia B. Dutch C. Ceuta D. Gold Coast
5. Next to the Portuguese European power soon involved in exploration was:
A. Dutch B. English C. French D. All



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark either in the 'Yes' or 'No' box.

Activities	Yes	No
Can I outline the nature of African and European relations?		
Can I explain what gave Portuguese national wealth?		
Can I identify where the first foot step for Portuguese was?		
Can I list other European powers soon followed in its footsteps?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 2: Slavery and Trans-Atlantic Slave Trade



Section Overview

Dear learner, how do you understand the concept slavery and Trans-Atlantic slave trade? How did it shape the fortunes of an entire continent? We think that you said that Slavery has long existed in human societies. Traffic in slaves was not new. It has a long history in Africa, Europe and Asia. Slave trade can be defined as actual buying and selling of human beings while slavery is the absolute possession of human beings by another. The Trans-Atlantic slave trade is unique in terms of the destructive impact it had on Africa. In the fifteenth century, it continued at a fairly steady level.

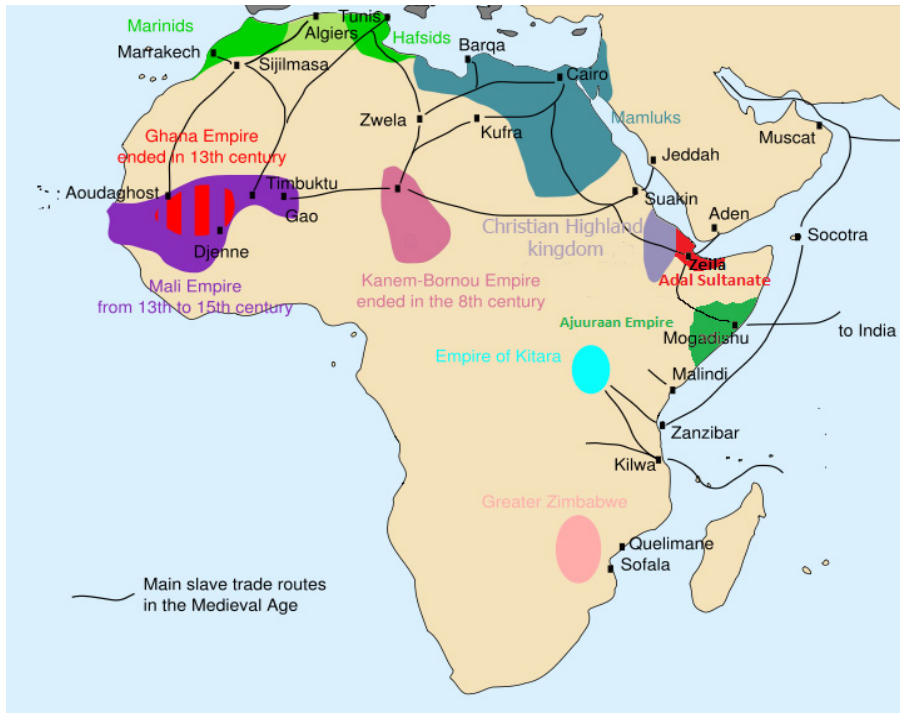
Section Learning Competencies

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

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

Most often, slavery is manifested in the lives of those categorized as servants, serfs, apprentices, or slaves. For example, in the ancient civilizations of Europe, Asia and Africa, persons defined as slaves were distinct social groups whose lives were routinely controlled by others. The expansion of long-distance trade and many of the early kings of Mali and Songhai and other states promoted the use of slave labor in agriculture. In Benin's West-African state, for example, large numbers of slaves were used in agriculture. These slaves, who were the private property of their owners, symbolized wealth and prosperity.

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



Map 6. 2 Trans Saharan Slave Trade

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



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

These Europeans enslaved the Native American Indians, whom they called Red Indians. Nevertheless, most American Indians died of diseases imported by Europeans and harsh treatment. So, the Portuguese and the Spaniards began transporting white slaves from Europe. However, the white enslaved people were unable to resist the hardships of the tropical climate. Thus, the Europeans began transporting the black people from West Africa as slaves from the fifteenth century to the opening of the 19th century AD.

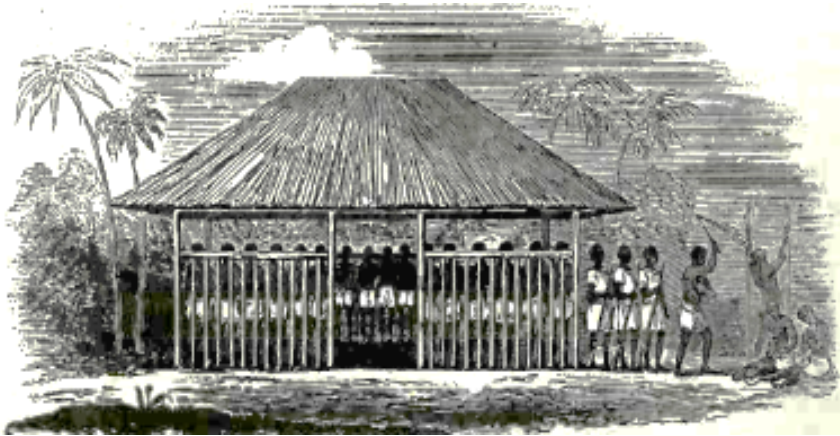
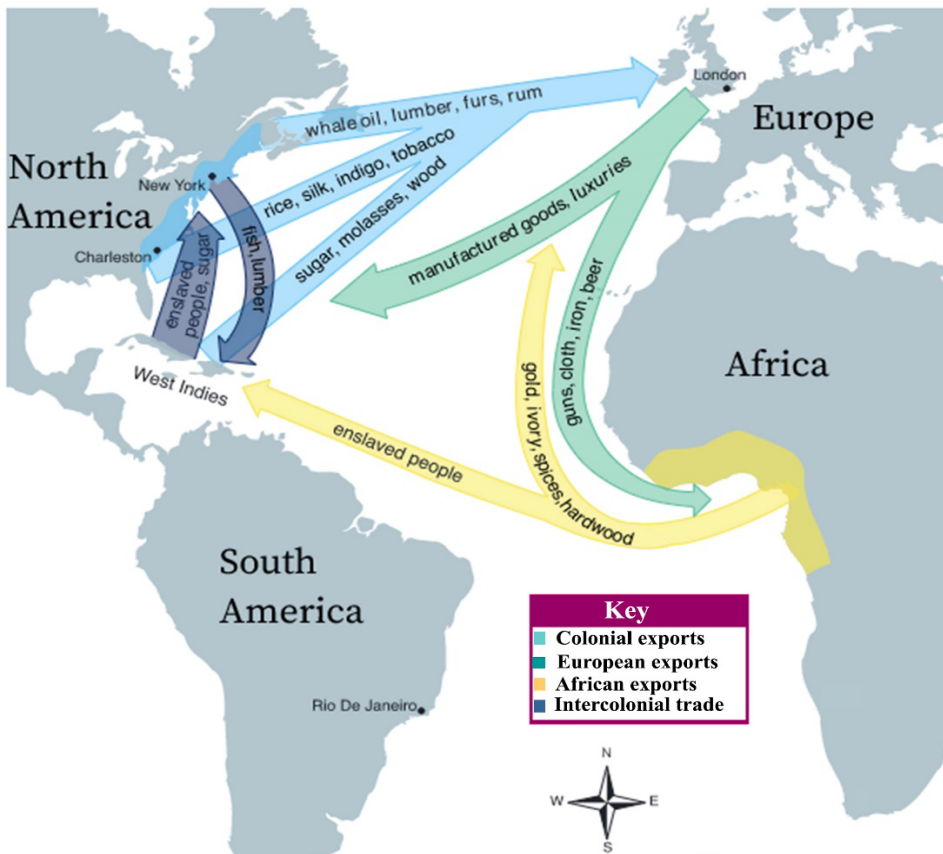


Figure 6.2 Captives waiting for transportation (adopted from Kevin Shillington, 1995:176)

The transatlantic slave trade is also called triangular trade, for it connected three continents: Africa, America and Europe. Africa is the source of slaves who were taken to America and the Caribbean regions. With the African slave labor, they produced sugarcane, tobacco, coffee and the like. The raw materials produced on American plantations were exported to Europe, where they were manufactured as finished products for sale. Such goods as cotton, alcoholic drinks, firearms and metal wares were taken from Western Europe transported to Africa. These goods were exchanged for slaves. So, the whole process formed the triangular shape. Then, the enslaved Africans were taken across the Atlantic to the Americas. There, they were sold to the plantation owners in exchange for sugar, tobacco and other products. Finally, these goods were taken back to Europe and sold at high prices.

The transatlantic slave trade began in West Africa within three important circumstances. The first was the fragmentation of large, indigenous

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



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

The Atlantic slave trade passed through three different phases. The first phase was known as the Piratic slave trade. It began in the fifteenth century and continued up to the 1580s. In this phase, the traders were individual merchants, adventurers, navigators or common sea robbers. The second phase was known as the monopolistic slave trade. It began in the 1580s. In this phase, the trade was conducted by monopolistic slave-trading companies. These companies were officially supported by their governments. Armed forces also supported them. At this stage, the slave-hunting ground was widened, the volume of trade increased, and the companies collected huge profits. The second phase was the Triangular Trade because the trade connected three continents. The third phase was known as free trade. It began in the 1690s. In this phase, several

individual traders joined the slave trade. There was fierce competition between the individual traders and the former companies.



Activity 6.2

1. The part of Africa that was the main source of slaves was _____.
Give the reasons.

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

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



Notes to Remember:

- ☞ *Slavery has a long history in Africa, Europe and Asia.*
- ☞ *The discovery of America in 1492 laid the background for the beginning of the Atlantic slave trade.*
- ☞ *The whole process of Atlantic slave trade formed the triangular shape between Africa, Europe and America and the Caribbean regions. It*
- ☞ *The transatlantic slave trade impacted Africa in economic, political and socio-cultural affairs.*



Self-test Exercise – 6.2.

Part I: Write “True” if the statement is correct and write “False” if the statement is incorrect.

1. The Trans-atlantic slave trade took place in three phases.
2. Slavery is a recent phenomenon.

Part II: Read the following questions carefully and circle the letter of your choice from the given alternatives.

1. What was the Triangular Slave Trade?
 - A. The journey made by slave ships
 - B. A ships used by slaves
 - C. The importing of goods from Africa to Britain
 - D. A slave trade connecting three continents
2. What did slave ships carry on their ways from Africa to America and then from America to Europe respectively?
 - A. African slaves and sugarcane
 - B. Weapons, and British slave
 - C. Cloth, and guns
 - D. Raw materials, and Cloth



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding about it. Read each question and put a tick (✓) mark in the ‘Yes’ or ‘No’ box, which helps you decide on your level of understanding of the points presented so far.

Activities	Yes	No
Can I explain the factors that led to the development and decline of the Trans-Atlantic slave trade?		
Can I describe the economic activities of Africans during the Trans-Atlantic slave trade?		
Can I explain how the slave trade affected the African economy?		
Can I Sketch a map to indicate the Trans- Atlantic and the Trans- Saharan trade routes?		

Dear learner, did you mark any box under the ‘No’ column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 3: The “Legitimate” trade



Section Overview

Dear learner, can you explain what “legitimate” trade means? We hope you said that legitimate trade can be defined as a legal trade which was established after abolishing slave trade. It dealt with material products. Legitimate trade was the trade which replaced the trade in slavery after the abolition. The campaign against slave trade was started by Britain in 1807; and by 1833 it had been abolished because of economic and humanitarian conditions in Europe. It came to stay in gradual process i.e. because of the necessity of both the European and the Africans. The Europeans wanted raw materials, while the Africans wanted finished goods from the Europeans.

Section Learning Competencies

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

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

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

During the first half of the 19th century, a range of West African commodities supplanted the export of captives. Such commodities included palm produce, rubber, cotton, skin, cocoa and others. For example, exports included gum Arabic from Senegal, groundnuts from Guinea and palm oil from most coastal forest zones. These products were in high demand in Europe due to the industrial revolution.



Activity 6.3

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

Thus, the development of West Africa's export trade in raw materials did not provide African states with any real opportunities to develop their economic strength. Generally, legitimate trade was the trade conducted after the abolition of the slave trade in Africa. People now started the free trading system in which Africans had to produce for their own. However, the people from abroad came and traded the crops and other resources of Africa.

The following were the effect of legitimate trade in Africa. It led to the intensive exploitation of African natural resources such as minerals crops. It stimulated the colonialism of the African continent. The spread of Christianity religion led to an unequal trading system.



Note to Remember:

- ☞ The “legitimate trade” was a legal trade which was established after abolishing slave trade and refers the trade in commodities.
- ☞ “Legitimate trade” stimulated the colonialism of the African continent.



Self-test Exercise – 6.3.

Part I: Write "True" if the statement is correct and write "False" if the statement is incorrect.

1. The campaign against slave trade was started by USA in 1807.
2. "Legitimate" trade was the trade conducted before the abolition of the slave trade in Africa.
3. Industrial revolution contributed for the growth of 'legitimate trade'.

Part II: Read the following questions carefully and circle the letter of your choice from the given alternatives

4. What refers to the exchange of commodities replaced human between Africans and the European merchants?
- A. "Legitimate trade" C. company trade

B. Slave trade

D. money laundering

5. Which region of Africa was dominated by slave trade?

A. West

B. South

C. North

D. East



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding about this section. Read each question and put a tick (✓) mark in the 'Yes' or 'No' box, which helps you decide on your level of understanding of the points presented so far.

Activities	Yes	No
Can I explain how slave trade changed to "legitimate" trade?		
Can I outline consequences of "legitimate" trade on Africa?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 4: The White Settlement in South Africa



Section overview

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

Section Learning Competencies

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

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

The Boers settlement in South Africa: The Khoisan also withdrew into the interior, beyond the boundaries of the Boers colony. Several groups of Khoisan were able to achieve some degree of independence by moving

extreme north and south of the Orange River. Losing their economic and political independence to the Boers, the Khoisan agreed to collaborate and work for the Boers as herdsmen and hunters. They, therefore, retained some access to land. Orphaned Khoisan children were an additional source of labor for the Boers.

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

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

In 1795, the British government seized the Cape Colony from the Dutch settlers for strategic purposes. While the Dutch occupied the Cape with establishing a fresh station for their crew members, the British occupied it to prevent its falling to the hands of the French. The occupation of the Cape by the British caused resulted in the 1830s and 1840s great movement of the Dutch speaking colonists and Boers northwards.



Activity 6.4

1. What inspired the white people to settle in South Africa?

From 1818-19, the British also cleared the Xhosa from the Zuurveld area and pushed them further back beyond the Keiskama River. The strength of the white settlers in the newly conquered area of the Xhosa grew in 1829 with the settlement of 500 British immigrants. In the sixth war (1834-35), the British pushed the Xhosa west of the Kei River. However, to the disgust of the Boers, the British handed back the territory between Keiskama and Kei

Rivers to the Xhosa and abolished slavery in its cape colony. The Boers, who used slave labor, were irritated by the British policy, which favored the natives.



Note to Remember :

- ☞ *As a result of the Dutch success, the Khoisan began to adopt the Dutch language and culture at the expense of their language and cultural identity.*
- ☞ *The whites' settlement strengthened in the newly conquered areas British immigrants.*

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

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

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



Self-test Exercise – 6.4.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. The strength of the white settlers in the newly conquered area grew with the settlement British immigrants.
2. As a result of the Dutch success, the Khoisan began to adopt the Dutch language and culture.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives

3. In 1652, whose trading company established a tiny permanent settlement on the southern shores of South Africa to regulate the trade?
A. The Dutch B. The British C. The Khoisan D. The Boers
4. Why the Boers left the cape area in 1835 and moved to the north in what is known as the Great trek?
A. to support the boers in north c. in refusing the equality of blacks

B. to get more land there

d. to aid the british immigrants



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding on this section. Read each question and put a tick (✓) mark in the 'Yes' or 'No' box, which helps you decide on your level of understanding of the points presented so far.

Activities	Yes	No
Can I explain the motives of white settlers in south Africa?		
Can I identify the consequences of white settlers in south Africa?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 5: European Explorers and Missionaries



Section Overview

The movement for the abolition of the slave trade provided the stimulus for a revival of European interest in Africa. Between the 1780s and 1870s, many European explorers travelled to the heart of Africa in an attempt to rectify their ignorance of the continent. European explorers to Africa, before the 1850s, were usually portrayed by historians as motivated by a spirit of pure, unbiased and scientific enquiry. Many of them might have seen themselves in that light. Others were attracted by the sense of adventure, desire for fame or both. However, the motive of those who financed the journeys praised their discoveries and devotedly read their books were the chance of more significant trading profit in the future. Of course, much of Africa remained to be mapped, but European explorers were generally direct agents of colonial expansion.

Section Learning Competencies

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

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

Despite centuries of coastal trading contacts, Europeans were still incredibly ignorant of Africa, its peoples, and history. Roman Catholic Christian missionaries from Portugal closely followed the early Portuguese coastal penetration of tropical Africa. In the late 15th and early 16th

centuries, Catholic missionaries were sent to Africa to convert several African rulers. These rulers, it was hoped, would become valuable allies of the Portuguese. Nevertheless, when African rulers realized the strong political motivation behind their presence, the missionaries' initiative was doomed to fail. Portuguese missionaries were expelled or even killed in one African state after another. This was mainly because they and their handful of converts offered a direct challenge to the established political and religious order.

African rulers were interested in contact with Europeans, but they wanted new trading openings, technical assistance and firearms. They did not want fresh ideas that threatened the traditional religious basis of their authority. As a result, Portuguese missionaries made little headway in Benin. Their attempt to convert the Oba (ruler of Edo People of Benin) was abandoned in the early 16th century. Greater success was achieved in Kongo, where a Christian convert became king in 1506. In Ethiopia, missionaries of the newly founded Jesuit order followed hot on the heels of Portuguese military assistance to Galadewos in the early 1540s. However, they had little success in converting Ethiopian Orthodox Christian to the Roman Catholic version of the faith. Then, in the mid-17th century, they were expelled for political interference.



Activity 6.5

1. What inspired Europeans to travel to Africa?

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



Note to Remember

- ☞ European interest in Africa revived following the abolition of the slave trade.
- ☞ European explorers to Africa, before the 1850s, were motivated by a spirit of scientific enquiry.
- ☞ During the 19th century, many European Christian societies sent their missionaries to Africa.



Self-test Exercise – 6.5.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. Colonialism motivated European explorers to Africa before the 1850s.
2. In the mid-17th century, Jesuits were expelled from Ethiopia for political interference.
3. European interest in Africa revived following the abolition of the slave trade.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. What was the motive of European explorers to Africa before the 1850s?

A. political and national pride

B. the spirit of pure scientific enquiry

C. religious interference

D. colonizing Africans
5. Why were African rulers interested in having contacts with Europeans?

A. they wanted new trading openings

B. to obtain firearms

C. to get technical assistance

D. all of the above



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding about the topic discussed above. Read each question and put a tick (✓) mark in the 'Yes' or 'No' box, which helps you decide on your level of understanding of the points presented so far.

Activities	Yes	No
Can I explain how slave trade changed to "legitimate" trade?		

Can I outline consequences of "legitimate" trade on Africa?		
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Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.



Unit Summary

Portugal was the European country that established early contacts with the coastal regions of West Africa. When the Portuguese first sailed out on their voyages of exploration along the West African coast, reaching India was their distant objective. Their immediate goal was to bypass Muslim North Africa and gain direct access to the gold producing region of West Africa. The transatlantic slave trade began within three important circumstances in West Africa.

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

Finally, however, Europeans gradually outlawed the slave trade; they found West Africa the fertile field for "legitimate commerce". In 1652, the Dutch trading company established a tiny permanent settlement on the southern shores of South Africa. The purpose was to regulate the trade with the Khoisan and have fresh fruit and vegetables for their ships. They also wanted to provide a hospital for sick sailors; later, this paved the way for white settlement in South Africa.

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



Unit 6: Review Questions

Part I: True/False Items: - Write “True” if the statement is correct and if not write “False”.

1. Portugal established early contacts with the coastal regions of North Africa.
2. The discovery of America in 1492 laid basis for the Atlantic slave trade.
3. “Legitimate trade” stimulated the colonialism of the African continent.
4. The British immigrants’ strengthened whites’ settlement in South Africa.
5. European interest in Africa revived following the abolition of the slave trade.

Part II: Multiple Choice Items:- read the following questions carefully and circle the letter of your choice from the given alternatives.

6. All are areas where the Portuguese made contact with Africa, except.
A. Senegambia B. Dutch C. Ceuta D. Gold Coast
7. Following to the Portuguese, which European power involved in exploration of Africa?
A. Dutch B. English C. French D. All
8. To capture slaves in Africa _____.
A. white slavers raided inland to capture new slaves
B. white Europeans fought wars against African Kingdoms
C. most slaves were sold by other Africans
D. all of the above
9. On their arrival at the Caribbean, the slaves were _____.
A. Kept up for military training
B. sent to a slave schools
C. sent to work on plantations
D. sent back to their countrie

UNIT 7: STATES, PRINCIPALITIES, POPULATION MOVEMENTS AND INTERACTIONS IN ETHIOPIA, 13th TO MID-16th C.

Unit Introduction



Dear Learner! What do you think about states, Principalities, population movements and their interactions in Ethiopia, 13th to Mid-16th centuries? We think you tried to list some states that you have discussed on previous units. But this unit deals with states, principalities, population movements and interactions in Ethiopia during the 13th to mid-16th centuries. The unit is organized into eight sections. These include: the “restoration” of “Solomonic” Dynasty, Muslim sultanates, conflicts between the Christian kingdoms and the Sultanate of Adal, societies and states in the central and southern parts of the country in the period, the population movements, the Gadaa system, the Oromo adoption system and the egalitarian system of governance.

Unit Learning Outcomes:

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

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

Unit Learning Contents:

Section 1: The “Solomonic” Dynasty & the Christian Kingdom, 13th to 16th Centuries

Section 2 : The Muslim Principalities

Section 3 : Relationship Between the Christian Kingdom and the Sultanate of Adal, 1520s to 1559

Section 4: Political and Socio-economic conditions of southern and central states in Ethiopia

Section 5: Population Movements, Expansion and Integration in Ethiopia

Section 6: Gadaa System of the Oromo

Section 7: Moggasa and Guddifacha

Section 7.8: Egalitarian System of Governance

Unit Learning Strategies

Dear learner, as you go through this module there are learning out comes stated at the beginning of unit and each sections. In order to achieve them please read the materials thoroughly. As you read the materials you will see activities, self-test exercises and check lists. By means of which you check whether you have understood the issues discussed in the unit and sections. I advise you to answer them without referring to the answer keys given. Once again I say, please don't look up the answer keys before you've tried your own best. Finally, after you completed them check your answer with the answer key given at the end of the module.

The Required Study Time: the instructional time you need also __ Study Hours per each section to complete this unit.

Section 1: The “Solomonic” Dynasty and the Christian Kingdom, 13th –16th Centuries



Section Overview

The founder of this dynasty was a local ruler in Amhara called Yekuno-Amlak in 1270. He claimed to be the descendant of the Aksumite kings. Accordingly, he founded the so-called “Solomonic” dynasty, using the legend of Queen of Sheba and King Solomon. Similarly, the name “Solomonic” is placed in quotation marks because the claim of descent from King Solomon of Israel is legendary and cannot be historically proven. Yekuno Amlak and his followers took this dynastic name to justify their legitimacy by claiming that the Zagwe rulers were illegitimate. However, the claim was elaborated in the Kibre Negest (“Glory of Kings”) in the 14th century. The Kibre Negest claims that the Ethiopian ruling class descended from the line of Menilek I, son of the Queen of Sheba and King Solomon of Israel. As a result, Ethiopian monarchs from Yekuno Amlak to Emperor Haile Silassie I claimed descent from Menilek I.

Section Learning Competencies

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

- outline factors that led to the restoration of “Solomonic” Dynasty.
- analyze social, economic, and political features of the Christian kingdom.
- sketch the major political, economic, social, and cultural features of the Christian kingdom.

In 1270, when it came to power, the Christian Kingdom was confined to the territory of Southern Eritria, Tigray, Lasta and the northern part of Shewa. From this area, Yekuno Amlak and his successors, such as Amde-Tsion (r.1314-44), began to expand the dynasty's territory. Its territorial limits covered the ancient highland provinces of Aksum and Zagwe in the north. It also covered the regions of Gondar and eastern Gojjam in the northwest, Bizamo and Damot in the southwest, the Gurage lands and the Omotic populations of Wolaita and Gamo in the south and Ifat, Fatagar, Dawaro, Hadiya and Bali in the east and southeast. Amde-Tsion was the first “Solomonic” King, who embarked on a wider and rapid territorial expansion policy.

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

After Yekuno-Amlak's reign ended in 1285, political instability caused constant power struggles among his sons and grandsons for succession. The succession issue appears to have been partially resolved in 1300, during the reign of Widim-Ra'ad (r. 1299-1314), with the establishment of a “royal prison” at Amba-Gishen in present-day southern Wollo. The royal family's male members were all imprisoned at the Amba Gishen,

according to the rule. The royal prison was guarded by loyal soldiers to the reigning monarch. When the monarch died, court dignitaries would dispatch an army to the royal prison to accompany the designated heir to the throne. This practice continued until Imam Ahmad Ibrahim Al-Ghazi's destroyed Amba-Gishen in 1540.

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



Activity 7.1

1. The Christian Kingdom used moving capital cities to rule its territories. Give reasons.
2. What were the main features of the Christian kingdom of 13th to 16th centuries?
3. Explain how the ‘royal prison’ resolved the struggle for power.

Initially, military motives prompted the Ethiopian ruling elite to change their capitals from fixed to mobile settlements. These mobile capitals were adapted in several ways. They moved to food supply areas rather than supplies being moved to the capital. They impoverished their current hinterlands. The political integration of Ethiopia came eventually to depend on a mobile centre of the polity.

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

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

To effectively administer over its vast territory, the Christian Kingdom consolidated a feudal system of administration known as the gult system. Under this system, state officials were guaranteed the right to collect tribute from the local peasantry (called the gult right). Gult right was a right given to an official to share the produce of the peasantry. An official given this right by the state was known as bale-gult or gult owner. Peasants were given to him based on his rank in the state hierarchy. The bale-gult enjoyed several political and economic privileges over the peasants under him. He had the right to collect tributes in kind and use them to maintain himself and his family. He could also use the labor of peasants under him for different purposes. Moreover, he could recruit a local army and command them in wars during the period of local or national crises.

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



Note to Remember

- ☞ *The “Solomonic” Dynasty was the claim of descent from King Solomon of Israel and is legendary.*
- ☞ *The main motive of expansion of the ‘Solomonic’ kings was to control the trade routes and territorial seizures.*
- ☞ *The political integration of Ethiopia came eventually to depend on a mobile centre of the Christian kingdom.*
- ☞ *Gult right was given to a state official in return for his service to the state.*

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

Like the Zagwe rulers, the kings of the new “Solomonic” dynasty maintained the political and cultural traditions of Aksum. They continued to expand Christianity in different directions. The rulers exercised both political and religious powers at the same time. The Church-state relationship became very strong and almost reached its peak during this period. The Christian rulers maintained foreign relations with Egypt, the Middle East and European countries.



Self-test Exercise – 7.1.

Part I: Write ‘True’ if the statement is correct and write ‘False’ if the statement is incorrect.

1. The capital cities of the Christian kingdom during the medieval period fixed in the highlands for long period.
2. The main motive of expansion of “Solomonic” Kings was to control the trade routes and territorial seizures.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

3. The legend of Queen of Sheba and King Solomon of Israel:
 - A. established the relations between Ethiopia and ancient Israel.
 - B. served as a legal base for the dynasty that took power in 1270.
 - C. recognized the Zagwes as legal rulers of Ethiopia.
 - D. supported the Beja and Agaw rebellion.
4. All are true about the characteristics of the Christian Highland kingdom between 1270 and 1529; except.
 - A. It expanded its territorial limits towards south.
 - B. It ruled from ‘mobile courts’ or moving capital cities.
 - C. It had conflicts with the neighboring Muslim Sultanates.
 - D. It practiced fixed term of office for kings.

5. All are areas where the Christian Highland kingdom conducted foreign relations except;
- A. Egypt
B. Middle East
C. European countries
D. America



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I outline factors that led to the restoration of "Solomonic" Dynasty?		
Can I analyze social, economic, and political features of the Christian kingdom?		
Can I sketch the major political, economic, social, and cultural features of the Christian kingdom?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 2: The Muslim Principalities



Section Overview

Following the introduction of Islam to the Horn several Muslim sultanates established along the long-distance trade routes of Zeila. Zeila trade route served as the most important gateway of Islam to the interior of Ethiopia. Some of these Muslim sultanates of the region were Ifat, Fatigar, Dawaro, Dara, Bali, Hadya, Arbabini, Sharka, and Adal.

Section Learning Competencies

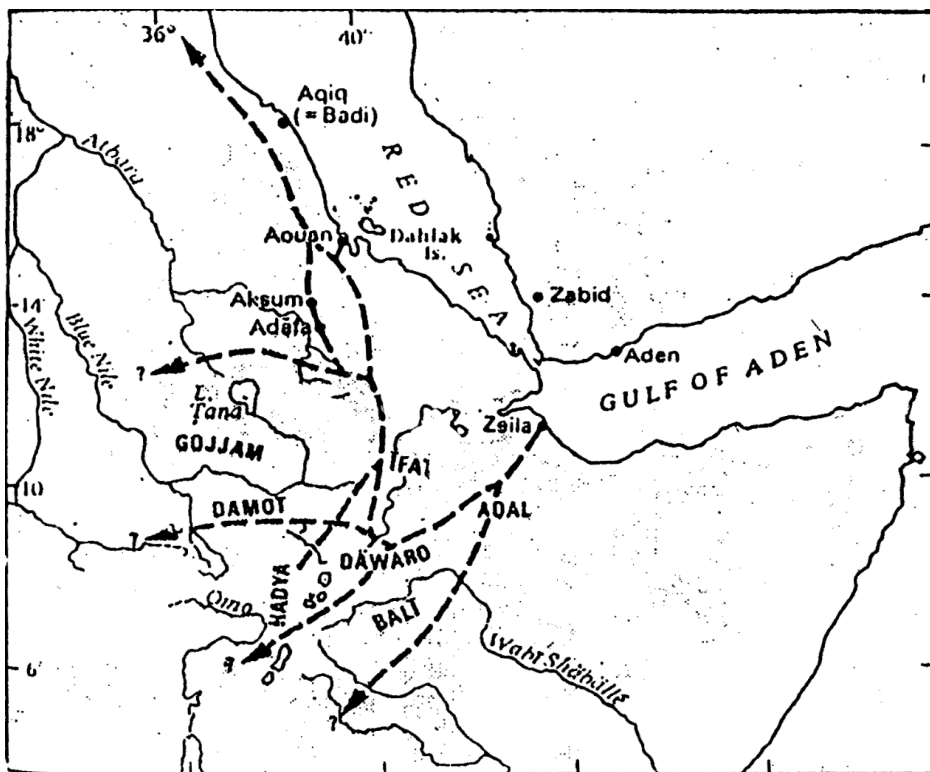
At the end of this section, learners will be able to:

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

The Muslim Sultanate of Ifat emerged to the south of Shewa. Its founder was Umar Walasma and hence the Walasma Dynasty. In 1285 AD, it destroyed the older Makhzumite dynasty of Shewa. Ifat controlled a vast territory.

Therefore, most of the profitable Zeila trade came under the control of Ifat. Eventually, Ifat became the strongest rival of the Christian highland state.

There were several other small Muslim Sultanates to the south, east and north of the Ifat. The Sultanates of Fatagar situated south of the present-day Bulga around Shenkora emerged around the middle of the 13th century. Dawaro was located between the middle Awash River and upper Wabe-Shebele. Further, Bali's location was in the rich area south of the Wabe-Shebele. Dara probably existed between Dawaro and Bali states. Arbabini was located between Dawaro and Hadiya. Hadiya was located to the west of the Dawaro and Bali. Sharaka was located in the present territory of Arsi.



Map 7.1 Muslim states and trade routes in the Ethiopian, 14th and 15th centuries, adopted from Church and state

Similarly, there is no tangible evidence of when the Sultanate emerged as a state. However, from the 14th century onwards, it existed as a tributary to the Christian kingdom until the first quarter of the 16th-century. Trade was one of the significant factors that resulted in the rise and development of those states. Trade served as a significant source of livelihood. It acted as a

major agent that resulted in the formation of Muslim sultanates. However, it remained a major source of conflict between the Christian Kingdoms and Muslim sultanates. After its establishment, Ifat conducted a series of campaigns against its neighbouring sultanates, extending its hegemony over these areas. It also resisted the expansion of the Christian Kingdom. Therefore, the needs to control the Zeila trade become main source of conflict between the two states. Frequent skirmishes between the two finally resulted in the defeat of Ifat by the Christian forces of Amde Tsion in 1332 AD.



Activity 7.2

1. List the states that are linked through trade and trade routes.
2. Explain the factors that contributed to the emergence of the Muslim Sultanate in Ethiopia.

The Walasma family realized that Ifat was becoming an easy target to the Christian Kingdom due to its location. So, it moved further to the south-eastern lowlands and established a new and vigorous Muslim Sultanate of Adal in the highland districts around Harar in 1367. The Walasma family consolidated its power and began another phase of military campaigns against the frontiers of the Christian Kingdom. As a result, in 1520, the center of Adal was changed to the city of Harar. The defeat of Imam Ahmed in 1543 and the Oromo population movement and expansion forced the Sultanate to change its capital to Awsa in 1576/7, which is in the present Afar region.



Note to Remember:

- ☞ *The introduction of Islam to the Horn followed by formation of Muslim sultanates along the long-distance Zeila trade routes.*
- ☞ *The Shewa under Makhzumite dynasty was the earliest Muslim state. Ifat under Walasma Dynasty was strongest Muslim state in the Horn of Africa.*
- ☞ *The Zeila trade route was the major agent in the formation of Muslim sultanates and remained a major source of their conflict with the Christian Kingdom.*



Self-test Exercise – 7.2.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. The introduction of Islam to the Horn initiated formation of Muslim states.
2. Ifat under Walasma Dynasty was earliest Muslim state in the Horn of Africa.

Part II: Read the following questions carefully and circle the letter of your choice from the given alternatives.

1. Identify FALSE statement about the Muslim Sultanates in the Horn of Africa during 13th century to 16th century.
 - A. Trade led to the expansion of Islam among Muslim states
 - B. The center of Adal in 1520 changed to the city of Harar
 - C. They had significant control over Zeila trade routes
 - D. Dominated the Ethiopia and the Horn between 1332 and 1520s
2. Who founded the Sultanate of Shewa?
 - A. Umar Walasma
 - B. Makhzumite clan
 - C. 'Solomonic' kings
 - D. Ahmed Gragh
3. Islam made a great penetration into the interior of the Horn of African through the port of:
 - A. Adulis
 - B. Massawa
 - C. Zeila
 - D. Moqadishu



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding on Muslim sultanates. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I explain the historical relationship between the Muslim states and the Christian kingdom?		
Can I identify the contributions of trade routes in linking the states and peoples in Ethiopia and the Horn?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 3: Relationship between the Christian Kingdom and the Sultanate of Adal, 1520s to 1559



Section overview

As mentioned earlier, the desire for territorial expansion was source of rivalry among the peoples and states. Long-distance trade was also a source of great wealth. It also served as a link among the peoples of Ethiopia. Therefore, the desire for the monopoly of long-distance trade and territorial expansion proved to be sources for inter-state interactions. The interest in controlling trade routes lay at the heart of the conflict that continued for two centuries. The primary source of conflict among peoples and states in Ethiopia and the Horn of Africa was the desire to monopolize long-distance trade. This was followed by a series of wars, depicted as wars for religious supremacy in historical accounts of Christian and Muslim clerics. The war culminated in the years from 1529 to 1559.

Section Learning Competencies

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

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

The primary source of conflict among peoples and states in Ethiopia and the Horn of Africa was the desire to monopolize long-distance trade. It was a source of great wealth. It also served as a link among the peoples of Ethiopia. The desire for territorial expansion was also another source of rivalry among the peoples and states of the Ethiopian region. Therefore, the desire for the monopoly of long-distance trade and territorial expansion proved to be sources for inter-state conflicts. The revival of long-distance trade sparked competition and struggles for control of trade routes between Christian kingdoms and Muslim principalities. The height of the war came between 1529 and 1543.

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

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

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

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

One of the most helpful figures during the war was the wife of the Imam, Bati Del Wanbara. She was the daughter of a Muslim military commander

of Adal known as Mahfuz. She accompanied her husband throughout his expeditions. Conflict in the Ethiopian region began to take an international dimension when Portugal and Ottoman Turkey intervened for their advantage. Since the twelfth century, Europeans had found the long-distance trade route from Europe to the Far East blocked by the Ottoman Turks. Ottoman Turkey was an established power in the Red Sea, the Gulf of Aden and the Indian Ocean regions. The Portuguese were also interested in getting new ones on the Gulf of Aden and the Red Sea coasts. Having noticed the movement of diplomatic missions between the Christian Kingdom and Portugal, the Turks gave moral and military support to Imam Ahmed. Imam Ahmed had received Turkish musketeers in 1540. In the meantime, based on the earlier request made by Lebne-Dengel in 1535, Portuguese soldiers arrived in the Christian court in 1541. However, in August 1542, the Christian army was defeated in Ofla, in today's southern Tigray. In the battle, about two hundred Portuguese and their leader Christopher da Gama were killed.

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

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



Activity 7.3

1. Were there positive impacts created as a result of the Christian kingdom and Muslim sultanates relationships? If yes, list them down.

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

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

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



Note to Remember:

- ☞ *Adal got victory and dominated the Horn of Africa in years between 1527 and 1543 and controlled large-scale territories of the Christian Kingdom.*
- ☞ *Conflict in the Ethiopian took an international dimension when Portugal and Ottoman Turkey intervened for their advantage.*
- ☞ *The wars of Christian kingdom and Adal sultanate contributed for the success of the Oromo population movement and served as channel for social integration.*



Self-test Exercise – 7.3.

Part I: Read the following questions carefully and circle the letter of your choice from given alternatives.

- The most important trade route for the export of Ethiopian products in the fourteenth and fifteenth century was:
 - Adulis
 - Zeila
 - Massawa
 - Berbera
- The Muslim state which reorganized the Muslim resistance against the Christian kingdom was:
 - Adal
 - Showa
 - Ifat
 - Bali
- Who were the peoples under the Sultanate of Adal?
 - Afar
 - Somali
 - Argoba
 - All
- Except one all are the consequences of the war between the Sultanate of Adal and the Christian kingdom in the first-half of the sixteenth century.
 - It became major channel of social integration.
 - It created economic interdependence.
 - Its interaction laid the foundation for modern Ethiopia.
 - None of the above
- The following two are women who played major during the war between the Christian Kingdom and Muslim sultanates.
 - Seble-Wongel and Bati Del Wanbara
 - Elleni and Sheba
 - Bati Del Wanbara and Sheba
 - Elleni and Sheba



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding on this section. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I criticize how conflicts between the Christian kingdom and Muslim sultanates are presented as if they were religious ones?		
Can I analyze the relationship between the Christian kingdom and the Muslim Sultanates as well as the other States?		
Can acknowledge the contributions of trade routes in linking the states and peoples in Ethiopia and the Horn?		

Dear learner, did you mark any box under the 'No' column? If so, please

look at the corresponding item to the left and go back to your text and read about it.

Section 4: Political and socio-economic conditions of southern and central states in Ethiopia



Section overview

Can you list states in central and southern parts of the country in the period under discussion? We hope that you said that Ennarya, Bizamo, Kafa, Walaita, Yem, Kambata ... etc. In fact that is correct and there are more to say. This lesson provides detail of societies and states in central and southern parts of the country in the period. Thus, this section explores the history of some of the states (as illustrations) in the period under consideration.

Section Learning Competencies

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

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

In central and southern parts of the region, there were states and peoples with indigenous religions. Those were Damot, Kafa, Ennarya, Bizamo, Walaita, Yem, Kambata, the Gurage chiefdoms, and the Agaw kingdom of Gojjam. Damot was probably the earliest of these states. It seems to have existed as early as the Aksumite period over an extensive territory. This territory includes the areas south of the Blue Nile River. Damot might have possibly extended to include the areas of Enareya, Bizamo and Walaita. Among the rulers of this state, the well-known was called Motalami. Motalami was converted to Christianity by Abune Tekle Haymanot in the late thirteenth century AD. The rulers of the Solomonic dynasty began attempts to bring this state under their control in the last quarter of the thirteenth century. Finally, King Amde Tsion annexed it into the Christian state in 1316. Information on the history of Bizamo is scanty. Nevertheless, there are pieces of evidence that it had early connections with Damot.

The kingdoms of Enareya, Kafa, and Wolaita also had similar connections with Damot.

The Kingdom of Enareya probably existed in the area north of the Gojeb River. The influence of the highland Christian state into the area seems to have extended through Damot. Enareya became part of the Christian highland Kingdom. Its rulers built several Churches. South of Enareya was the Kingdom of Kafa. Kafa was known at least since the end of the fourteenth century. However, it was not mentioned in any of the Christian documents. It was an independent kingdom from the Christian High land state.

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

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

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

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

However, the same people south of the Lake were predominantly followers

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

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



Activity 7.4

1. Mention the states that existed in southern and central Ethiopia during the period.

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

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

The less centralized societies mentioned possessing their local administrative system. They were led by their chiefs and local elderly councils based on

their villages and clan territories. They were the primary agents of frontier trade and cultural relations between the Ethiopian interior and its neighbors.



Note to Remember

- ☞ *Damot was probably the earliest of states located in the lands to the south of Abbay, east of Didesa River and west of the sources of Awasa River.*
- ☞ *The kingdom of Enarya probably existed in the area north of the Gojeb River. South of Enarya was the kingdom of Kaffa. The state of Walaita existed in southern Ethiopia east of Omo River.*
- ☞ *In the central Ethiopian highlands were the state of Kambata, the Gurage chiefdoms and the kingdom of Agaw.*
- ☞ *Trade relations interconnected various peoples and states.*



Self-test Exercise – 7.4.

Part I: Read the following questions carefully and circle the letter of your choice from given alternatives.

1. Which one of the following did not come under the control of the Christian State between 1270 and 1529?
 - A. Damot
 - B. Gojjam
 - C. Kaffa
 - D. Ifat
2. When the state of Damot did annex it into the Christian state?
 - A. 1316
 - B. 1325
 - C. 1332
 - D. 1529
3. Among the following which state had historical relation with Damot?
 - A. Damot
 - B. Gojjam
 - C. Kaffa
 - D. Wolaita
4. The main trade items of peoples and states of southern and central Ethiopia include:
 - A. civets
 - B. ivory
 - C. slaves
 - D. All
5. Most of states in the frontier areas were:
 - A. agent of border trade
 - B. depend on pastoral activity
 - C. led by local elderly councils
 - D. all



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding on this section. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
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Can I explain major characteristics of central and southern states and peoples in the Ethiopian region?		
Can sketch map of Ethiopia and the Horn to locate the territorial extent of various states of Ethiopia?		
Can acknowledge the contributions of trade routes in linking the states and peoples in Ethiopia and the Horn?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 5: Population Movements, Expansion and Integration in Ethiopia



Section Overview

In the sixteenth century the history of the Horn of Africa was dominated by wars and population movements. These have played important roles in shaping the history of Ethiopia and the Horn. The Argoba, Afar, and Somali population movements occurred as a result of the conflicts between the Christian kingdoms and the Sultanate of Adal in the late fifteenth and early sixteenth centuries. However, the largest population movement and expansion during this period was that of the Oromo.

Section Learning Competencies

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

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

Population Movements of the Argobba, Afar and Somali

Argoba: The Argoba were important agents of Islamic expansion, trade, and the formation of Muslim states in the Horn of Africa. The Argoba were inhabited area where states like Shewa and Ifat formed. Due to its trade it was also a target of the expanding Christian Kingdom thus the major center of the conflict. As a result, the conflicts thereof led to the destruction of sultanates and dispersion of the Argoba people.

Afar: Due to drought, the Afar moved towards the east until they reached

the middle Awash. Trade routes linking the ports in the Horn passed through the Afar's territory. As a result, the region was the centre of competition between the Christian kingdoms and the Muslim sultanates to control the trade routes. Besides being actors in the conflict, the conflict inevitably pressurized the Afar to move in different directions to avoid the risk of disputes. In the sixteenth century, their pastoral economy helped them survive the destructive effects of the wars.

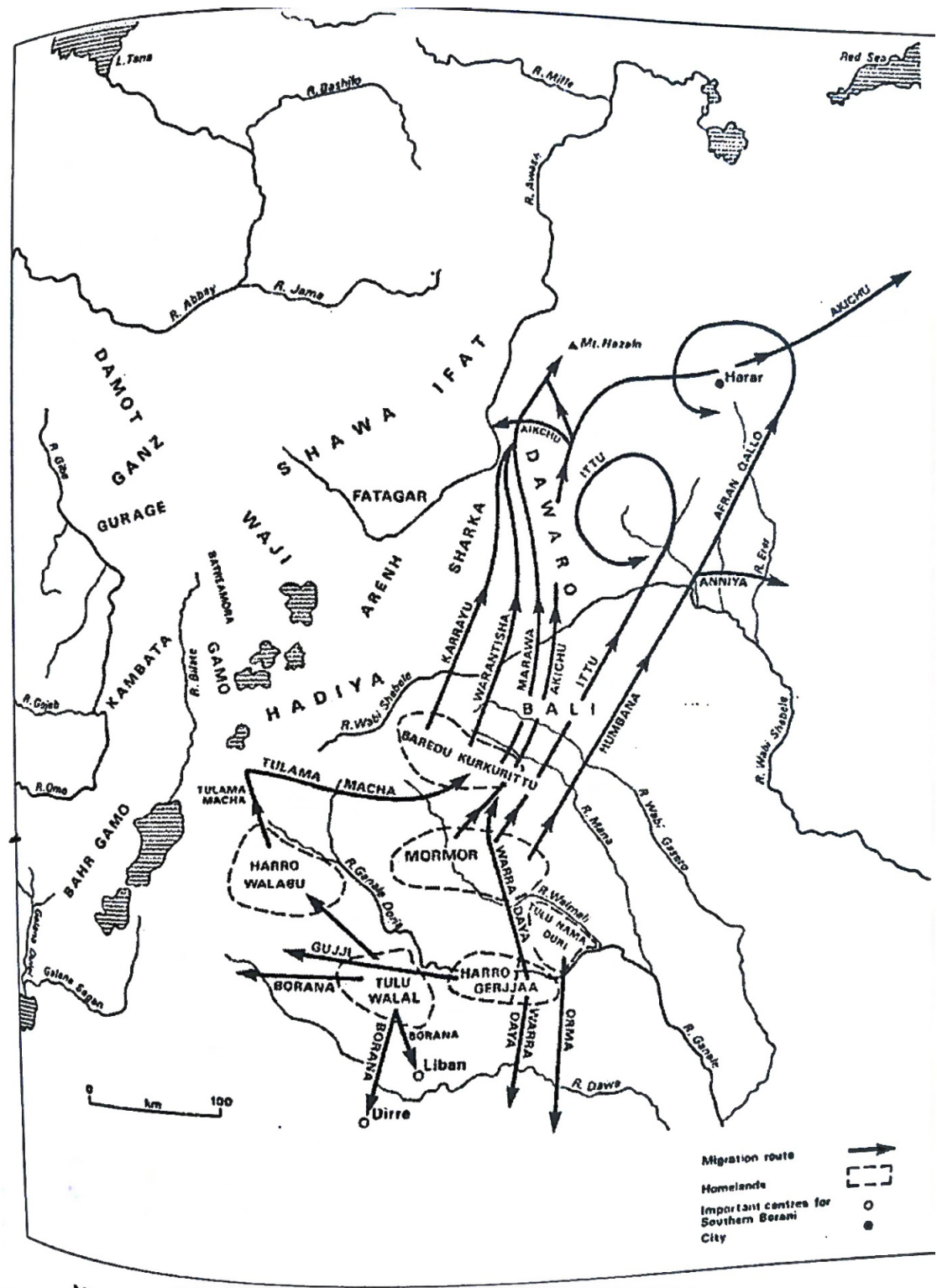
Somali: Their land was located in an area that was crossed by important trade routes during medieval period. Likewise, before the wars of Imam Ahmed al-Ghazi, there was strong demographic pressure from the Somali. The population movement of the Somali was a strong force behind the military strength of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

Oromo population Movement, Expansion and Integration

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

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

- demographic pressure and the subsequent needs for land
- the wars between the Christian Kingdom and Muslim Sultanates forced them.



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

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

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

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

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

Wolaga and overwhelmed the Daragoti regiment.

- The Mul'ata (1586-94) seized Damot, Bizamo, Gafat, Dambiya and Tigray. In the early seventeenth century,
- the Dulo (1594-1602),
- Melba (1603-10), and
- Mudena (1610-18) expanded to the West and Northern parts of the Horn of Africa while others like the Warday moved to Kenya and Bur Haqaba and Majertin in Somalia. In addition to the wars between the Christian Kingdoms and Muslim Sultanates, the organisation of the Oromo under the Gadaa system played a crucial role in the success of the Oromo population movement.

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

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

Other places, which became Gadaa centres, were Gayo of Sabbo-Gona, Me'e Bokko of Guji, Oda Dogi of Ilu, Oda Hulle of Jimma, Oda Garado of Wollo, etc.

Gadaa leaders such as Dawe Gobbo of Borana, Anna Sorra of Guji, Makko-Bili of Mecha, Babbo Koyye of Jimma and others established Gadaa centres. They laid down cardinal laws in their respective areas.

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

The Oromo population movement and expansion was successful for several reasons.

- In the first place, the Gadaa system provided training and military organisation, which contributed much to the movement's success.

- Besides, almost all members of society participated in wars.

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

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



Activity 7.5

1. Mention some of the clans of the two Oromo confederacies.
2. What were the consequences of the movements of Oromo population?

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

So, he returned to Adal to defend it from falling to the Oromo. However, since most of Harar was occupied by the Oromo, he just built a wall around

the town of Harar, which is known as the Jegol Gimb. This led to the end of an age-old conflict between Adal and the Christian kingdom. Following their movement and expansion, the Oromo became largely sedentary agriculturists. In time, the great majority of them also adopted Christianity and Islam. Still, later on, they were able to form kingdoms of their own in the Ethiopian region.



Note to Remember:

- ☞ *The Christian kingdom – Muslim Sultanates rivalry and conflicts led to the dispersion of the people of Afar, Argoba, Somali and Oromo.*
- ☞ *Due to its coverage and consequences the movement of the Oromo people was the most notable.*
- ☞ *From 1522 to 1618, the Oromo fought twelve wars (Butta) through two directions and in two stages.*



Self-test Exercise – 7.5.

Part I: Write "True" if the statement is correct and write "False" if the statement is incorrect.

1. Agriculture and trade were the economic activities of the Oromo people before and after population movement.
2. Oromo population movement contributed for cultural intermix.
3. The demographic pressure on the Horn of Africa gave the background for the population movement.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. Which of the following is not the consequence of Oromo expansion?
 - A. It reduced the power of Muslim states.
 - B. It led to the interaction of different peoples.
 - C. It weakened Christian Kingdom.
 - D. None
5. Why did the Oromo population movement succeed? It was due to all the following except:
 - A. The Gadaa system provided training and military organisation.
 - B. The participation of all members of society in wars.

C. The adoption system of non-Oromo into Oromo community.

D. The support of the Sultanate of Adal.



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding on population movement and expansion. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can explain the causes and consequences of population movement in Ethiopia and the Horn?		
Can draw a sketch map of Ethiopia to indicate the main directions of Oromo population's movement?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 6: Gadaa System of the Oromo



Section overview

The *Gadaa* system was based on age grades. It was an egalitarian system in which an assembly or a chaffe of the ruling *Gadaa* class provided leadership for the Oromo nation. It was developed from knowledge gained by community experience over generations. The system regulates the community's political, economic, social, and religious activities dealing with conflict resolution (arara), reparation (Guma), and protecting women's rights. It serves as a mechanism for enforcing moral conduct, building social cohesion, and expressing forms of community culture. Moreover, the *Gadaa* system was an institution through which the Oromo socially organised themselves, maintained law and order, administered their affairs, defended their territories and managed their economies. The Oromo had practiced the *Gadaa* system long before the 16th-century movement of the Oromo.

Section Learning Competencies

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

- describe the Oromo *Gadaa* system.

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

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

Gadaa system was interrupted and revitalised during various eras because of various internal and external factors. For instance, the Borana-Barentu *Gadaa* was instituted after an interruption for nearly two generations. It was revived in 1450 at Madda Walabu, which became the central *Chaffe* (assembly) and seat of the senior Qallu until 1900.

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

The Oromo common version of age grades and their roles associated with them is discussed as follows: Dabale (birth-8 years) and Game (9-16

years) are the grades of socialization; Folle (17-24 years) military training, agriculture etc.; Qondala (25-32 years) military service; Raba-Dori (33-40 years) candidates for political power; Gadaa (41-48 years) leaders of Gadaa government; Yuba (49 to 80 years) senior advisors, educators and ritual leaders.

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

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



Activity 7.6

1. Describe the major features of the Oromo Gadaa system.
2. Write the principles Gadaa system.

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



Figure 7. 1 Abba Gadaa of Oromo Sitting under Odaa (Left) and the Chaffe (Right)

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

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

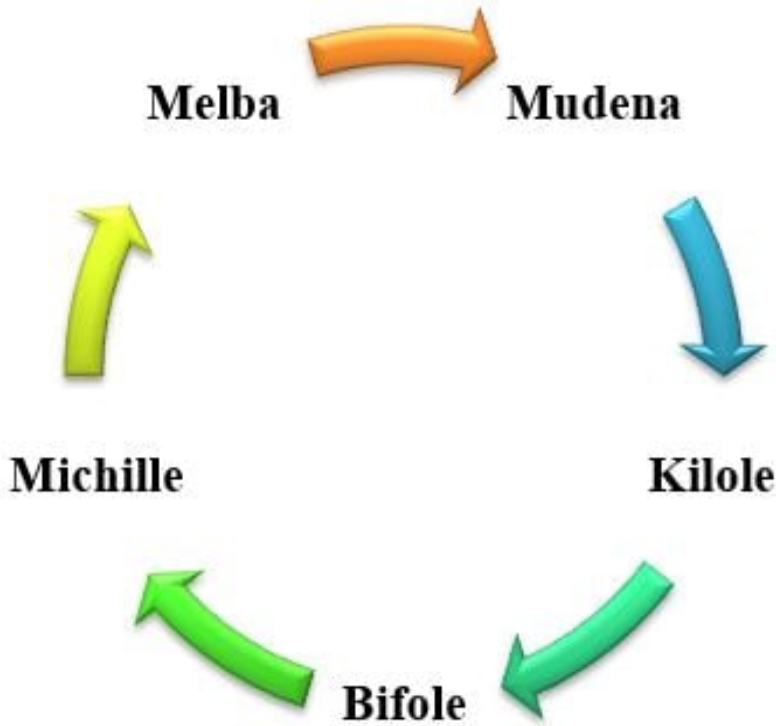


Chart 7.1 The Five Gadaa Classes

**Note to Remember:**

- ☞ *The Gadaa system was based on age grades.*
- ☞ *Terms of eight years, balanced opposition between parties and power-sharing are political philosophy of Gadaa.*
- ☞ *The Gadaa system functioned by the cyclical power transfer.*

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

- the rule of laws that stand above all, the principle of accountability,
- the role of confession and impeachment (buqqisu),
- the subordination of warriors to deliberative assemblies,
- a period of testing: time gap between elections and investiture,
- the principle of check and balanced.



Self-test Exercise – 7.6.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. The *Gadaa* system operates by the cyclical power transfer.
2. The *Gadaa* system has the principles of check and balance.
3. Political philosophy of *Gadaa* based on terms of eight years, balanced opposition between parties and power-sharing.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. The Oromo socio- politico-military organization was based on the
 - A. monarchical institution
 - B. *Gada* system
 - C. Qallu institution
 - D. elction of leaders
5. Which of the following is true under the *Gada* system?
 - A. the abba Bokus exercised absolute power.
 - B. the abba dulas were ruling over their people.
 - C. the council of elders lead the Oromo nation.
 - D. the transfer of political power was hereditary.



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding on *Gadaa* system. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can describe the Oromo <i>Gadaa</i> system?		
Can explain about the power transfer of <i>Gadda</i> system and how it operates?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 7: Moggasa and Guddifacha



Section overview

The Oromo integrated non-Oromo people through two adoption mechanisms. One form of adoption was *Guddifacha*, a form of parent

adopting a child. In this system, the child enjoyed equal rights and privileges with a biological child. The second form of adoption is known as *moggasa*. *Moggasa* was a system of adopting non-Oromos commonly known as Oromsu.

Section Learning Competencies

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

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

Moreover, *moggasa* was the practice of incorporating individuals or groups into a clan through an oath of allegiance. The incorporated person enjoys all the rights and obligations that such membership entailed. The Abba Gadaa undertook *Moggasa* on behalf of the clan. The adopted community or individual shares everything equally with the Oromos and gains protection and material benefits.

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



Activity 7.7

1. What are the typical features of *Moggasa* and *Guddifacha*?

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



Note to Remember:

- ☞ *The adoption systems of the Oromo allowed other peoples to mix with them, hence Oromsu.*
- ☞ *The Oromo adopted the cultures and traditions of the people with whom they came into contact.*



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding on features of Moggasa and Guddifacha. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I point out the main features and practice of the Moggasa and Guddifacha System of the Oromo?		
Can I explain the consequences of the Moggasa and Guddifacha System of the Oromo?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 8: Egalitarian System of Governance



Section overview

The Sidama had an indigenous system of governance led by the Mote (king). The Mote exercised political and administrative authority in consultation with the council of elders called Songo. Songo. Sidama society was divided into generation-sets called Luwa. The Gedeo traditional governance system is known as ballee. The system had five grades each lasting for eight years. It is based on an age system and has similarities with the Gadaa system of the neighboring Guji Oromo. Political organization among the Konso was non-centralized. Power was shared among different individuals and groups. Traditional Burji administration had an elective system known as basha (shumet). Under the basha system, appointment took place in different ceremonies in which official titles were conferred.

Section Learning Competencies

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

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

Sidama

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



Figure 7. 2 The Sidama Luwa system and their assembly (source: static.dw.com)

The Woma was the cultural and ritual leader in Sidama society. The criteria for his election were his ability as a peacemaker, bodily perfection, expressive ability, wisdom, and caution. The Woma could not participate in war or cattle raiding as he was considered a man of peace. In addition,

the Woma handled cultural matters such as offering sacrifices to the spirits. He also performed other rituals such as circumcision and marriage. The Sidama were grouped into two major clans called Bushe and Maldea. These are, in turn, subdivided into different sub-clans.

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

The luwa identity had repeatedly been expressed as a basic traditional Sidama value. The age-grade had an 8-year cycle, and each of the five luwa generations had its name: Fulasa, Wawasa, Darara, Hirbora and Mogisa.

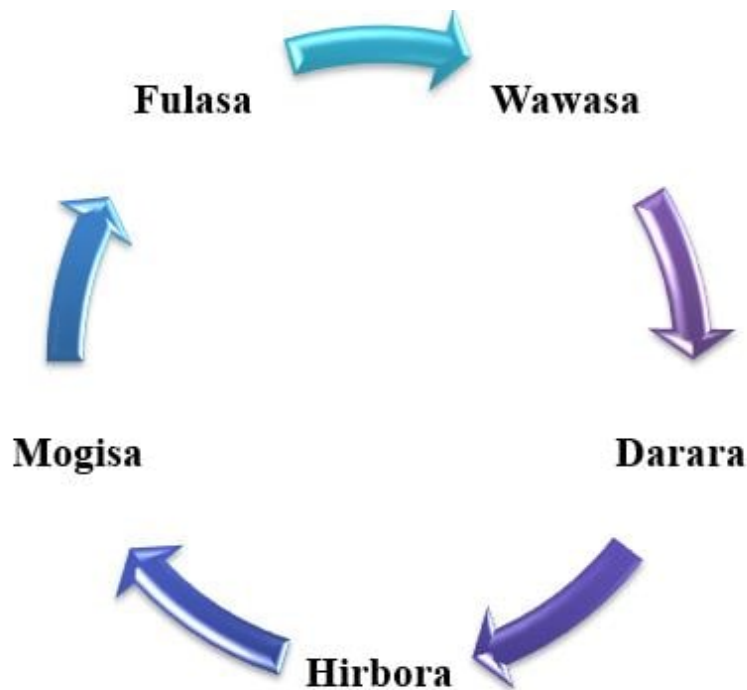


Chart 7.2 The Five Luwa Classes of the Sidama

Boys are assigned to one of these age groups, primarily by the age cycle each was born. Men of the same luwa, age-cycle group, have

powerful bonding. Each age group selects their Gadaanna, leader, who will represent their generation throughout eight years. The passage into elderhood, which gives a man the status of cimessima, takes place during the rites of his generation, the luwa to which he belongs. A son cannot undergo the initiation ritual to enter the cimessima, which includes circumcision berchima, before his father. He has to wait for the successive luwa to be initiated. According to the halal, an elder is expected to live according to the halale, the actual concept. Traditionally, this is a moral standard reflecting the truth by avoiding any form of crime, such as stealing, perjury, corruption, injustice, and strict adherence to the highest standards of probity, integrity, honesty, and truthfulness. In this respect, they are the repository of the tribal heritage, passed on from generation to generation.

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

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

The gare-songo is the next level. This is the council of the mote, who are the kings of the gare, the maximal lineage segment (a sub-division of the subtribe). The mote is partly an inherited position, but there may be a choice between the sons of the former mote. The gare-songo deals with matters closer to daily life than the woma-songo. It may, for example, be involved in making a disobedient son obedient to his father. It also deals

with matters of loans and serves as a local court, and can impose penalties. People who do not pay their penalties in cash, in-kind, or community service obligations may be excommunicated from the community.

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

The sera in the Sidama community have traditionally ruled a web of relations and interrelations. Sera is a set of local cultural norms or codes regulating the communal social structure and interaction. Traditionally, sera are almost an ethical and moral codex. It may be seen as unwritten law, but it constitutes at the same time the morality and the conscience of the individual and the community. Sera also provide social security to the members. It provides the community with a procedure of decision making through consensus. It obliges the individual to conform to the majority, to seek harmony and consensus rather than an individual opinion and personalised justice. The sera mainly relate to domestic, communal life. It traditionally works at the basis of commonality and consent rather than individualism. The sera law or rule is advanced regarding the social communal life, particularly on the domestic level.

Gedeo

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

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

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

Konso

The Konso people are located in a primarily hilly area in southwest Ethiopia, to the east of the Rift valley. They are surrounded by the Sagan River to the south, the Gumayde Plains to the north, the Amaro Mountains to the east, and the Woito River to the east. They speak an East Highland Cushitic language spoken by their neighbours, the Burji, Dirashe and Gawada. Konso traditions have close cultural relations with some of these neighbours. For example, they used to live in a region called Liban together with the Borana Oromo, Burji and Dirashe before they departed and settled in their present locations. Konso economy is dependent on mixed agriculture. They produce grains, the most important of which is sorghum and millet. The region receives low and erratic rainfall, which is ideal for the crops. They also cultivate a tree crop locally called shelgeda. It is like moringa whose leaves are consumed as cabbage.

Konsos have also developed an intensive agriculture system through time. They have terraced their hillsides with stones. This practice has made Konso agriculture sustainable. The Konso had a decentralized political structure. As a result, various people and groups shared authority. The poqalla, a priest, was one of these people. He was in charge of the clan's welfare and served as a peacemaker during disputes. The council of elders and members of the generation set known as tella were additional groups

involved in government.

Until the late nineteenth century, the Konso people lived in walled villages (paletas). There was no central authority who acted as a sovereign power over the three regions. Instead, each village was ruled by a council of elders called hayyota, who were selected through the direct participation of male members of the village. Membership to the council was not hereditary but rotated every eighteen years. At the core of the socio-political organisation of the Konso appear to be the clan or lineage group and generation set, Tselta. The Konso were divided into nine exogamous clans: Toqmaleta, Elayta, Saudata, Pasanta, Kertita, Ishalayta, Mahaleta, Tikisayta and Argamyta. The Tselta had a fixed cycle of years starting from birth. However, they varied across villages—eighteen in Karat, nine in Takati and five in Turo. The primary function of the generation set was informing the responsibilities expected of each age group.



Activity 7.8

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

Burji

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

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

two types: saganaka gan and banbalinka gan. The former served as a rainmaker while the latter was believed to possess powers to control and prevent wars, crop pests and disease.

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



Note to Remember:

- ☞ *The Sidama age-grade had an 8-year cycle, and each of the five luwa generations had its name: Fulasa, Wawasa, Darara, Hirbora and Mogisa.*
- ☞ *The yaa council was the supreme authority among the Gedeo.*
- ☞ *Traditional Burji administration had an elective system known as basha (shumet).*
- ☞ *Political organisation among the Konso was non-centralized. Thus, power was shared among different individuals and groups.*



Self-test Exercise – 7.7.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. The Sera is a set of local laws regulating the social structure and interaction.
2. Konso traditions have close cultural relations with some of their neighbours.
3. Traditional Burji administration had an elective system known as basha (shumet).

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. Except one all are the age-grade of luwa generations.

A. Fulasa

B. Wawasa

C. Darara

D. woma

5. The Gedeo traditional governance system is known as:

A. Gadaa

B. ballee

C. luwa

D. woma



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I explain an egalitarian democracy in Ethiopia among Sidama, Gedeo, Konso and Burji?		
Can I draw a sketch map of Ethiopia and show the site of egalitarian democracies in Ethiopia?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.



Unit Summary

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

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

In central and southern parts of the region, there were states and peoples with indeginous religions. Those were Damot, Kafa, Ennarya, Bizamo, Walaita, Yem, Kambata, the Gurage chiefdoms, and the Agaw kingdom of Gojjam. The movements of people from one place to another have played essential roles in shaping the history of Ethiopia and the Horn. As far back sources tell, population movements occurred in the Horn for various reasons, in varied scales and followed different directions.

People move from place to place due to pull and push factors. Specifically, people move out from their habitats in search of resources and a better living environment. In Ethiopia and the Horn, the causes of the movements could be attributed to the region's long socio-political conditions involving military conflicts, drought and demographic factors.

The *Gadaa* system was divided into age groups. It was an egalitarian system in which the Oromo nation was led by an assembly or chaffe of the ruling *Gadaa* class. It arose from the knowledge gained through generations of community experience.

The major outcomes of population movements during the period under consideration include religious, ethnic and linguistic interactions and

intermingling of peoples. Specifically, this has resulted in the intermarriage of peoples, change of abode, original culture and evolution of new identities.



Unit 7 Review Questions

Part I: Write “True” if the statement is correct and write “False” if the statement is incorrect.

1. Till 1974, The Ethiopian rulers claimed descence from King Solomon of Israel.
2. The “Solomonic” dyanasty was best known for its Rock Hewen Church.
3. The basic feature of the Aksumite kingdom was maintained by the Christian kingdom.
4. Luwa was an elective system traditionally used by Burji people.
5. Mote was an indigenous system of governance used by the Sidama people.
6. Political organization among the Konso society was highly centralized.
7. The *ballee* was Gedeo’s traditional governance system.

Part II: Matching

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

UNIT 8: POLITICAL, SOCIAL AND ECONOMIC PROCESSES IN ETHIOPIA, MID-16th TO MID-19th C.



Unit Introduction

This chapter presents the socio-economic and political changes in Ethiopia between the mid-16th to the mid-19th centuries. After the decline of the Christian Kingdom, many groups of people from southern, western, eastern and central Ethiopia developed their independent local states. During this period, political power was decentralised across the country. The unit also discusses the history of different peoples who had their local states in the southern half of the Ethiopian region. In the first section, you will learn about some of the independent polities that flourished in western, southern and eastern Ethiopia. The lessons of this unit describe the different ways in which economic, political and social process was organised in polities. The differences and similarities that existed among them were underlined. It also treats societies that are not so highly organised in the region.

The next section of the unit describes changes and continuities in the Christian kingdom from the mid-16th to the mid-19th centuries. It starts with the recovery of the Christian highland kingdom from the defeat it faced in the hands of the Sultanate of Adal. Nevertheless, its efforts at revival were disturbed later on by elements of regional power struggle. This period of regionalism was called the *Zemene-Mesafent* (period of regional warlords). It deals mainly with the efforts of the Christian Kingdom to consolidate its power and how it entered into chaos in the mid-19th century. This unit forms an important context to understand the dynamics of the creation of the modern Ethiopian, which will be discussed in grade 10.

Unit Learning Outcomes:

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

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

Unit Main Contents

Section 1: Peoples and States of the Eastern, Central, Southern and Western Regions

Section 2: Gondarine Period

Section 3: *Zemene-mesafint*

Section 4: Yejju Dynasty

Section 5: Shewa kingdom

Unit Learning Time: You need __ Study Hours per each section to complete this unit.

Unit Learning Strategies

Dear learner, as you go through this module there are learning outcomes stated at the beginning of unit and each sections. In order to achieve them please read the materials thoroughly. As you read the materials you will see activities, self-test exercises and check lists. By means of which you check whether you have understood the issues discussed in the unit and sections. I advise you to answer them without referring to the answer keys given. Once again I say, please don't look up the answer keys before you've tried your own best. Finally, after you completed them check your answer with the answer key given at the end of the module.

Section 1: Peoples and States of the Eastern, Central, Southern and Western Regions

8.1.1 Southern states



Section Overview

This section reviews some polities that flourished in the southern part of Ethiopia in the period and their major political, economic, and social features. From the middle of the 16th century to the middle of the 19th century, many people of Ethiopia were politically autonomous, and independent polities flourished. They led an independent position from the domination of either the Christian Kingdom or any other power of their kind. However, these polities and their people maintained a sort of relationship through trade, marriage, and conflicts over resources. Due to this process, these polities either expanded their territory or lost it.

Section Learning Competencies

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

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

A. Omotic States and Peoples under Tato system

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

The Kingship was hereditary. An advisory council of nobles called Mikkerecho assisted the king. Though one of the king's sons succeeded, it was not necessarily the eldest like other societies of the country. The choice of the king's successor lay in the hands of Mikkerecho. The regional administration and the maintenance of law and order in the kingdom were also their duties. Under the king were kinglets or chiefs of the districts who were allowed to wear golden armlets as insignia (signs) of office. Sub-districts (woraafu) were in charge of a junior chief called woraaf rasho, who was responsible to the king. These all indicate that the kingdom of Kafa was highly organised.



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

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

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

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

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

Yem

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



Note to Remember

- ☞ *Kafa was ruled by a hereditary king whose title was called Tato who assisted advisory council of nobles called Mikkerecho.*
- ☞ *The kingdom of Kafa was ruled from two centres: Bonga and Anderecha that was to the southeast of Bonga.*
- ☞ *Like Kafa and Ennarya, the Yem state was hierarchically organized, and its key institutions were broadly similar.*

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

Like Kafa, the Yem were also influenced by Orthodox Christianity. According to a few sources, it paid tribute to the Christian in horses. However, their relationship with the Christian kingdom seems to have been discontinued after the arrival of the Oromo to the Gibe region. The Yem managed to repulse the Oromo in the Gibe region. However, after the formation of the kingdom of Jimma Abba Jiffar, the pressure on the Yem was intensified. Raids and counter raids between the two states would continue until the last quarter of the 19th century.



Activity 8.1

1. Describe the similarities and differences between the socio-economic and political organizations of the kingdoms of Kafa and Yem.
2. Explain the kind of relationship the highland Christian kingdom had with Ennarya and the Oromo monarchies.

B. Omotic States and Peoples under Kawo/Kati system

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

The people of Wolaita, Gamo and Gofa were led by a hereditary king Kawo whereas the Dawuro and Konta people used to call Kati. The state of Wolaita might have also been part of the kingdom of Damot since its connection with Damot was strong. The ruling dynasty of Wolaita was known as Wolaita Malla. This dynasty had a strong tradition that recognized Motalami as its first king. Wolaita was mentioned as one of the areas paying tribute to the Christian king Yeshaq (r. 1413 - 1430). It might have also continued as part of the Christian empire up to the wars of Ahmad Ibrahim. The kings (kawos) Wolaita belonged to the Wolaita Malla and Tigre-Mala dynasties. The beginning of the Wolaita Malla was associated with the kingdom of Damot since the 13th century. Its king Motolami was traditionally said to have been the founder of the Wolaita-Mala ruling family until the Tigre-Mala replaced it in the late fifteenth century. The Tigre-Mala lasted in the late 19th century.

According to tradition, the Dawuro state was established in the 16th century by an immigrant clan called Kawuka. By about 1700, the Kawuka dynasty had created a big state of Dawuro. Among the rulers of the Kawuka dynasty of Dawuro, Kati Erashu (r. 1719-1775) and Kati Halala (r. 1775-1835) were famous. The Dawuro administrative hierarchy in ascending order includes

Huduga, Abaliya, Danna, Guuda, Erasha, Woraba, Bushasha and Kate. The khati of Konta controlled and supervised his subordinate officials with the titles of Gana, Torancha, Woraba, Erasha, Guda, and Dana.

The Kawo of Gamo was distinct. The Gamo organised about 40 to 55 politically autonomous units called dere. Each dere administered itself independently and had a hereditary ruler, kawo. The dere assembly called duletha was the major administrative body of the Gamo people. The assembly was made up of elected officials called halaka. These representatives were the real administrators of the deres. They decided on all the major decisions affecting the lives of the dere. The states of Wolaita, Gamo and Gofa had tributary relations with the Christian kingdom until it was cut off following the movement of the Oromo in the 16th century. However, they successfully resisted Oromo pressure. The administration was hierarchical among the Oyda people, with ranks of officials bearing honorific titles of Khati, Chamicha, Bitane and Erasha. The Chamicha preserved peace and security, and even he would take the king's task in the event of malpractice. The eldest son succeeds the khati upon his death or abdication. The Zayse king belonged to the Zulesa clan. Subordinate to khati, there were seven public administrators of equal power with the title of maga. Like the khati, the position of maga was hereditary.

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

The highest authority over the socio-political structures of the Basketo, Maleh, Kara, Zayise, Oyda, and Kore was a hereditary king called khati. There was a similarity between the subordinate titles also. However, the duty of khati, procedure of his successions, and subordinate officials' title vary from place to place. In Basketo, below the khati, the administrative hierarchy comprised a series of subordinate officials with the titles such as Dana, Guda, Bitena, Gudena and Chemach. In Maleh, in order of seniority, Goda, Kagotoka, and Katoydka were officials answerable to

the king. Being closest to khati, the goda were the most powerful among the three. In addition to exercising administrative duties, the Maleh's Khati believed to possess spiritual powers. The traditional Kara social structure, below khati was Arti and Ghana, who also performed administrative and ritual responsibilities.

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



Activity 8.2

1. Why the Omotic states build a fortification walls?
2. Was there similar tradition in other societies?

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

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

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



Note to Remember:

- ☞ *The people of Wolaita, Gamo and Gofa were led by a hereditary king Kawo whereas the Basketo, Maleh, Kara, Zayise, Oyda, Kore, Dawro and Konta people used to call Kati.*
- ☞ *The Dawuro state was established in the 16th century by an immigrant clan called Kawuka.*
- ☞ *The Kawo of Gamo was distinct. The Gamo organised between 40 and 55 politically autonomous units called dere.*

C. Cushitic States and Peoples under Sera-Woma system

Since the mid-16th century, several states emerged by the people who belong to the “Highland East Cushitic” languages. These include: Hadiya, Kambata, Sidama, Tambaro, Kabena, Halaba, Gedeo, Konso and Burji. Due to the relative freedom from the domination of the three forces: the Christian Kingdom, the sultanate of Adal and the Oromo Population movement, they all developed largely similar traditional political structures. For example, a web of relations has traditionally been ruled by the sera among these peoples. Sera tradition is a set of local cultural norms regulating the communal social structure. It may be seen as an unwritten law. It is not a codified body of rules but several sets of norms. Hence, during the execution of sera, reference cannot be made to specific articles. The entire implementation of sera is consultative and compromise-oriented that influenced by circumstances as the elders see fit. In their traditional administrative system, woma (king) is the height of authority.

The administrative system of the Hadiya was called Sera. Hadiya constituted one of the important Muslim states during the 13th-16th centuries. In the 16th century, the wars of Imam Ahmed and the Oromo population movement transformed the territorial, social and political landscape of Hadiya. During the wars of Imam Ahmed, the rulers of Hadiya joined the Imam and remained active participants in the empire until the Imam's downfall. During the 17th century, Hadiya was confronted with the Christian kingdom. The political and social transformation of the 16th and 17th centuries seems to have led to the traditional administrative

system called Sera. In Hadiya, the traditional administrative system leadership position was all elected officers. Among Hadiya equivalent to a king is named garad (adil). It is reported a term derived from the Arabic word adil. The kings led the council of elders of their people.

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

The Kambata kingdom maintained the tradition of monarchy from king Anno to king Dilbato. All of them were from Oyata clan. Mount Hambaricho, an important symbolic significance for the Kambata, became a major ritual site and home to Kambata leaders. Christian churches on Mount Hambaricho were not destroyed and religious objects were concealed in caves during the wars of Ahmed ibn Ibrahim. The earliest clans were believed to be seven in number and settled on Mount Hambaricho. Christianity was introduced to Kambata sometime in the 14th or 15th centuries. Before introducing local administration, Kambata was governed by a prominent Christian governor called Hamelmal of the Christian kingdom.



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

The woma of Halaba came from the Sidae clan. Likewise, the offices of kings of Tambaro were from Molla clans. For example, in Sidama, power transfer took place in luwa ceremonies once every eight years. The Sidama people comprise several sub-tribes ruled independently by their king, the woma, actually a supreme judge. The woma of the different sub-tribes within the Sidama make up the woma-songo, the assembly of sub-tribal kings or judges. In a way, it is the highest traditional authority. The Qabena were ruled by a group of elected leaders, the woma. An administrative council comprises 12 judges governing based on traditional and Islamic law. The woma of Halaba chaired the council of clans called

Ogate and presided over ritual ceremonies.

Further south, Gedeo and Konso political process varies from their contemporary Cushitic states. *Gadaa* system was introduced in Gedeo after the period of Akumanoye. It was an era when women succeeded one another in dynastic rule. It was reported to have been dictatorial. The Gedeo *Gadaa* system comprised nine members council called *yiea*. The *Gadaa* system announced power distribution and introduced egalitarian, democratic values. The *Gadaa* system transferred power once every eight years. Among Konso's nine clan leaders, *poqala tuma* possessed administrative and judicial authority.

One prominent unifying feature of these groups was their economies. They were farmers belonging to the “enset-culture complex” and cattle herders. Enset was a crucial staple for almost all of them except the Konso due to their environment. They, therefore, focused on producing cereals crops. They have grains, the most important of which is sorghum and millet. The region receives low and erratic rainfall, making these crops ideal for such an environment. Konso has also developed an intensive agriculture system through time. They have terraced their hillsides with stones. This technological achievement has given sustainability to Konso agriculture.



Activity 8.3

1. Explain the importance of Mount Hambaricho for the Kambata people.
2. Mention the peoples and states in the southern and central Ethiopian region.

Enset edulis is mainly cultivated by different ethnic groups west of the Rift Valley, except the Sidama, the Gedeo and the Amarro areas east of the Rift Valley. The *enset* plant provides a large amount of carbohydrates, which means that a whole family gets its daily requirement from a few plants. The *enset* cultivation made the high density of population possible. The *enset* can be stored for months, allowing planned storage. This diet, though, has to be supplemented by-products from animal husbandry. In

this way, the *enset* cultivation and the cattle breeding complemented each other.

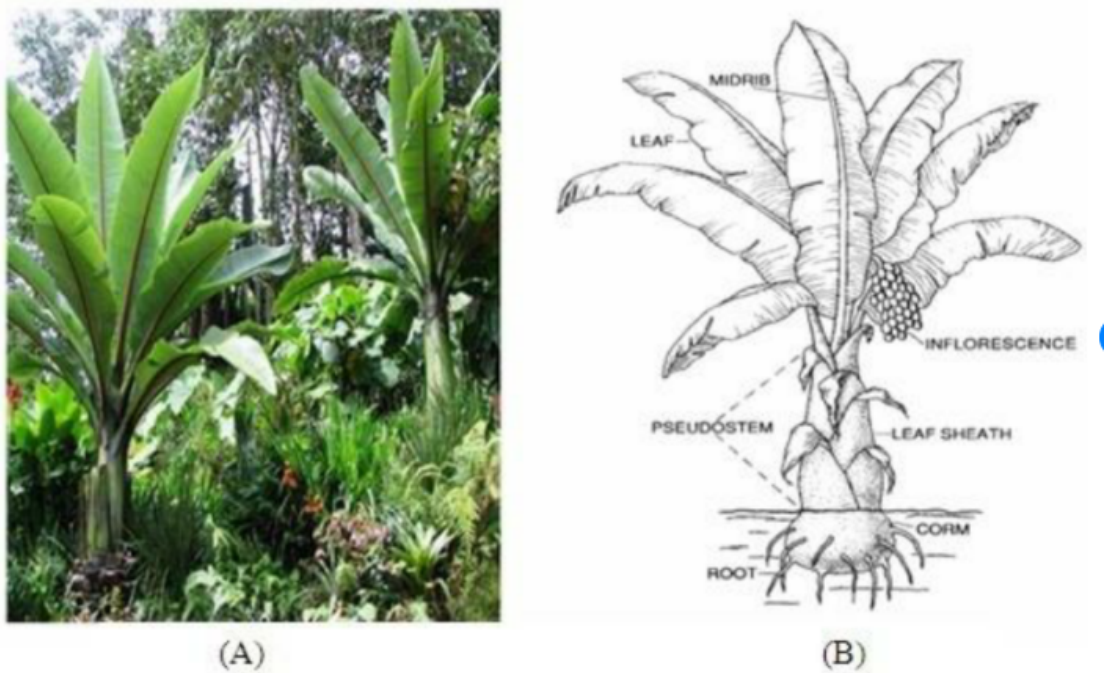
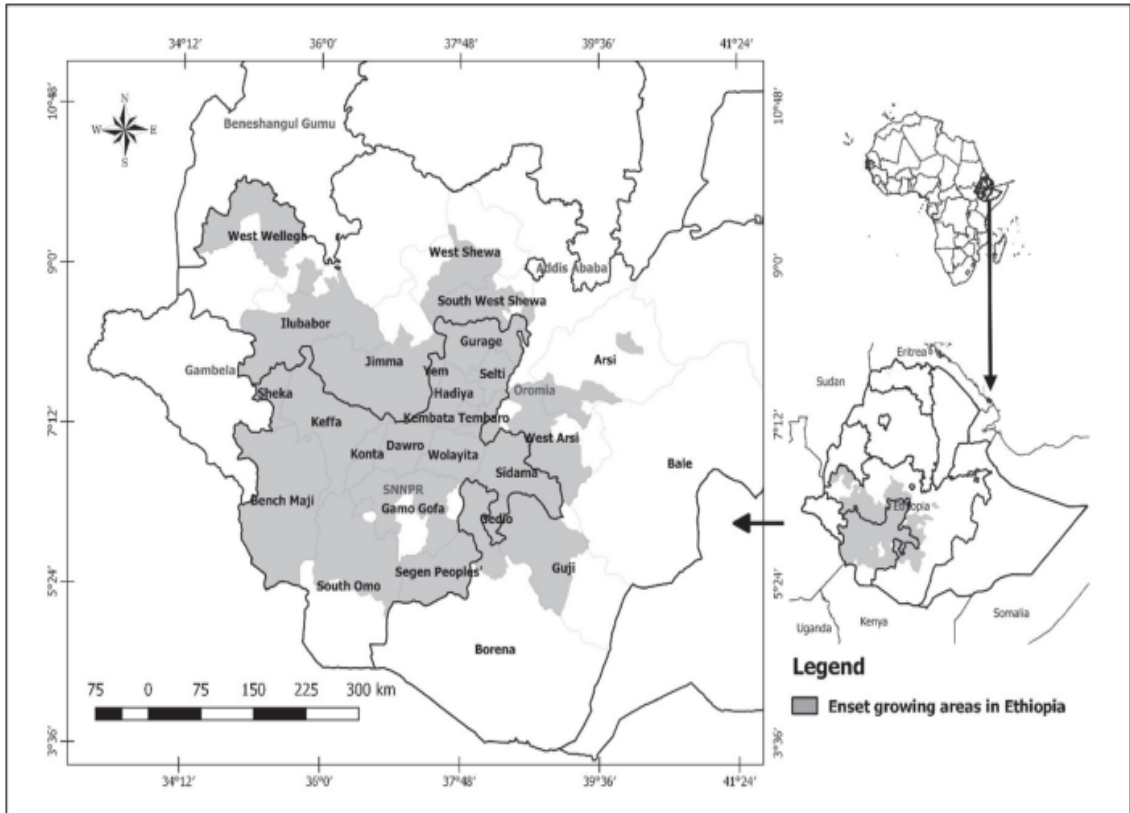


Figure 8.3 *Enset* plant in the garden (A) and its parts (B), (Source: ResearchGate)

Enset food products have been used as a staple and/or co-staple food by the people who inhabit the country's southern, southwestern, and western parts. These regions are among the most densely populated areas in Ethiopia. The markets became places for communication across ethnic borders.



Map 8.1. Enset-growing areas of southern and southwestern Ethiopia
(Source: ResearchGate)

Although the Gurage are not a Cushitic language speaking population, their culture has been strongly influenced by the Cushitic speaking population. They are also part of what has been called the “enset-culture complex”, which is discussed above. The Gurage chiefdoms were concentrated in the area west of Lake Dambal and the highlands of Dawaro. The Gurage were mentioned in written sources for the first time in the 14th century.



Note to Remember:

- ☞ *The Sera, a set of local law among Cushitic states, regulates the communal social structure.*
- ☞ *During the wars of Imam Ahmed, the rulers of Hadiya joined the Imam and remained active participants in the empire until the Imam's downfall.*
- ☞ *Christianity was introduced to Kambata sometime in the 14th or 15th centuries.*
- ☞ *Enset edulis is mainly cultivated by different ethnic groups west and east of the Rift Valley.*

D. Semitic People and Chiefdoms

Gurage Chiefdoms: Oral tradition suggests that they were descendants of Christian settlers from Gura, Eritrea. They were led by a man called Azmach Sebehat. The Gurage had been influenced culturally by the medieval Islamic and Christian Semitic culture. The Gurage practice agriculture; Enset is their main staple crop.

Its local chiefs used the titles of Azmach, Abegaz and Nigus. The basic unit of socio-political organisation was the clan assemblies. Local power is vested in lineages; these descent groups display corporate rights, obligations, and influence. In contrast, the religious or ritual system is highly centralised; ritual officials sanction the authority of the political elders. Elected officials exercised political, social and legal power. This distributed land administered justice and organised social events like funerals. This was called the Yajoka Sera among the Sebat Bet, while among the Kistane, it was known as Ye Gordana Serra.

Siltie Serra: The Siltie people live predominantly in Siltie zone, which is located in central Ethiopia. The ethno-genesis of the Siltie has exhibited two versions. One of the versions on the ethno-genesis of the Siltie states that the people existed in what is known eastern part of Ethiopia in ancient Muslim Sultanate of Harla in the ninth century. Moreover, historical sources point out that the Siltie are one of the ancient people who had established the medieval Muslim Sultanate of Hadiya which was incorporated into the Christian highland Kingdom during Amde-Tsion (r. 1314-1344). Having stressed the existence of the people long before 16th century in the eastern part of Ethiopia, other sources state that the Siltie people moved from this

part of the country to the present area following Imam Ahmed ibn Ibrahim al-Ghazi during the first half of the 16th century.

The traditional administrative system termed as *Siltie Serra* politically united the Siltie people in a centralized administrative mechanism since at least 9th century. The Siltie's centralized political system is widely referred among the Siltie as *YeSiltie Serra*. The term *YeSiltie Serra* can also be expressed as an important centralized institution and has been deeply integrated into the political, social, and cultural lives of the Siltie society. It is a system of centralized governance the people employed to govern themselves in the form of territorial and kinship organizations. The supreme leader of the *Siltie Serra* is known as *Mule Gerad*. In the system, the patrilineal descent (*Abotgae*) is a key factor to the Siltie social organization. Indeed, the Siltie trace also their descendants from mother lineage (*Ummegae*). The general assembly of the *Siltie Serra* is called *YeMule Siltie Melcho*, while its judiciary apparatus is called the *Raga* system.



Figure 8.4 *YeSiltie Sera* Assembly (Adopted from Kayredin Tezera, *Sera: The Siltie People History, Culture and Language*, Amharic version, 2012: 410).

YeSiltie *Serra* has a broader meaning that goes beyond being an appellation for system of local governance. It also describes the various norms and values that regulate the interactions of members. It signifies the norms and values that every member of the Siltie society is expected to respect and abide by. Islam is the dominant religion of the Siltie.

Like in many parts of the country, the Siltie economy largely depends on mixed agriculture. In the low land and semi- highland areas Maize, Wheat and species are widely produced. In the highland Siltie, however, *enset* is widely produced and used as a staple food. Additionally, the Siltie have a long history as trans-regional traders. In medieval Ethiopia, they were actively involved in caravan trade activities.



Self-test Exercise – 8.1.

Part I: Write ‘True’ if the statement is correct and write ‘False’ if the statement is incorrect.

1. During the wars of Imam Ahmed, the rulers of Hadiya joined the Imam of Adal.
2. The basic unit of socio-political organisation of Gurage was the clan assemblies and local power is vested in lineages.
3. Akumanoye was an era when women succeeded one another in dynastic rule among the Gedeo.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. Identify FALSE statement.
 - A. Like Kafa and Ennarya, the Yem state was hierarchically organized.
 - B. Kafa's Tato was assisted advisory council of nobles.
 - C. The kingdom of Wolaita was ruled from two centres.
 - D. The ruling dynasty of Wolaita was known as Wolaita Malla.
5. Identify miss-matching.

A. Hadiya---Adil	C. Gurage---Azmach
B. Kambta --- Woma	D. Dawuro---Tato



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each

question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I describe the source of political power in the peoples and states in southern, western, and eastern Ethiopia?		
Can I explain the socio-economic and political structure of Omotic, Cushitic, Semitic, and Nilotic peoples?		
Can I show the competitive and cooperative forms of political dynamics between peoples Omotic and Cushitic states socio-political structure?		
Can I value the historical, cultural, and political values shared by different peoples of Ethiopia?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

8.1.2 Western states

The Oromo had socio-political organisation system known as the Gadaa, which is based on age groups. However, following their expansion in the Gibe and Wallaga regions, the system went under changes. In such a way, the Oromo gradually abandoned the Gadaa system and began to form monarchical states in these regions. This put pressure on Damot, Gafat and Bizamo, causing the local inhabitants to assimilate with the Oromo or flee north of Abay River.

Section Learning Competencies

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

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

A. Oromo Monarchies: Gibe States

Different views are held regarding the cause for the transformation of the Gadaa system. One of the main factors was the changing of Oromos

from a pastoral to agrarian mode of life and the class differentiation that this brought about. The continuous wars that the Oromo waged during their movement and expansion were another factor. The war tended to strengthen the powers of the *abba dula* (the war-leader in the Gadaa system) at the expense of the *abba boku* (head of the Oromo society). They controlled land, markets and trade routes, and used much of the war booties to build up their private armies. Finally, they were able to gain control over their respective clans and regions and began to assume the title of *moti*, meaning king.

This evolution towards monarchical power was manifested in two regions. The first was in the area of the Gibe River; hence they were named Gibe monarchies. This process occurred first in the Gibe region in the early nineteenth century, where five small Oromo states Limmu-Ennarya, Jimma, Gumma, Gomma and Gera emerged. The same process was repeated in Wallaga later in that century, where Leqa Naqamte and Leqa Qellem were formed.

Limmu Ennarya was the earliest Gibe state. Its center was Saqqa. This state was established on the territories of the older state of Ennarya. Its strategic location in the region enabled it to control the long-distance trade routes that linked the region with the north. As a result, it became the strongest state in the region during the first half of the nineteenth century. The strongest ruler of Limmu Ennarya was Abba Bagibo, or Ibsa (r. 1825-1861), which marked the peak of Limmu-Ennarya's ascendancy.



Figure 8.4. Abba Bagibo, the Leader of Limu Ennariya (Adopted from Short History of Ethiopia, Baharu Zawude)

The second Gibe state was Jimma. It was stronger than Limmu-Ennarya and other Gibe states since the middle of the nineteenth century. It became popular under Sanna or Abba Jifar I (r. 1830-1855). Jimma named after its founder Abba Jifar I. It emerged in southwestern Ethiopia in the eighteenth and nineteenth centuries. The state of Jimma depended on the ideological support of Islam and the commercial prosperity from coffee and slave trade. Jimma's success resulted in its supremacy in the second half of the nineteenth century.



Figure 8.5 Palaces of Abba Jifar of Jimma

The state of Gumma emerged in the first decade of the nineteenth century. It became an important state in 1820. Its political importance grew up under its strong ruler, Oncho Jilcha. He involved Gomma in successive wars against the neighbouring states. Gomma was the earliest Gibe state to accept Islam. On the other hand, Gera became well known around 1835 during its strongest ruler, Tullu Gunji, a popular warrior king and a good administrator. It was in great conflict with the state of Gumma.

A distinctive feature of the Gibe states was their conversion from indigenous religions to Islam in the first half of the nineteenth century.

B. Oromo Monarchies: Leqa States

Besides the Gibe states, there were two main centers of monarchical power in Wallaga in the early nineteenth century. These were the states of Leqa Naqamte and Leqa Qellem. A leader called Bakare Godana established the state of Leqa Naqamte, which grew even more powerful under his successors Moroda and Kumsa Moroda. After his conversion to Christianity, his successors, Moroda and Kumsa (later Dejazmach Gabra – Egziabher), followed in his footsteps and consolidated Leqa Naqamte.



Figure 8.6. Kumsa Moreda (left) and his Palace at Naqamte (right)

In southwestern Wallaga, Leqa Qellem was founded by one of the Qellem chiefs, Tullu. His son and successor, Jote, consolidated it in the second half of the nineteenth century. Besides agriculture, the economy of Leqa states was based on the Ethio - Sudanese frontier trade. Some foreign merchants from Funj Sultanate of Sudan used to visit these two Leqa states. Jote Tullu's kingdom was in constant interaction, both hostile and peaceful, with the sheikdoms of Asosa.



Note to Remember:

- ☞ *The Oromo gradually abandoned the Gadaa system and began to form monarchical states in Gibe river basin and Wollaga regions.*
- ☞ *Monarchical Oromo states that emerged along Gibe river basin were: Limmu-Ennarya, Jimma, Gumma, Gomma, and Gera.*
- ☞ *Besides the Gibe states, there were two main monarchical states Wallaga: Leqa Naqamte and Leqa Qellem.*

C. Sheikdoms and Peoples of Beni-Shangul Gumuz

Sheikdoms and Peoples of Beni-Shangul Gumuz inhabited the narrow lowland strip along the Ethio- Sudanese border in the west. These peoples are mainly speakers of the Nilo- Saharan language family. This area was a gold-producing region since Punt and commonly identified as the Silent Commerce, probably due to language barriers between merchants. Gumuz society practiced shifting cultivation as chief subsistence strategies on a small scale in the pre-19th century. The Gumuz used slash-and-burn agriculture not only as a system of farming but also as a natural resource management system. Slash-and-burn agriculture has a long history that

appeared during the Neolithic period and gradually expanded into different parts of the world. The Gumuz farmers also identified the fertility of the soil by observing the color of soil and its drainage capacity.

The Gumuz had a positive attitude towards the forests in their surroundings. The Gumuz natural resource management was tied to their belief system; they believed that natural resources are the best gifts of Yama (supreme deity). Moreover, they had indigenous knowledge on how to manage their natural resources.

The Gumuz used fire as an essential tool for hunting, providing new vegetation growth for their herds and diminishing the ravages of the tsetse fly. The Gumuz sow sorghum on the first virgin plot prepared through clearing. They sow millet and sorghum again for the second round on the same plot. For the third round, they sow cotton based on a peasant's need. Gumuz do not cultivate a single plot more than three times. Thus, after the third round of cultivation, this plot is left to become fallow for the regeneration of the forest.

The Shinasha were one of the groups of Gonga people who established a powerful kingdom in southwestern Ethiopia before the 16th century. However, demographic and political pressures since the 16th century pushed them further to the west to the territories they occupied at present. In addition, the 16th century Oromo expansion weakened and divided the Gonga kingdom into different groups. The southern group was represented by the Kafa people, while the Shinasha people represented the northern group. The Gonga people lived along the sides of the Blue Nile, extending up to the Ethiopian escarpment long before the reign of Susenyos (1607-1632).

Shifting cultivation was one of the subsistence strategies of Shinasha, Gumuz and Benishangul. The Shinasha shifting cultivation was based on cooperative labour work coordinated and led by a community leader known as Dawa Nasho. Shinasha followed a similar shifting plot and crop rotation pattern with the Gumuz. After third round cultivation on a single plot, they left fallow. The other subsistence strategy of the Shinasha people was cattle herding. Their knowledge of traditional medicine enabled them at least to restrict widespread cattle diseases in their locality. Thus, they

possess large numbers of cattle.

Shinasha's social and cultural institutions gave special value to the preservation of forests. Cutting trees from such reserved forests was forbidden in Shinasha culture. Hence, Shinasha had cultures that suited the physical environment. They had the traditions of preserving their local environment.

The Benishangul people live in Benishangul Gumuz along the border of Ethiopia and Sudan. The Benishangul people are mixed farmers involved in livestock rising, trade, beekeeping, and coffee cultivation. Their staple food is sorghum.

The people of Benishangul Gumuz had organised their local administrative system. Based on their kinship lines, they were led by their own chiefs and local elderly councils. The people of Benishangul Gumuz were indigenous religious followers in the early period. Islam was introduced as a result of frontier trade and cultural relations with Sudanese. However, the southwestern remained of paramount economic importance to the central highland. The people of Benishangul Gumuz used a unique musical instrument known as Zumbara.



Figure 8. 7. Zumbara: Musical Instrument



Note to Remember:

- ☞ *The 16th century Oromo expansion weakened and divided the Gonga kingdom into different groups.*
- ☞ *Shinasha's social and cultural institutions gave special value to the preservation of forests.*
- ☞ *The Anywaa villages were administered by either noble called nyieye or headmen known as kuaari.*

People in Benishangul Gumuz were the main agents of frontier trade and cultural relations between the Ethiopian interior and its neighbors due to continuous interactions between the local Benishangul-Gumuz and the Arabic-speaking merchants. The Muslim states of Asosa, Benishangul and Khomosha were formed Benishangul Gumuz. Because of the immense gold deposits of the region, Sheikhdoms became targets for Egyptians in the 1820s and Sudanese-Mahdist penetration in 1880s. Nevertheless, the Sheikhdoms defended their independence and the territory of Ethiopia as well.



Activity 8.4

1. The economies of Leqa Qellem depend on _____.
2. What were the means of relations between the peoples along the Ethio-Sudanese border?

D. Local Chiefs of Gambella peoples

The people in Gambella include Anywaa, Nuer, Majang, Komo and Opuo. The history of Gambella peoples was influenced by broad regional developments. The socio-political organisation of the different populations of Gambella was characterized by the absence of a strong centralized state structure. For example, the political organisation of the Anywaa was centred in their villages. Villages were administered by either noble called nyieye or headmen known as kuaari. The primary responsibility of both these officials was to maintain peace and redistribute wealth. The Majang traditionally had a very egalitarian society. The traditional leaders of the Majang were called tapad, who come from the Melanir clan. Their

position, however, was more religious than political. They provided ritual services.

They lived along the banks of rivers by cultivating the floodplains. They grew maize, tobacco, sorghum, among others and engaged in some hunting. Fishing and gathering were also important sources of livelihood. Trade was another factor that connected the peoples of Gambella with their neighbours. For example, before the 1850s, different kinds of manufactured goods from Northern Sudan passed through Benishangul land and thence to the Oromo territories. It seems that some of these goods were taken into South Sudan. Such trade helped introduce new goods and ideas across this vast region.



Self-test Exercise – 8.2.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. in the Gibe and Wallaga regions, the Gadaa system went under changes.
2. The Anywaa society was organized into and administered by village noble.
3. The people in Benishangul Gumuz were the main agents of frontier trade.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. Identify the Muslim state that was formed along ethio-sudanese border in Benishangul Gumuz.
A. Asosa B. Benishangul C. Khomoshia D. All
5. All are Gibe Oromo states but one not.
A. Qellem B. Jimma C. Gera D. Gomma



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
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Can I describe the source of political power in the peoples and states in western Ethiopia?		
Can I explain the socio-economic and political structure of Nilotic peoples?		
Can I value the historical, cultural and political values shared by different peoples of Ethiopia?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

8.1.3 Eastern states: Harar, Afar, Somali

Section Learning Competencies

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

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

A. Harar

As discussed earlier, in 1332, Ifat was defeated by the Christian kingdom and lost its independence. As a result, some members of the ruling family of Ifat retreated farther to Harar and established the Sultanate of Adal around 1380. As a result, Harar served as a political center of the Sultanate of Adal up to the sixteenth century.

The Sultanate of Adal was reduced to the walled town of Harar as the result of the Oromo expansion. After the death of Imam Ahmed, the Muslims of Adal were reorganised under Emir Nur Mujahid. The Emir launched an offensive war against the Christian kingdom. In 1559 Nur Mujahid defeated and killed Gelawdewos in the Awash valley. However, he could not continue with his victory over the Christian forces because the Oromo forces had already reached the Harar area at the time. So, he returned to Adal to defend it from falling to the Oromo. However, since most of Harar was occupied by the Oromo, he just built a wall around the town of Harar, which is known as the Jegol wall. The walls surrounding this city, considered "the fourth holy city" of Islam, were built between the 13th and 16th centuries and served as a protective barrier.

Following the Oromo movement and expansion, the Walasma rulers abandoned it and moved to Aussa. Then, the emirate of Harar was established under a local Harari dynasty in the middle of the seventeenth century. The founder of this dynasty was Emir Ali Ibn Dawd (r. 1647-1662). Harar functioned as the capital of the Harari emirate from 1520 to 1568 became an independent emirate in the 17th century.

The Emirate of Harar continued to serve as a strong center of Islamic culture and political power. It controlled the rich trade routes from the Gulf of Aden and the coastal areas of the Indian Ocean. From the late 16th century to the 19th century, Harar was an important trade centre between the coast and the interior highlands and a location for Islamic learning. Harar has existed as a center of Islamic studies since the fourteenth century.

Harar consolidated its power over the neighboring communities, mainly through Islam and marriage alliances. Starting from 1875, the Egyptians occupied Harar for about a decade. The local Harari, Emir Abdullahi, revived the Harari dynasty in the second half of the 19th century. Harar was finally incorporated into Meneliks Empire in 1887 after the battle Chelanko.



Figure 8.8. Harar wall (Jegol) and the main gate of Harar City (Source: UNESCO)

B. Afar (Aussa, Bidu, Gobaad, Tajura and Rahayito)

Since ancient times the Afar people have resided principally in the Horn of Africa in the region referred to as the “Afar Triangle”. The “Afar Triangle” includes Ethiopia, Eritrea and Djibouti. The land inhabited by the Afar in the

Horn region is known as the cradle of human beings. It also has abundant natural resources. Geo-political features of the Afar land further magnify its strategic importance. The Afar land is one of the sites of archaeological studies in human history. Afar people are predominantly Muslims.

The ancestors of the Afar settled in farmland in the Ethiopian highlands and primarily raised livestock. Later, they began a gradual transition to a more pastoral lifestyle and moved to the area they currently occupy. The Afar people used the ports of Adulis, Zula, Obok and Tajura for trade. The commercial relations between the Afar and the interior part of Ethiopia date back to the early Christian era. Since time immemorial, the Afar land provided Ethiopia with a bulk of salt supplies. The rock salt (called amole) was used for various purposes. It also served as currency for a long period of time.



Figure 8.9. The Afar Amole Production and Caravan Trade

Historically, the territory occupied by the Afar was organised into sultanates and semi-independent regions ruled by sultans. In each sultanate, the group's unique culture and customs flourished. Traditionally each sultanate was made up of several villages. In the early 14th century, however, the kings of the Christian kingdom associated the Afar with the medieval Adal Sultanate. However, the "Afar Triangle" maintained a confederation of sultanates. Among these were the Sultanate of Aussa, Sultanate of Bidu, Sultanate of Tadjoura, Sultanate of Rahaito, and Sultanate of Goobad.

Aussa was ruled by the local Afar chiefs who had the title of Sultan. Later, the Walasma rulers of Adal ruled Aussa after they had left Harar in 1577. In 1577, the Adal leader Imam Muhammed Ga'as (r. 1573-1583), moved his capital from Harar to Aussa in Afar. In 1647, the rulers of the Emirate of

Harar broke away to form their polity. However, Harari Imams continued to have a presence in the southern Afar. Aussa occupied relatively larger territorial limits than other sultanates in Afar.

The Aussa was weakened after a century. In 1734 sultan Kadafo Hanfarie Aydahis (1733-1790) of the Mudaito clan established the Mudaito sultanate. The Mudaito clan ruled the sultanate of Aussa consequently for 241 years from Sultan Kadafo Hanfarie Aydahis to Sultan Ali Mirah II (1944-1974). The sultanate of Bidu held the second level to Aussa in military power. The Sultanate of Rahaito is the oldest in the region. Although it was the smallest in territorial limits, the Sultanate of Tadjourah exceeded all sultanates in Afar in terms of urban features.

The Afar people had an independent traditional political system. Each Afar sultan was the religious and political leader of his clan. They had overall control of trade activities and imposed tax on caravans. The Afar successively resisted the persistent intrusions by neighbouring highlanders. This shows that there had been long-lasting rivalry between the Afar sultanates and the Christian highland kingdom for economic resources and socio-political hegemony.

Externally, its location on the coast exposed it to attacks from foreigners such as Ottoman Turks, Egypt, and French. Throughout history, the Afar people have strongly resisted domination by others, and this tradition continues into the 21st century. They did not let foreigners in, and thus, no European crossed their territory without claiming the right of hospitality. For example, they ambushed the Egyptian army led by a Swiss Werner Muzinger in 1875 into the sands of Afar.

C. The Somali

The Somali people have inhabited vast territory in the Horn. The Somali language belongs to the Eastern Lowland Cushitic language family. The majority of the Somalis were pastoralists, while others settled agricultural communities and traders. There are several Somali clans in Ethiopia. Darod, Isaaq, Gadaabuursi, Issa, Massare, Degodia and Jidle, and Karanle Hawiye are some of the clans.

The Somali people have inhabited vast territory in the Horn. The Somali language belongs to the Eastern Lowland Cushitic language family. The

majority of the Somalis were pastoralists, while others settled agricultural communities and traders. The Somali indigenous governing structure was a council of elders known as Guurti, which had the power to decide criminal and civil cases. The decision-making process was highly democratic in that all adult males were allowed equal access and participation. These councils at the sub-clan, clan and inter-clan level provided a governing structure that acted as enforcement of law and justice. The council governed wide-ranging affairs, including resource allocation, marriage, trade, and crime. The Guurti (a council of elders) was the highest political council mandated to resolve conflicts and crisis.



Activity 8.5

1. What relates Harar and Aussa?
2. The Harari language belong to _____ family.



Note to Remember:

- ☞ *Due to the Oromo expansion, the Sultanate of Adal was reduced to the walled town of Harar.*
- ☞ *The Afar people used the ports of Adulis, Zula, Obok and Tajura for trade.*
- ☞ *The Guurti, or council of elders, was the Somali indigenous governing structure.*



Self-test Exercise – 8.3.

Part I: Write "True" if the statement is correct and write "False" if the statement is incorrect.

1. The Emirate of Harar served as center of Islamic culture and political power.
2. The council of elders was the Somali indigenous governing structure.
3. The Afar people used the ports of Adulis, Zula, Obok and Tajura for trade.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. Who ambushed the Egyptian army led by a Swiss Werner Muzinger in 1875?

A. Afar

B. Somali

C. Harar

D. Oromo

5. Among the following people and states which one was occupied by Egyptian for a decade?

- A. Afar B. Harar C. Oromo D. Somali



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I describe the source of political power in the peoples and states in eastern Ethiopia?		
Can I value the historical, cultural and political values shared by different peoples of Ethiopia?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 2: Gondarine Period



Section overview

The Gondar period refers to the years during which the rulers of the highland Christian Kingdom ruled from a new capital called Gondar. Beginning from the mid-sixteenth century, the Kingdom gradually shifted its political center from the Shewan highlands to the Lake Tana region. The shift was caused by Adal's continued threat and the pressure of the Oromo population movement. After the death of Gelawdows in 1559, Minas (r.1559-63), brother and successor of Gelawdewos, retreated to the lands north of the Abay River. However, his successors continued to live in mobile capitals. Denqez, Gorgora, Azezo, Dembiya, and Qoga in Gojjam and Begemidir were sites where this mobile capital rested at different times.

Section Learning Comptencies

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

- describe the major features and achievements of the Gondarine period.
- appreciate the achievements of the Gondarine period.

Gondar was founded by Fasiladas around 1636. Gondar was strategically located on the long-distance trade route linking southwestern regions with

Massawa on the Red Sea and Mettema on the Ethio-Sudanese border. Its establishment as a permanent capital city ended the tradition of ruling from temporary camps. Gondar continued to serve as a political center for the next two centuries.

Gondar became known for its architectural achievements and building technology. Several kings who ruled from Gondar built magnificent castles as palaces. In addition, churches, bridges and swimming pools were constructed. Notably, during the reigns of its three successive kings: Fasiladas (r. 1632- 1667), Yohanes I (r. 1667- 1682) and Iyasu I (1682-1706), Gondar attained great prosperity and technological developments. The city grew, and traditional schools of learning were built and expanded around their palaces and Churches. These three Gondarine rulers were also politically stronger than their successors.



Figure 8.10. The Fasiledas Castel

Gondar developed certain urban features very soon. It had about 70,000 inhabitants. Its population was composed of different religious, cultural, indigenous and foreign communities. Gondar became an important commercial center with a daily market attracting merchants, crafts and rural people to exchange their respective products. This led to intense

urban-rural interactions. Traders were mostly Ethiopian Muslims, known as the Jeberti. However, there were also other occupational groups like the Bete Israel. They were engaged in craft activities such as masonry, pottery, basketry and ironworks. There were separate living quarters for the Muslim communities, for the Bete Israel and also for some foreign communities from India, Greek, Armenia and Persia. Cash payment for labour services was also introduced.

The ruling class enjoyed luxurious life and lived in their beautiful palaces and castles. They took advantage of Gondar's commercial and urban prosperity. However, it was only during the reigns of the first three kings that Gondar led a life of glory. Later on, Gondar declined as an important political center and economic prosperity. Political disorder and social unrest became common in the city. Court intrigues became common, accompanied by poisoning and assassinations of kings and princes. The Gondarine monarchy could not keep its former political power. This was partly because of its military weakness. Finally, they were unable to impose control over regional lords and provinces. Following the assassination of Iyasu I in 1706, the imperial court itself had to be guarded by powerful warlords with regional bases. The period led to the strengthening of warlords of different regions with little or no control from the weakening centre.

The last stage of the Gondarine period was dominated by the growing power and importance of a Quara born woman called Itege Mentewab. She was the wife of Emperor Bakafa (r. 1721-30). Soon after the death of Bakafa, she began to rule over the kingdom as a regent for her young son and the successor of Bakafa, Iyasu II (r.1730-55). Until he died in 1767, she was supported by her strong brother, Welde Leul, on whom she bestowed the prestigious title of Ras Bitweded. The warlords were contending for the title of Ras Bitweded and position during the whole period of the Zemene Mesafint. Mentewab lost power in 1769 to the Tigrean warlord Ras Michael Sehul. Michal Sehul came to Gondar, killed the reigning king, Iyoas (1755-1769), and took over the title of Ras Bitweded.



Activity 8.6

1. Who was Mentewab? Explain the political role of Mentewab.

Gondar also suffered from internal splits within the Ethiopian Orthodox Church. In addition, the clergy were engaged in conflicts over religious principles or doctrines that also had a regional character. The combination of political and religious disputes finally led to the period of the Zemene Mesafint or the Era of warlords.



Note to Remember

- ☞ *The Gondar period refers to the years when the rulers of the Christian Kingdom ruled from Gondar, a new capital.*
- ☞ *Gondar developed certain urban features; kings built magnificent castles as palaces, and commercial center.*
- ☞ *Gondar also suffered from Political disorder and social unrest, court intrigues and internal splits within the Church.*



Self-test Exercise – 8.4.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

- During Gondar period the kings ruled from moving capital city.
- Gondar was founded by Susnyos around 1636.
- In the early 18th century, kings of Gondar could keep its political power able to impose control over regional lords and provinces

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

- Gondar attained great prosperity and technological developments during the following three successive kings except:
 - Fasiladas
 - Yohanes I
 - Iyasu I
 - Bakafa
- Who began to practice prestigious title ras in Gondar?
 - Bakafa
 - Michael Sehul
 - Welde Leul
 - Iyasu



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
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Can I describe the major features and achievements of the Gondarine period?		
Can I appreciate the achievements of the Gondarine period?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 3: The *Zemene-Mesafint* (The Era of Warlords)



Section overview

Conflicts over politics and religion in Gondar eventually gave rise to the *Zemene-Mesafint*, or Period of the Warlords. From 1767 to 1769, there was a power struggle in Gondar between groups of Wollo and Quara political factions. Wollo was represented by Wabi, the wife of Iyassu II and mother of the young monarch, Iyoas (r. 1755-1769). Quara, on the other hand, was represented by her mother-in-law, Itege Mentewab, who then controlled state power in the name of her grandson, Iyoas. This rivalry took place following the death of Ras Bitwedde Welde Leul in 1767. Mentewab had given a power base to the Wollo Oromo by arranging a political marriage between her son Iyassu II and Wabi, from the Wollo Oromo family. In addition, she intended to secure their military support to consolidate her power in the Gondarine state. After that, however, the Wollo Oromo gradually began to enjoy a leading political role and influence.

Section Learning Competencies

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

- identify the main distinctive features of the *Zemene-Mesafint*.
- locate using a map a competing region for political upper hand during *Zemene-Mesafint*.
- value the historical, cultural and political standards shared by different peoples of Ethiopia.

The conflict between Quara and the Wollo Oromo factions created political disorder around the capital. This endangered Mentewab's power. She was thus forced to look for any strong personality who could help her control the situation.

The most powerful candidate in 1768 was Ras Michael Sehul of Tigrai.

He had a big army and more modern firearms due to his access to foreign trade through the Red Sea. Michael Sehul was invited to Gondar by Mentewab and soon restored peace and order in the city. He was awarded the highest title of Ras Bitweded. When king Iyoas ordered him to go back to Tigray, Michael felt strong and refused to obey the king's order. He assassinated King Iyoas in 1769. This event marked the beginning of a new era in which powerful regional warlords undermined the monarchy's power.

Zemene-Mesafint refers to the period when the actual position of political power was in the hands of different regional lords. The period from 1769 when Ras Michael Sehul "assassinated" king Iyoas to 1855 when Kasa Hailu was crowned as Tewodros II.

Ras Michael, a kingmaker during the period, took strong measures against the nobility. A coalition of lords of Gojjam, Amhara, Lasta and Wollo defeated him at the battle of Sarba-Kussa in 1771 and forced him to go back to his power base in Tigray. He ruled over Tigray for the next nine years until his death in 1780. After the defeat of Michael Sehul, chaos and disorder continued until the coming to power of Ali Gwangul (Ali I) from the Yejju Oromo family. Ali founded a new ruling dynasty known as the Yejju dynasty or the Warra Sheh in 1786.

Under the reigns of his successors, there was relative stability, but several regional lords evolved. The main political regions that *Zemene-Mesafint* lords ruled were Tigray, Semen, Debye, Begemidir, Lasta, Yejju, Wollo, Gojjam and Shewa. This era is commonly known in Ethiopian history as the *Zemene Mesafint* (1769 – 1855).

The different regionally based northern Ethiopian warlords of the *Zemene Mesafint* fought against each other for various objectives:

- They wanted to expand their territories at the expense of their neighbours because large territory means enormous human and material resources.
- They wanted to have the title of Ras Bitweded to become guardians of the weak Gondarine kings and their court.
- They wanted to collect as much tribute as possible in the name of these weak kings.

Religious conflicts worsened the regional power conflicts of the *Zemene-Mesafint*. There was an intense doctrinal controversy within the Orthodox Church during the period. This weakened the position of both the Ethiopian state and the Church. The Orthodox Church could not enforce unity among the Christian masses because it was deeply divided into different factions within itself. The divisions took a regional character. The internal religious division gave an ideological dimension to the power conflict and further intensified the power struggle of the *Zemene-Mesafint*.

The endless wars of the *Zemene-Mesafint* affected the social and economic life of the peasantry. The peasants suffered from frequent wars. The peasants were forced to feed the enormous armies of the local and regional lords. The many shiftas (bandits) also forced the peasant to supply them food. Therefore, the various dependents discouraged the peasantry from working hard and producing surplus production. Moreover, the farmlands of the peasantry often became battlefields, and their villages were burnt down. Therefore, agriculture which formed the backbone of the peasant economy was depressed in the period of the *Zemene-Mesafint*.



Activity 8.7

1. What were the typical features of the *Zemene-Mesafint*?

The continuous wars of the *Zemene Mesafint* also affected the development of trade. Merchants could not travel peacefully along the long-distance trade routes due to endless wars and robbery. Moreover, they were forced to pay heavy taxes at the different warlords' gates (tax stations). The most important trade items during the *Zemene Mesafint* were natural products such as ivory, gold, and civet. Enslaved people formed an important element of trading items. As a result of feudal wars, war captives increased the supply of enslaved people who were in high demand in Arabia. By and large, the continuous wars of the *Zemene Mesafint* had undermined the sense of nationalism. It was a period of weak national feeling and national power.



Note to Remember:

- ☞ *Political unrest was caused by the dispute between the Quara and Wollo Oromo factions in and around the Gondar.*
- ☞ *The wars of the Zemene-Mesafint affected the growth of trade.*
- ☞ *The peasants suffered from frequent wars, feeding the armies of the lords and bandits.*



Self-test Exercise – 8.5.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. The wars of the Zemene Mesafint affected the growth of trade and peasant economy.
2. The term *Zemene-Mesafint* refers to the period when kings of Gondar held actual political power.
3. An intense doctrinal controversy within the Orthodox Church during *Zemene-Mesafint* took a regional character.

Part II: Read the following questions carefully and circle the letter of your choice from the given alternatives.

4. The warlords of the *Zemene-Mesafint* fought against each other to:

A. expand their territories	C. have the title of <i>rasbtwodad</i>
B. collect tribute for the kings	D. take the territories of the emperor
5. All are the main political regions that *Zemene-Mesafint* lords ruled except:

A. Damot	B. Semen	C. Lasta	D. Yejju
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Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities

Yes No

Can I identify the main distinctive features of the *Zemene-Mesafint*?

Can I locate using a map a competing region for political upper hand during *Zemene-Mesafint*?
Can I value the historical, cultural and political standards shared by different peoples of Ethiopia?

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 4: The Yejju Dynasty



Section overview

Political unrest followed the resignation of Michael Sehul. Stability was achieved with the rise to power of Ali Gwangul (Ali I), Yejju Oromo. He established the Yejju dynasty in the 1780s. The dynasty was able to exercise power on behalf of the puppet kings from 1786 to 1853 from a base at Dabra Tabor. The rulers of Gojjam, Tigray and Semein accepted the suzerainty of the Yejju lords.

Section Learning Competencies

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

- identify the main characteristic features of the Yejju Dynasty.
- locate in a map regions that were competing for political upper hand during Yejju Dynasty.
- value the historical, cultural and political standards shared by different peoples of Ethiopia.

After the defeat of Michael Sehul, chaos and disorder continued until the coming to power of Ali Gwangul (Ali I) from the Yejju Oromo family. Ali founded a new ruling dynasty known as the Yejju dynasty or the Warra Sheh in 1786. This dynasty dominated the politics of northern Ethiopia in the name of the puppet kings of Gondar until the middle of the nineteenth century. During this period of Yejju rule, the most important centers of political power were the territories of the present-day Gojjam, Gondar, Tigrai and Wollo. When compared to each other, the "Yejju dynasty" was the leading power during the *Zemen-Mesafint* with the center at Debre-Tabor. Ali Gwangul (Ali I or Ali Talaq) was considered the founder of the "Yejju dynasty" in 1786.

The Yejju dynasty strengthened its power during its strongest ruler Ras Gugsa (1803-1825). The two successive Tigrian rulers, Ras Walda Sellase of Indarta (r. 1790 - 1816) and *Dejjazmach* Sabagadis (r. 1822-1831), resisted Gugsa's power in the north. Nevertheless, he tried to neutralize them through marriage relations and diplomacy. Moreover, Gugsa's military and diplomatic skills helped him exercise his power over the lords of Gojjam, Wollo, Lasta, Semen, Wagara and Dambya. Following the death of Gugsa in 1825, the Yejju dynasty met strong challenges from Semen and Tigrai. Semen was defeated by Gugsa's son and successor, Ras Yemam (1825-1828). Ras Marye succeeded Yemam in 1828.

However, Dajjach Sabagadis of Tigrai decided to end the Yejju political domination. This led to the battle in 1831 of May-Aslamay, near Dabra Abay, in western Tigrai. The two rivals, Ras Marye and *Dejjazmach* Sabagadis were killed in this battle, but the final victory went to the Yejju dynasty. The ruler of Semen, *Dejjazmach* Wube, was rewarded Tigrai for his contribution siding with the Yejju lords during the battle of May-Aslamay. However, the Yejju political dominance over northern Ethiopia continued for the next two decades under Ras Ali Alula or Ali II (r. 1831-1853).

Yejju rule reached its zenith under Gugsa Marso (r.1803-1825), who made an incessant struggle against Ras Walde-Silassie of Enderta and *Dejjazmatch* Sabagadis Woldu of Agame. In 1826, Gugsa's successor, Yimam (r.1825-8), defeated Hayle-Mariam Gebre of Simen. Maru of Dambiya was also killed at the battle of Koso-Ber in 1827. The period of *zemene mesafint* was brought to an end by Kasa Hailu of Qwara through battles that lasted from the 1840s to 1855.



Note to Remember:

- ☞ *Ali Gwangul (Ali I or Ali Talaq) was considered the founder of the “Yejju dynasty” in 1786.*
- ☞ *The Yejju dynasty was able to exercise power on behalf of the puppet kings from 1786 to 1853 from a base at Dabra Tabor.*
- ☞ *The powerful lord among the Yejju rulers was Ras Gugsa (r.1803-1825). His death brought about political instability and power struggle.*



Self-test Exercise – 8.6.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. The period of zemene mesafint was brought to an end by in 1855.
2. Ali Gwangul was considered as the one who ended the 'Yejju dynasty'.
3. Gondar the capital city of Yejju dynasty.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. Where was the power base of Yejju dynasty?
A. Gondar B. Dabra-Tabore C. Wollo D. Tigray
5. All were the most important centers of political power of Yejju dynasty except:
A. Gojjam B. Shewa C. Tigrai D. Wollo



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I identify the main characteristic features of the Yejju Dynasty?		
Can I locate in map regions that were competing for political upper hand during Yejju Dynasty?		
Can I value the historical, cultural and political standards shared by different peoples of Ethiopia		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 5: The Kingdom of Shewa



Section overview

Shewa was a kingdom that founded in the central highlands of Ethiopia. It was founded by a local chief known as Negasi Kristos in a place called Menz. It had been part and center of the Christian kingdom. Shewa was able to isolate itself from the Christian kingdom.

Section Learning Competencies

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

- describe the historical developments in Shewan region before 1696.
- explain the advantages of Shewan isolation from the wars of the *Zemene-Mesafint*.

As already indicated in unit three, the central highlands of the present-day Shewa had been the political center of the Christian Kingdom. However, the Christian State shifted its capital to the Lake Tana area as a result of the pressure from Adal and the subsequent Oromo expansion of the sixteenth century. Some strong Gondarine rulers, including Iyasu I (r.1682-1706), tried to control Shewa. To this end, they sent military expeditions to Shewa. However, Shewa gradually detached itself from the newly founded center of the Christian State. During this period of isolation, Shewa was disunited, and several local chiefs emerged in various parts of the region.

Nevertheless, the Shewan kingdom emerged in the area of Manz around the end of the seventeenth century or early eighteenth century. The founder of this Kingdom was a local chief known as Negasi. During the *Zemene-Mesafint*, by safely isolating themselves from the wars in northern Ethiopia, successive rulers began to consolidate the Shewan kingdom with their center at Ankober. The Kingdom reached its heyday under King Sahle Sellase (r.1813-47). Sahle Sellase had brought several regions under Shewan's control and maintained law and order in the Kingdom. This stability enabled several foreign travelers to come to visit Shewa. This helped Sahle Sellase to establish independent foreign relations with Britain and France.



Self-test Exercise – 8.7.

Part I: Write "True" if the statement is correct and write "False" if the statement is incorrect.

1. Shewa was a kingdom that founded in the central highlands of Ethiopia.
2. Shewans safely isolated themselves from the wars of *Zemene-Mesafint*.
3. Among Gondarine rulers, Iyasu I (r.1682-1706) controlled Shewa.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. Who founded the kingdom of Shewa?
 A. Sahle Sellase B. Negasi C. Iyasu II D. Menelik II
5. Several regions were brought under Shewan's control during:
 A. Sahle Sellase B. Negasi C. Iyasu II D. Menelik II



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I describe the historical developments in Shewan region before 1696?		
Can I explain the advantages of Shewan isolation from the wars of the <i>Zemene-Mesafint</i> ?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.



Unit Summary

After the decline of the Christian Kingdom, many groups of people from southern, western, eastern and central Ethiopia developed their independent states. From the mid-16th to the mid-19th centuries, political power was decentralized. In the period, independent polities flourished in western, southern and eastern Ethiopia. In the central, western, eastern and southern Ethiopian regions existed many states and communities at different stages of socio-economic and political developments. The political organization of these states was monarchical, while based on their traditional political systems. However, the Christian kingdom and these states and peoples maintained strong economic relationships throughout this period.

From the defeat it faced in the hands of the Sultanate of Adal, the Christian highland kingdom began to recover. Nevertheless, its efforts at revival were disturbed later on by elements of regional power struggle. This period of regionalism was called the *Zemene-Mesafent* (period of regional warlords). The arrival of the Jesuit missionaries followed the Portuguese military assistance to the Christian kingdom in 1541.

The main objective of the Jesuits was to convert Christian Ethiopia into the Catholic faith. However, this failed in the early seventeenth century, when these missionaries were expelled. This event was followed by the foundation of a permanent capital city at Gondar in 1636, which became a historical event of great importance. Gondar experienced the construction of permanent structures like palaces and Churches, the growth of trade, the introduction of cash payment for services and many other urban elements. Since the beginning of the eighteenth century, however, Gondar declined. This was partly due to the political anarchy in northern Ethiopia, culminating during the *Zemene-Mesafint* and doctrinal controversies within the Orthodox Church.



Unit 8 Review Questions

Part I. Multiple Choice Item. Choose the correct answer.

1. Who declared Catholicism as the official religion of Ethiopia?
A. Amde-Tsion B. Susenyos C. Gelawdewos D. Iyasu I
2. The region that did not participate in the wars of the Zemene Mesafint was_____.
A. Shewa B. Semen C. Tigray D. Gojjam
3. From the following, one was the official title of the king of Wolaita.
A. Gada B. Kawo C. Tato D. Negus
4. Which one of the following was different from the others?
A. Jimma B. Komosha C. Gomma D. Gera
5. Who established the Harar Emirate?
A. the Afar chief C. Nur Mujahid
B. Ali ibn Dawd D. Emir Abdullahi

UNIT 9: THE AGE OF REVOLUTIONS, 1750S TO 1815



Unit Introduction

This unit intends to acquaint you with the Age of Revolutions, the 1750s to 1815. The lessons in this unit cover Industrial Capitalism in Europe, the French Revolution, the Napoleonic Era and the American war of Independence. Major points and arguments are illustrated with examples and images to facilitate your learning and make it interesting to you. The unit closes with a summary of the main points of each lesson, followed by review questions that enable you to measure your achievements all through the unit.

Unit Learning Outcomes

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

- evaluate the major changes that took place during the Modern Europe.
- describe the causes and consequences of the French Revolution and American War of Independence.
- discuss the contribution of the Industrial Revolution to humankind.

Unit Main contents

Section 1: Industrial Capitalism in Europe

Section 2: French Revolution

Section 3: Napoleonic Era

Section 4: American war of Independence

Section 5: The Congress of Vienna

Unit Learning Strategies

Dear learner, as you go through this module there are learning out comes stated at the beginning of unit and each sections. In order to achieve them please read the materials thoroughly. As you read the materials you will see activities, self-test exercises and check lists. By means of which you check whether you have understood the issues discussed in the unit and sections. I advise you to answer them without referring to the answer keys given. Once again I say, please don't look up the answer keys before you've tried your own best. Finally, after you completed them check your answer with the answer key given at the end of the module.

Learning Time: You need also__ Study Hours per each section to complete this unit.

Section 1: Industrial Capitalism in Europe

Section Learning Competencies

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

- identify factors that led to the consolidation of capitalism in Modern Europe.
- describe the main political, economic and social consequences of the industrial revolution.
- appreciate political, economic, and social effects of the Industrial Revolution.

9.1.1 Political, economic, and social effects of Industrial Revolution

The Industrial Revolution began in Great Britain in the late 1700s but slowly spread across the globe. The Industrial Revolution was new manufacturing processes in Europe and the United States that took place between the 18th and the 19th centuries. Before the Industrial Revolution, the economic needs of the society were met through the farming and production of simple handmade articles.

During the Industrial Revolution, manufacturing rapidly changed from mainly hand production to the use of machinery. This transition from old modes of production to new technologically driven production brought drastic changes in the European way of life. Making cloth moved from homes to large factories. Britain also had plenty of coal and iron, which was essential to power and produced machine for the factories.

The consolidation of capitalism in Europe was an outcome of change in producing cloth, iron, steel, and other manufactured goods. It was essentially the replacement of manual works by the new machine that made the large-scale production of goods possible.



Activity 9.1

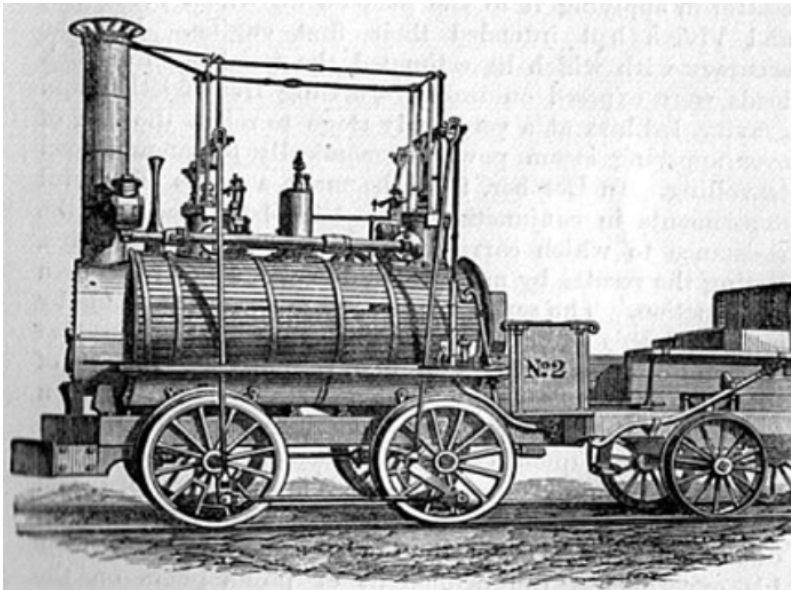
1. Explain the consequences of the industrial capitalism.

Capitalism emerged in the 16th to 17th centuries in Northwestern Europe,

especially in Great Britain. Industrial capitalism is a mode of production consisting of large, centrally controlled accumulations of capital that is used to finance production of commodities. One of the biggest factors contributing to the rise of industrial capitalism was technology.

Characteristics of capitalism include capital accumulation, competitive markets, a price system, private property and the recognition of property rights, voluntary exchange and wage labor. In addition, there were new technologies that helped business: the telephone to coordinate transactions over long distances, the typewriter to speed up record-keeping, and electricity which made it possible to work safely after dark. The ethos of industrial capitalism also began to challenge mercantilist doctrines of trade barriers and protective monopolies, and by the mid-19th century, Britain had fully embraced laissez-faire economy. Liberalism and competition in trade and the development of a free-market economy are now capitalism's main political and economic philosophies.

By the 19th century, Britain was seen (and saw herself) as the world's workshop. However, the driving forces of industrial capitalism, comparable to those experienced in the Britain, also impacted landscapes in other parts of Europe and North America.



Picture 9.1. The first steam locomotive

Steam engine technology underpinned the invention in the early 19th century of steam-powered locomotive engines and the development

of railways. Railways made possible the integration of vast continental spaces politically, culturally, and economically. For example, the British began to build railways in India in the 1850s. In North America, the first transcontinental railroad opened in 1869. As a result, the transport costs of raw materials and finished products were significantly reduced, new sources of supply became accessible, and new markets were opened.

Politically, industrialization had effects on the political structure due to the increase of power of the industries that would later become monopolies. The mechanization of labor caused the displacement of thousands of laborers. The rise of industrial capitalism throughout the nineteenth century went hand in hand with the rise of strikes and other forms of labor protests.

Socially, Industrial Revolution drastically changed the social life of Europe and the world. This change was evident in the growth of cities and the emergence of two new social classes: the bourgeoisie and proletariat. The bourgeoisie owned the factory, machine in its raw materials and the finished goods. The proletariats sold their labor for money wages. They were poorly paid under strict work discipline and faced unemployment. Living conditions were changed along with the emergence of class differences. Children represented a cheap supply of labor.

Economically, the Industrial Revolution transformed agriculture and handicrafts economies to large-scale industry, mechanized manufacturing, and the factory system. This transformation resulted in increase in wealth, production of goods and standard of living. In addition, people had access to healthier diets, better housing, better education, and cheaper goods.

Industrial Revolution had also many negative effects. Among those were:

- environmental degradation,
- poor sanitation,
- spread of diseases,
- pollution,
- poor working conditions and low wage,
- child labor.



Self-test Exercise – 9.1.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. Industrial revolution is transition from old modes of production to new technologies.
2. The bourgeoisie and proletariat were two new social classes emerged during feudal ages.
3. The bourgeoisie sold their labor for money wages which proletariat pays it.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. Which one is political effect of industrial revolution?
 - A. transformed agriculture
 - B. the rise of strikes
 - C. new social classes grew
 - D. poor sanitation
5. Identify negative social effects of Industrial Revolution.
 - A. environmental degradation
 - B. pollution
 - B. spread of diseases
 - D. use of child labor



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I identify factors that led to the consolidation of capitalism in Modern Europe?		
Can I describe the main political, economic and social consequences of the industrial revolution?		
Can I appreciate political, economic, and social effects of the Industrial Revolution?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 2: French Revolution

Section Learning Competencies

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

- point out and explain the causes, course, and consequences of the French Revolution.
- examine the causes, course, and consequences of the French revolution.

The French Revolution was a period of major social upheaval that began in 1787 and ended in 1799. The Revolution lasted for ten years. It began on July 14, 1789, when revolutionaries stormed a prison called the Bastille. The Revolution ended in 1799 when a general named Napoleon overthrew the revolutionary government and established the French Consulate (with Napoleon as leader).



Figure 9.2 The storming of the Bastille on July 14, 1789, (Source: Encyclopida Britannica)

Before the 18th century, France was a feudal nation whose society was highly oppressed. This feudal oppression created revolutionary situations in the late eighteenth century. As a result, the French Revolution broke out in 1789. There were three main reasons for the outbreak of the Revolution.

- The French monarchy was bankrupt, and the kings were inefficient.
- The influence of the French philosophers stimulated the French society against feudal oppression and its political, economic and social injustices.
- The French people were highly influenced by the English bourgeois Revolution and the American War of Independence.

Before the Revolution, the French society was divided into three Estates.

- The First Estate included the royal family and the clergy.
- The Second Estate consisted of the French nobility.
- The Third Estate formed the largest section of French society.

Both the First and the Second Estates owned vast lands. They also had special socioeconomic and political privileges. They were free from government taxation. The peasants and the bourgeoisie made up the Third Estate. This Estate owned little land and enjoyed no social, economic and political rights. It paid heavy taxes and was highly exploited by the French government.

The French rulers did not call the Estates General (the gathering of the three Estates) for an extended period. Since 1614, it had been ignored and was not assembled for the next one hundred and seventy-five years. During this period, France remained an absolute monarchy. This meant power was concentrated in the hands of individual monarchs. Finally, on May 5, 1789, the French king, Louis XVI, faced financial bankruptcy and called for the meeting of the Estates General. At this time the French people got an opportunity to express their discontent. When the Estates General met on May 5, 1789, conflict broke out between the three Estates. This was because the Third Estate tried to control the Assembly. There was a power conflict between the first two estates, on the one hand, and the third on the other.

Louis XVI now prepared for struggle and gathered his troops from various French provinces. However, the revolt spread rapidly throughout France.

The immediate action that led to the French Revolution came from the poor of Paris, who found it difficult to overcome the high price of bread and other daily needs. On June 17, 1789, the Estates-General was transformed into the National Assembly (also later called the constituent Assembly). On July 14, 1789, they stormed the Royal Castle and Prison of Bastille. The event is often called "the Storming of the Bastille". It left Louis XVI helpless. He could not use his army because he was unsure about their loyalty.

Moreover, many of the aristocracies were now fleeing France. In June 1791, Louis XVI and his family tried to escape France in disguise. However, they were recognized in a small town called Varenis and taken back as prisoners to the capital. This episode is remembered as the Varnis crisis.

The French Assembly kept the king as a symbol until he signed the new constitution in September 1791. As soon as the Estates-General had transformed itself into the National Assembly, it began to undertake several reforms. The greatest political achievements of the French Revolution were affected from 1789 to 1791.

The first achievement began with the "August Days of 1789" when the old feudal privileges were abolished. Second, the National Assembly declared the rights of man and all citizens in August 1789. Third, a constitution was written in 1791. It established a limited monarchy instead of an autocracy. By this constitution, voting was not extended to all French citizens. It was allowed only to what was called active citizens, which means those who paid taxes. Those who could not fulfil the necessary financial qualifications were called passive citizens. The third achievement of the National Assembly was the law against the Catholic Church. It confiscated church lands and suppressed monasteries.

In the Revolution, new political forces emerged in Paris and other French cities. These political groups started to play the role of political parties since their emergence in 1789-90. The leadership of the French Revolution belonged to these political groups.

There was disagreement between the leaders of the Revolution, as some were moderate, while others were radical. These revolutionary leaders were under siege in 1792. The king could still serve as a centre of plot for the royalist counterattack and damage the Revolution. Meanwhile, Austria

and Prussia waged war against France, supporting the French monarchy. In April 1792, France declared war on Austria and Prussia.



Activity 9.2

1. What did the French Revolution bring about?

The French people heroically fought against these external forces. The people marched into Paris, singing the song known as La Marsellaise that would become the French National Anthem. They demanded that the French Republic should be proclaimed. The French army defeated the enemy forces at the battle of Valmy on September 20, 1792. Two days later, France was proclaimed a republic. Louis XVI was put on trial in December 1792, found guilty and executed on January 21 1793. In February 1793, France again faced the joint military forces of Britain, Austria, Prussia, Holland, Spain, Sardinia and other Italian states. This anti-French coalition continued the earlier Austro-Prussian attempt to restore the French monarchy.

The first years of the French Republic were very stormy and bloody. As already indicated above, the leaders of the French Revolution differed among themselves. Girondists represented the big and middle bourgeoisie. They were called Girondists which was the name of the province they came from. The Girondists represented the extreme right political wing. The left-wing of the Revolution was led by a group called Jacobins. The Jacobins got their name from St. Jacob Church in southern France, where they made their first meeting. They defeated the Girondists and formed the Jacobin revolutionary dictatorship in June 1793. The Jacobins also adopted a new constitution on June 24, 1793. To protect the Revolution against internal enemies, they instituted the Reign of Terror against counterrevolutionaries. The Reign of Terror reached its highest stage when Robespierre took over the Jacobin leadership. During this time guillotine became a famous machine in executing people.

The revolutionary Jacobins and their leader Robespierre executed members of the Girondins group or any other led by Danton. In addition, the Jacobins made several reforms under Robespierre. Many of these reforms

encouraged merchants and free trade. Nevertheless, the Jacobins harshly suppressed their opponents. Because of this, they gradually lost support. Finally, Robespierre and his Jacobin followers were themselves guillotined in July 1794. This brought the period of Jacobin Revolutionary Dictatorship to an end. Hence, the authority of the French republic passed to the board of five men known as the Directory. Nevertheless, its power also came to an end with the rise of Napoleon Bonaparte.

Results of the French Revolution: The French Revolution destroyed the old feudal order in France and led to the capitalist system's development. It further led to the growth of industrial capitalism. Although the forces of the Revolution were the poor peasants and other lower sections of the French people, its final leadership came into the hand of the bourgeoisie. It did not extend political rights to the broad mass or improve the life of the working people.

The French Revolution had a tremendous and far-reaching impact that probably transformed the world more than any other revolution. Its repercussions include lessening the importance of religion, the rise of Modern Nationalism, the spread of Liberalism and igniting the Age of Revolutions.



Self-test Exercise – 9.2.

Part I: Write "True" if the statement is correct and write "False" if the statement is incorrect.

1. France was a feudal nation whose society was highly oppressed.
2. The French Revolution began with the Storming of the Bastille.
3. The French Revolution led to the capitalist system's development.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

4. Who was kept as symbol of unity till the signing of constitution?
A. The King B. The Assembly C. The people D. The Bastille
5. What was the effect of the French Revolution?
A. It destroyed the old feudal order C. The bourgeoisie lost power
B. It extended political rights to mass D. It raised the status of religion



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I point out and explain the causes, course, and consequences of the French Revolution?		
Can I examine the causes, course, and consequences of the French revolution?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 3: Napoleonic Era

Section Learning Competencies

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

- explain the major reforms introduced by Napoleon Bonaparte.
- state the contribution of the Napoleonic era to the contemporary society.

The French Revolution ended when a French general named Napoleon Bonaparte took power and established a dictatorship over France and most of Europe. The period of the rule of Napoleon in France and Europe is known as the Napoleonic Era (1799 - 1815).

Napoleon Bonaparte was born in 1769 on the Mediterranean Island of Corsica. At the age of twenty-six, he became an officer in the French army. He was a supporter and a friend of the French revolution. He used to call himself "the son of the revolution". Since 1795, Napoleon started to become famous as a defender of the revolution from the reactionary forces of the European monarchical states. He saved France from foreign danger and reversed the invasion.

Napoleon Bonaparte commanded the French army that fought in Italy and got victory over Austria in 1796. From 1798 to 1799, he was in Egypt and managed a short-lived conquest of that country. On his return from

Egypt, he was given a warm national welcome in France in 1799. He took over government power by a coup d'état in 1799. Since that year, he ruled as 'The first consul' and from 1802 onwards as 'Consul for Life'. Napoleon finally made himself 'Emperor' of France on 2 December 1804. As the ruler of France, he introduced many reforms in the political, economic, social, and cultural fields.

Some of the reforms and changes introduced by Napoleon are stated as follows: He made himself an imperial dictator. He introduced press censorship and used the police and the army to strengthen his dictatorship. His administration was highly centralized. He introduced the Napoleonic Code of Laws in 1804. His laws guaranteed civil equality to all persons regardless of birth, wealth, and rank.



Activity 9.3

1. What were the effects of Napoleonic era?

Employment and promotion in government offices were made based on ability. In 1802 a Legion of Honour was introduced to reward great deeds. Collection of revenues from the provinces, called departments of the Empire, became efficient. In 1800, he established the National Bank of France. Public works, such as roads, bridges, monuments, and palaces, were carried out. He settled differences between his state and the Church. This was done by an agreement with the Roman Catholic Pope in 1801. The Pope finally accepted the confiscation of Church properties, and Napoleon promised to pay the salaries of the clergy of France. Steps were taken to expand education. State secondary schools and universities were opened. The Church was allowed to keep its schools. In his colonial policy, Napoleon regained Louisiana for France. However, it was sold for \$ 11,000,000 to the U.S.A. in 1803.

Napoleon's Government in France was a military dictatorship. The Bonapartist dictatorship, however, had its good sides. In France, the reforms of Napoleon kept the fruits of the French Revolution, like civil equality and achieved a great deal of constructive work. Nevertheless, his rule did not allow political democracy to the people.

Napoleon Bonaparte was ambitious for glory. By 1799, at the age of 30, he had become master of France. He conquered the nations of Europe, built a European Empire, and ruled it until 1814. He claimed that he fought the wars of conquest to spread the democratic ideals of the French Revolution, i.e., “liberty, equality and fraternity,” and for the glory of France.



Figure 9.3 Napoleon in His Imperial Robes, oil on canvas by Francois Gerard, 1805, (Source: Encyclopida Britannica)

Napoleon was a great political and military leader. He built a Grand Army that had 600,000 troops by 1812. His army was made up of horsemen and foot soldiers, which used weapons like cannons, firearms and swords.

He had capable generals. Emperor Napoleon fought European coalition forces. At one time or another, he fought against Britain, Prussia, Russia, Austria, Italy, Southern and Western Germany, Spain, Belgium, Holland, Poland, Sweden and Switzerland. Between 1805 and 1808, he built a large European Empire. In 1808, the Napoleonic Empire included Belgium, Spain, Holland, Switzerland, Italy, the Southern and Western German States on the Rhine River, Poland, and France. At this time, Russia, Prussia, Denmark and Norway were Napoleon's allies. Most of Europe was under his control, and he was at the highest of his power.

Napoleon and his troops spread the democratic ideals of the French Revolution (civil equality) wherever they went in the different corners of Europe. They attacked the old reactionary, conservative and feudal orders and privileges. They spread the new ideas of liberty and equality.

Napoleon's troops took to Europe the ideas of individualism and secularism. They made reforms such as religious toleration, abolition of serfdom and civil equality. They planted the ideas of equality and the rule of law.

Strong European forces challenged the Napoleonic Empire. Old established national states and new arising national forces resisted French rule. Together with the resistance of the forces of reaction and conservatism, they destroyed the Napoleonic Empire.



Map 9.1 Europe during Napoleonic Era, (Source: Encyclopida Britannica)

The first of these resistances came from the direction of Britain. Napoleon had plans to conquer Britain. Nevertheless, this plan never succeeded. Indeed, the British navy under Admiral Horatio Nelson defeated the allied French and Spanish naval forces at the sea Battle of Trafalgar in 1805. Napoleon imposed a blockade on British trade with mainland Europe. This was known as the Continental System. The system was in force from 1806 to

1810, but it failed to force Britain into submission. British resistance against the Napoleonic Empire was strong. National resistance to the French rule also appeared within the conquered territories of the Napoleonic Empire. This was because the French looted and exploited the conquered territories. They collected taxes. They even introduced French-like departmental (provincial) administration units. Such measures led to strong nationalist feelings among the conquered peoples. In Spain, a nationalist revolt took place between 1808 and 1812. With the help of Britain, Spain fought against France and became free from French rule in 1812. Prussia and other German states started to strengthen themselves between 1807 and 1813. Austria declared war on France in 1809.

In Russia, Napoleon met the strongest and the most successful resistance. The 1812 campaign to conquer Russia became the beginning of the end of the Napoleonic Empire. Napoleon began the war to conquer Russia with a giant army of 600 000 soldiers. The Russians mobilized a force of 400,000 troops. However, they chose to use the strategy of withdrawal and scorched-earth tactics rather than fight a major battle. Moreover, the Russian winter was unbearable to Napoleon's force.

Nevertheless, it contributed much to defeating Napoleon's Grand Army- Hunger, cold and disease defeated the French Army. When Napoleon occupied Moscow on September 14, 1812, he got it burned down and left it five weeks later. Napoleon was defeated and withdrew from Russia. At the Battle of Leipzig in Northern Germany, also known as the Battle of the Nations, European coalition forces of Russia, Britain, Sweden, Prussia, and Austria defeated Napoleon's retreating, tired and demoralized troops. Napoleon fled from Germany and went to France.

The European coalition forces occupied Paris and forced Napoleon to abdicate on March 31, 1814. He was exiled to the Island of Elba. King Louis XVIII was put on the throne of France. However, Napoleon escaped from Elba and returned to France on March 20, 1815. He ruled France for one hundred more days. On June 18, 1815, at the Battle of Waterloo in Belgium, the English commander Arthur Wellesley (the Duke of Wellington) and the Prussian general Blucher defeated him. This was his end. The forces of reaction and conservatism and the rising nationalism of European states and peoples won. He was exiled to the Island of St. Helena in the southern

Atlantic Ocean, where he stayed until his death in 1821.



Self-test Exercise – 9.3.

Part I: Write "True" if the statement is correct and write "False" if the statement is incorrect.

1. The French Revolution ended when Napoleon Bonaparte took power.
2. Democratic ideals of the French Revolution spread by Napoleon and his troops.

Part II: Read the following questions carefully and circle the letter of your choice from given alternatives.

3. Who started to become famous as a defender of the Revolution from the reactionary forces?
A. Napoleon B. the assembly C. the people D. church
4. Among the following one war strategy or condition that did not contribute to the victory of coalition force of Europe against Napoleon.
A. Using coalition force C. Continental System
B. Scorched-earth tactics D. painful weather condition



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I explain the major reforms introduced by Napoleon Bonaparte?		
Can I state the contribution of the Napoleonic era to the contemporary society?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.

Section 4: American War of Independence

Section Learning Competencies

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

- explain the causes, course and consequences of the American Revolutions.
- examine the causes, course and consequences of the American Revolution.
- recognize the consequences of the American war of Independence on later democratic and nationalist movements all over the world.

The American Revolution was also called the U.S. War of Independence. The war was fought between 1775 and 1783. Through which 13 British colonies rose up in rebellion against British rule to establish the United States of America.

Since Columbus's discovery of the "New World" in 1492, people from Europe began to inhabit, searching for a better life there. Nevertheless, these people gradually developed settled life as colonists and began to claim colonial territories in the "New World". Among Europeans, between 1607 and 1682, the British have succeeded in establishing thirteen colonies in North America. The struggle of these European settlers (thirteen colonists) against British colonial rule for independence was coined in world history as the American War of Independence.

As the British began to impose heavy taxations, the thirteen colonists gathered at Philadelphia - the First Continental Congress. They adopted a non-importation, non-consumption agreement, which virtually cut off imports from Britain. Again, they met in Philadelphia on May 10, 1775. The Congress set the Army of the United Colonies and Colonel George Washington to be Commander-in-Chief of the Army.

The fighting started in the largest cities and trading ports. Finally, in 1776, representatives from 13 colonies met in Philadelphia to declare themselves independent. Thomas Jefferson drafted a document called the Declaration of Independence (July 14, 1776). It justified the act of rebellion and announced the birth of a new nation called the USA. The

document also set forth the philosophy of human freedom, which later became a dynamic force in the rest of the western world. In 1783, the British government accepted defeat. The majority of delegates signed a constitution on September 17, 1787.

The constitutional convention of 1787 faced severe challenges in 1788 when a gulf was created between federalists and anti-federalists. Nevertheless, finally, anti-federalists joined the federalists to ratify the constitution on June 25. The war of independence brought about the liberation of the American people from British rule. It also created independent American nations, which were formerly the British colonies. These nations finally created the United States of America. The American War of Independence highly influenced many countries like the French and Latin Americans. It was one of the immediate causes for the French Revolution outbreak in 1789. In the case of the Latin American countries, they started to raise arms against their colonial masters, Spain and Portugal. In March 1889, elections were held for the Presidency of the new federal government, and George Washington became the first President of the USA.

The American War of Independence did not abolish slavery. At the same time, it did not consider the Red Indians as citizens. Nevertheless, it was an essential step towards creating the United States of America, which has shown a more rapid industrial development since then.



Self-test Exercise – 9.4.

Part I: Write 'True' if the statement is correct and write 'False' if the statement is incorrect.

1. To form the United States of America, 13 British colonies rose up in rebellion.
2. The American Revolution did, in fact, abolish slavery and recognize Red Indians as citizens.
3. The American Revolution did establish the confederal state of the USA.

Part II: Read the following questions carefully and circle the letter of your choice from the given alternatives.

4. Where the representatives did from 13 colonies made their declaration of independence? It was at:

A. Philadelphia B. Boston C. London D. USA

5. Apart from one all are the effects of the American War of Independence.

A. It brought about the liberation of the American people.

B. It created the United States of America.

C. Latin Americans started to fight their colonial masters.

D. It recognized Red Indians as citizens.



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I explain the causes, course and consequences of the American Revolutions?		
Can I examine the causes, course and consequences of the American Revolution?		
Can I recognize the consequences of the American war of Independence on later democratic and nationalist movements all over the world?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.



Activity 9.4

1. Explain the consequences of American Revolution.

Section 5: The Congress of Vienna

Section Learning Competencies

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

- point out the aims and consequences of the Congress of Vienna (1815).

Congress of Vienna began in September 1814, five months after Napoleon I's first abdication and completed its "Final Act" in June 1815, shortly before the Waterloo campaign and Napoleon's final defeat. The settlement was the most comprehensive treaty that Europe had ever seen. The objective

of the Congress of Vienna was to provide a long-term peace plan for Europe by settling critical issues arising from the French Revolutionary Wars and the Napoleonic Wars. As a result, virtually every state in Europe had a delegation in Vienna.

The four powers (Austria, Prussia, Russia, and Great Britain) that were chiefly instrumental in the overthrow of Napoleon had concluded a special alliance among themselves with the Treaty of Chaumont on March 9, 1814, a month before Napoleon's first abdication. The subsequent peace treaties with France, signed on May 30 not only by the "four" but also by Sweden and Portugal and on July 20 by Spain, stipulated that all former belligerents should send plenipotentiaries to a congress in Vienna. Nevertheless, the "four" still intended to reserve their real decision-making.



Map. 9.2 Delegates states during the congress of Vienna, (Source: Encyclopida Britannica)

All of Europe sent its most important statesmen. The delegates began to arrive in Vienna towards the end of September 1814. Klemen, principal minister of Austria, represented his emperor, Francis II. Tsar Alexander I of Russia directed his diplomacy. King Frederick William III of Prussia had

Karl, Prince von Hardenberg, as his principal minister. Great Britain was represented by its foreign minister, Viscount Castlereagh. However, when Castlereagh had to return to his parliamentary duties, the duke of Wellington replaced him, and Lord Clancarty was principal representative after the duke's departure.

The restored Louis XVIII of France sent Charles-Maurice de Talleyrand. Spain, Portugal, and Sweden had only men of moderate ability to represent them. Many of the rulers of the minor states of Europe put in an appearance. With them came a host of courtiers, secretaries, and ladies to enjoy the magnificent social life of the Austrian court. Assisting Metternich as host, Friedrich Gentz played a vital role in the management of protocol and the secretarial organisation of the congress. The social side of the congress was, in fact, one of the causes of the long and unexpected delay in producing a result, for Metternich at least sometimes subordinated business to pleasure.

The major points of friction occurred over the disposition of Poland and Saxony, the conflicting claims of Sweden, Denmark, and Russia, and the adjustment of the borders of the German states. In general, Russia and Prussia were opposed by Austria, France and England, which at one point (January 3, 1815), went so far as to conclude a secret treaty of defensive alliance. The major final agreements and decisions of the congress were as follows.

In return for acquiring Poland, Alexander gave back Galicia to Austria and gave Thorn and a region around it to Prussia; Kraków was made a free town. The rest of the Duchy of Warsaw was incorporated as a separate kingdom under the Russian emperor's sovereignty. Prussia got two-fifths of Saxony and was compensated by extensive additions in Westphalia and on the left bank of the Rhine River. It was Castlereagh who insisted on Prussian acceptance of the latter territory, with which it had been suggested the king of Saxony should be compensated.

Castlereagh wanted Prussia to guard the territories of the Rhine region against France and act as a buttress to the new Kingdom of the Netherlands, which comprised both the former United Provinces and Belgium. Austria was compensated by Lombardy and Venice and got back most of Tirol, Bavaria, Wurttemberg, and Baden, on the whole, did well. Hanover was

also enlarged. The outline of a constitution, a loose confederation, was drawn up for Germany- a triumph for Metternich. Denmark lost Norway to Sweden but got Lauenburg, while Swedish Pomerania went to Prussia. Switzerland was given a new constitution.

In Italy, Piedmont absorbed Genoa; Tuscany and Modena went to an Austrian archduke; and the Duchy of Parma and Piacenza was given to Marie-Louise, consort of the deposed Napoleon. The Papal States were restored to the pope, and Naples went to the Sicilian Bourbons. Valuable articles were agreed to on the free navigation of international rivers and diplomatic precedence. Castlereagh's outstanding efforts to abolish the slave trade were rewarded only by a pious declaration.

The Final Act of the Congress of Vienna comprised all the agreements in one great instrument. It was signed on June 9, 1815, by the "eight" (except Spain, which refused as a protest against the Italian settlement). All the other powers subsequently acceded to it. As a result, the political boundaries laid down by the Congress of Vienna lasted, except for one or two changes, for more than 40 years. The statesmen had successfully worked out the principle of a balance of power.

However, the idea of nationality had been almost entirely ignored, necessarily so because it was not yet ready for expression. Territories had been bartered about without much reference to the wishes of their inhabitants. Until an even greater settlement took place at Versailles after World War I, it was customary for historians to condemn the statesmen of Vienna. It was later realized how difficult their task was, as was the fact that they secured for Europe a period of peace, which was its cardinal need. However, the statesmen failed to give to international relations any organ by which their work could be adapted to the new forces of the 19th century, and it was ultimately doomed to destruction.



Self-test Exercise – 9.5.

Part I: Write "True" if the statement is correct and write "False" if the statement is incorrect.

1. In Vienna Congress, Europe's map was redrawn with consent of inhabitants.

2. The statesmen of Vienna Congress were successful in establishing peaceful international relations.
3. The Congress of Vienna achieved bringing peace for Europe.

Part II: Read the following questions carefully and circle the letter of your choice from the given alternatives.

4. What was the objective of Vienna congress?
 - A. To provide peace plan for Europe
 - B. Creating special alliance with France
 - C. to create balance of power
 - D. to end monarchies
5. All the other powers subsequently agreed to Vienna congress, except:
 - A. Austria
 - B. Prussia
 - C. Russia
 - D. Spain



Check List: Dear learner, we hope you enjoyed working on this section. Now it is time to check your understanding. Read each question and put a tick (✓) mark in the 'Yes' if you understood it otherwise in the 'No' box.

Activities	Yes	No
Can I point out the aims of the Congress of Vienna (1815)?		
Can I point out the consequences of the Congress of Vienna (1815)?		

Dear learner, did you mark any box under the 'No' column? If so, please look at the corresponding item to the left and go back to your text and read about it.



Activity 9.5

1. Mention the significances of the congress of Vienna.



Unit Summary

A fully developed capitalist system in the present western world emerged only after the Industrial Revolution of the nineteenth century. Nevertheless, the industrial revolution was not the only factor for the emergence of modern capitalist society. A series of events occurred before the industrial revolution and contributed to the growth and consolidation of capitalism. The earliest of these events was the English Revolution of the seventeenth century. The English revolution was a bourgeois revolution. It destroyed feudal autocracy and cleared the way for the rapid growth of capitalism in England.

Similar revolutions also took place in North America and France. In North America, the revolution took the form of a war of Independence which was fought to liberate the 13 colonies of North America from British rule. However, the war had results that were far beyond this objective. It created a new nation called the USA and facilitated the growth of capitalism in that new nation. The American war of Independence also provided an immediate cause for the French revolution of 1789. In fact, before the American war of Independence, the intellectual movement called Enlightenment had created a revolutionary situation in France. Thus, the two events inspired the French Revolution's outbreak, which destroyed the old feudal system and stimulated rapid capitalist growth in France.

The French Revolution was important not only to France but also to the world. It became a source for new ideas and principles like liberty and equality. Napoleon's conquests spread these new ideas and principles to various corners of his European empire. However, his rule awakened nationalist feelings among the conquered peoples and states of Europe and finally brought about the downfall of the Napoleonic Empire.



Unit 9 Review Questions

Part I: Multiple Choice Item. Choose the correct answer.

1. Who were the advantaged classes in France before the revolution of 1789?
 - A. nobility and peasants
 - B. nobility and bourgeoisie
 - C. nobility and clergy
 - D. clergy and bourgeoisie
2. The French Revolution was caused by _____.
 - A. The American war of Independence
 - B. Food shortage caused by poor harvest
 - C. The Enlightenment
 - D. Injustices under the old feudal order
3. Napoleon Bonaparte was defeat at the battle of _____.
 - A. Leipzig
 - B. Jena
 - C. Waterloo
 - D. Trafalgar
4. All are the effect of the American War of Independence, except.
 - A. It liberated the American people from British rule
 - B. It influenced the French and Latin Americans
 - C. It abolished slavery
 - D. It created the USA
5. _____ marked the occurrence of the French Revolution in 1789.
 - A. French bourgeoisie
 - B. poor people in Paris
 - C. Peasantry
 - D. merchants of Paris

GLOSSARY

- Abbaa** -----father, master of a ceremony/ religion.
- Abbaa Gadaa**-----Prime Councilor, Master of Gadaa period, Gadaa leader
- Abbaa Muudaa** -----father of anointing
- Abba Duulaa**-----commander in chief
- Balabbat** -----hereditary owner of rist land; or is an appointee at district level by the state to serve as subordinate land administrator or local land lord.
- Balambaras** -----‘head of the amba’ a low-level administrative title.
- Butta ceremony**-----the ceremony occurred every eight years by the Oromo, when power transferred from one Gadaa grade to the next.
- Chaffe**-----the Oromo Gadaa assembly.
- Dajäzmäch**-----a higher warrior title of the Amhara.
- Etege** -----equivalent to Queen
- Fitäwräri** -----a warrior title literally means “leader of the vanguard army.”
- Gäbbar**-----tribute paying peasants either in kind or many.
- Gadaa** -----an Oromo indigenous, traditional socio-political system through which the Oromo society exercise self-governance
- Geber** -----agrarian tribute, invariably paid in kind, tax
- Gult** -----is a right given to an official to share in the produce of the peasantry.
- Guddifacha**-----a form of parent adopting a child Oromo family.
- Grazmach** ----- a warrior title of the Amhara literally means “left leader”.
- Jabarti**-----the Ethiopian Muslim merchants of the 19th the and early 20 centuries.
- Janissaries**----- a member of the Turkish infantry forming the Sultan’s guard between the 14th and 19th centuries.
- Kawo** ----- Tittle for King of Wolaita, Gamo and other Omotic people
- Luwa**----- is an age grade system of Sidama where each grade

rotates every 8 years

Mannor ----- Villages during the medieval European

Moggasa -----was a system of adopting non-Oromo community into Oromo.

Odaa ----- a sycamore tree chosen for the performance of religious rituals as well as political actions.

Nagadras -----head of merchant, later chief government official in charge of the collection of customs.

Negus ----- King.

Qaalluu ----- Oromo religious leader. He leads ritual performances and prayers, anoint the participants as a religious piety. His gosa and he are believed to be the 'eldest'. He is seen as a custodian of the waqeffanna and the guardian of the harmonious functioning of the *Gadaa* system.

Qannazmach -----an Amharic warrior title literally means "right leader", or commander of the right.

Ras ----- 'head', the highest traditional title next to negus.

Rist -----a lineage system of land ownership, giving usufruct right to the claimant; in the 20th century, and rist assumes the meaning of absolute private property.

Tato----- tittle for King of Kafa and Yem People

Serra ----- a set of cultural norms regulating the social structure of the society among Cushitic peoples (Law).

Woma -----Tittle for King among Kambata, Sidama, Tambaro, Halaba and others



ANSWER KEYS FOR ACTIVITIES, SELF-TEST EXERCISES AND REVIEW QUESTIONS

Answer Key for Activities: Unit 6

Activity 6.1

1. The slave trade proved profitable and soon became the basis of his sponsored voyages. Thus, Henry had to find ways to make the voyages pay for themselves. In addition, the conquest of territory in Africa also meant that the Portuguese could use African resource to finance new travel as well.

Activity 6.2

1. The Western Africa. The Western part of Africa became known as 'the Slave Coast'. There were many reasons for such labeling. These include:
 - a. The first was the fragmentation of large, indigenous political states (Ghana, Mali and Songhai).
 - b. The second was the region's growing importance as a source of slaves.
 - c. The third was the endemic conflict between the small coastal states in the region and their willingness to cooperate with European traders in exchanging slaves for arms are to mention few.

Activity 6.3

1. The effect of Legitimate trade in Africa include:
 - a. It lead to the intensive exploitation of African resources
 - b. It stimulated colonialism of Africa continent
 - c. Spread of Christianity religion.
 - d. It led to unequal trading system.

Activity 6.4

1. In 1652, the Dutch trading company established a small permanent settlement on the southern shores of South Africa. This was intended to regulate the trade with the Khoisan, have fresh fruit and vegetables and to provide a hospital for sick sailors.

Activity 6.5

1. There are three main reasons for European Explorers and missionaries coming to Africa: for the sake of their economy, religion and glory. They wanted to improve their economy for instance by acquiring

more spices, gold, and better and faster trading routes. Also, they really believed in the need to spread Christianity. In a number of cases Christian missionaries played a significant role in promoting and shaping the advent of European colonialism.

Answer Key for Self-test Exercises: Unit 6

Self – Test Exercise – 6.1

1. True 2. False 3. True 4. B 5. D

Self – Test Exercise – 6.2

1. True
2. False
3. D
4. A

Self – Test Exercise – 6.3

1. False 2. False 3. True 4. A 5. A

Self – Test Exercise – 6.4

1. True 2. True 3. A 4. C

Self – Test Exercise – 6.5

1. False 2. True 3. True 4. B 5. D

Possible Answer for Unit Six Review Questions

Part I: True/False Items

1. False 2. True 3. True 4. True 5. True

Part II: Multiple Choice Items

6. D 7. D 8. B 9. B

Answer Key for Activities: Unit 7

Activity 7.1

1. The Christian Kings used mobile camps to rule its territories. It was with an attempt to consolidate the vast territory that expanding to south. The need to get daily food supplies and firewood also necessitated the use of mobile camps. They were mainly located on the highland for military strategies. Initially, military motives prompted the then elite to

change their capitals from fixed to mobile settlements.

2. Territorial expansion and the expansion of Christianity main features of Christian Kingdom. It had hostile relations mainly with Muslim Sultanates due to Zeila trade route. Christian Kingdom had socio-economic and cultural interactions ties with Muslim principalities and neighboring states and people.
3. Political uncertainty caused constant power struggles for succession. This issue resolved with the establishment of a "royal prison". The royal family's male members were all confined and guarded by loyal soldiers at the Amba Gishen. Thus no one would die. When the monarch died, court notables would dispatch an army to the 'royal prison' to accompany the designated heir to the throne.

Activity 7.2

1. The states that are linked through trade and trade routes include Christian kingdom, Muslim states (such as Ifat, Dawaro, Bali, Hadya, Adal), Damot.....
2. Trade and preaching activities of the Muslim clerics contributed for peaceful expansion of Islam.

Activity 7.3

1. Besides the hostile relations, trade continued to be the major channel of social integration. The long-distance trade and local markets served as core areas of social ties. Relatively, the difference in ecology of the Muslim sultanates and the Christian Kingdom created economic interdependence. Merchants of the two regions often moved from the highlands to the coast and vice versa. It was through such caravan merchants that the social links were strengthened and religions spread. These interactions and interdependence in economic, social, cultural and political spheres lay the foundation for modern Ethiopia.

Activity 7.4

1. In central and southern parts of Ethiopia, there were states and peoples. Some of them were Damot, Kaffa, Enarya, Bizamo, Walayta, Yem, Kambata, the Gurage chiefdoms, and the Agaw kingdom of Gojjam.

Activity 7.5

1. There were clans inside each confederacy. The Mecha, Tulama, southern Borana, and Guji clans made up the Borana confederacy.

The Karayu, Marawa, Ittu, Humbana, Akachu, Wollo, and Arsi clans made up the Barentu.

2. The Oromo population movement and expansion brought about far-reaching changes in the Ethiopia and the Horn. Among these were:
 - a) fundamental changes in the demographic picture of the Ethiopian region (it forced the Damot and Gafat peoples to be assimilated with the Oromo or to move out of their region to the north and intermingle with the Christian community of the area),
 - b) the weakening of Adal and the destruction of such states as, Damot, Bizamo and Enarya,
 - c) termination of the age-old conflict between the sultanate of Adal and the Christian kingdom,
 - d) Cultural inter- mixing took place between the Oromo and other peoples of the region,
 - e) permanent settlement of some Oromos outside Ethiopia, such as in Kenya,
 - f) further weakening of the Christian Kingdom and shift of its political center from Shewa in the south to the Gondar area in the north and
 - g) gradual transformation of the Oromo into sedentary agriculturalists, their adoption of Islam and Christianity, and evolution of Oromo feudal kingdoms in the course of time.

Activity 7.6

1. The *Gadaa* system organized the Oromo society into age grades. In the system, eight years represented one *Gadaa* period, five *Gadaa* periods. Gumi-Gayo or assembly of the representatives of the entire society is mainly serving as the law-making body. There is peaceful transfer of political power from one *Gadaa* class to the other every eight years. In the *Gadaa* system, generation, age, sex, and class were the guiding criteria in labor division and the sharing of responsibilities. The political philosophy of *Gadaa* is based on the following values and principles.
2. The *Gadaa* system has the following principles:
 - a. check and balance,

- b. balanced opposition,
- c. power-sharing among administrative organs
- d. the rule of laws that stand above all, the principle of accountability,
- e. the role of confession and impeachment (buqqisu),
- f. the subordination of warriors to deliberative assemblies,
- g. a period of testing: time gap between elections and investiture,
- h. the principle of check and balanced.

Activity 7.7

1. The *moggasa* and *guddifacha* culture allowed other peoples to mix up with the Oromos and live together in peace. So, in the process of their expansion, the Oromo were able to adopt much of the population they came across into themselves and use them in their wars with the next group. The process significantly contributed to the social cohesions, national integration, and the revival of long-distance trade. The interactions also resulted in an exchange of socio-cultural values and institutions. Several people in the neighborhood of the Oromo adopted Gadaa system and Oromo language. Likewise, the Oromo adopted the cultures and traditions of the people with whom they came into contact. The case in point is the adoption of monarchical systems and the integration of the Oromo to the Christian and Muslim states. On a larger scale, the Oromo contact with diverse peoples in the sixteenth century brought far-reaching integrations among peoples across ethnic and religious backgrounds.

Activity 7.8

1. Sidama, Oromo, Gedeo, Burgi, Konso, ..., etc.

Answer Key for Self-test Exercises: Unit 7

Self – Test Exercise – 7.1

- | | | | | |
|----------|---------|------|------|------|
| 1. False | 2. True | 3. B | 4. D | 5. D |
|----------|---------|------|------|------|

Self – Test Exercise – 7.2

- | | | | | |
|---------|----------|------|------|------|
| 1. True | 2. False | 3. D | 4. B | 5. C |
|---------|----------|------|------|------|

Self – Test Exercise – 7.3

- | | | | | |
|------|------|------|------|------|
| 1. B | 2. A | 3. D | 4. D | 5. A |
|------|------|------|------|------|

Self – Test Exercise – 7.4

- | | | | | |
|------|------|------|------|------|
| 1. C | 2. A | 3. D | 4. D | 5. D |
|------|------|------|------|------|

Self – Test Exercise – 7.5

1. False 2. True 3. True 4. D 5. D

Self – Test Exercise – 7.6

1. True 2. True 3. True 4. B 5. C

Self – Test Exercise – 7.7

1. True 2. True 3. True 4. D 5. B

Answer for Unit 7 Review Questions

Part I: True/False Items

1. True 2. False 3. True 4. False 5. True 6. False 7. True

Part II: Matching Items

1. C 2. E 3. D 4. B 5. F 6. A

Answer Key for Activities: Unit 8

Activity 8.1

1. Kafa and Yem used almost similar title i.e., tato. This is resulted from their relation with the kingdom of Enarya.
2. Christianity introduced to these regions through Enarya. They had relation with Christian kingdom until they were cut off after the Oromo population movement.

Activity 8.2

1. The Omotic states defended their boundaries by using fortifications are called Kella. It gives us how people of these places defended their territory.
2. The Wolayta side bordering the Omo River, the remnants of a wall, which the local people called Ijajo kella or the "Wall of Ijajo". Konso Cultural Landscape is an arid property of stone walled terraces and fortified settlements in the Konso highlands of Ethiopia. It constitutes a spectacular example of a living cultural tradition of generations adapted to its dry hostile environment. In Kafa there was practice digging trenches for defense. These are to mention few. The Harari also built the Jogol gimb to defend themselves.

Activity 8.3

1. Mount Ambaricho, with an elevation over 3000 meters above sea level, served as socio-political center for Kambata kings and society up to late 19th century. It was not occupied by the force of Imam Ahmed.

Orthodox Church objects were hidden in caves on Mt. Ambaricho. Therefore, Ambaricho has cultural or political significance.

2. Since the mid-16th century, several states emerged by the people who belong to the “Highland East Cushitic” languages. These include: Hadiya, Kambata, Sidama, Tambaro, Kabena, Halaba, Gedeo, Konso and Burji.

Activity 8.4

1. Agriculture and the Ethio - Sudanese border trade.
2. Ethio-Sudanese frontier trade that conducted between Sudanese Arab speaking merchant and the local people in Ethiopia.

Activity 8.5

1. Harar served as a political center of the Sultanate of Adal up to the sixteenth century. It also existed as a center of Islamic studies. Following the Oromo movement, the Walasma rulers abandoned it and moved to Awsa.
2. Semitic

Activity 8.6

1. Mentewab was the wife of Emperor Bakafa. She dominated the last stage of the Gondarine period. Soon after the death of Bakafa she began to rule over the kingdom as a regent for her young son and the successor of Bakafa, Iyasu II (r.1730-55) until he died in 1768, she was supported by her strong brother, Welde Leul, on whom she bestowed the prestigious title of Ras Bitweded. Mentewab lost power in 1769 to the Tigrean warlord, Ras Michael Sehul. Michael Sehul came to Gondar, killed the reigning king, Iyoas (1755-1769), and took over the title of Ras Bitweded.

Activity 8.7

1. During the *Zemene Mesafint*, various lords came to abuse their positions by making Emperors and encroached upon the succession of the dynasty, by candidates among the nobility. Religious controversies were main features of the time. The lords aspired to collect taxes, dispense land grants, award military and civil. The continuous wars of the *Zemene-Mesafint* also affected the development of trade. Merchants could not travel peacefully. They were forced to pay heavy taxes at the many tax stations. The endless wars of the *Zemene-Mesafint* affected the social

and economic life of the peasantry.

Answer Key for Self-test Exercises: Unit 8

Self – Test Exercise – 8.1

- | | | | | |
|---------|----------|---------|------|------|
| 1. True | 2. False | 3. True | 4. C | 5. D |
|---------|----------|---------|------|------|

Self – Test Exercise – 8.2

- | | | | | |
|---------|---------|---------|------|-----|
| 1. True | 2. True | 3. True | 4. D | 5.A |
|---------|---------|---------|------|-----|

Self – Test Exercise – 8.3

- | | | | | |
|---------|---------|---------|------|------|
| 1. True | 2. True | 3. True | 4. A | 5. B |
|---------|---------|---------|------|------|

Self – Test Exercise – 8.4

- | | | | | |
|----------|----------|----------|------|-----|
| 1. False | 2. False | 3. False | 4. D | 5.C |
|----------|----------|----------|------|-----|

Self – Test Exercise – 8.5

- | | | | | |
|---------|----------|---------|------|-----|
| 1. True | 2. False | 3. True | 4. C | 5.D |
|---------|----------|---------|------|-----|

Self – Test Exercise – 8.6

- | | | | | |
|---------|----------|----------|------|-----|
| 1. True | 2. False | 3. False | 4. B | 5.B |
|---------|----------|----------|------|-----|

Self – Test Exercise – 8.7

- | | | | | |
|---------|----------|---------|------|-----|
| 1. True | 2. False | 3. True | 4. B | 5.D |
|---------|----------|---------|------|-----|

Answer Key for Unit 8 Review Questions

Part I: Multiple Choice Items

- | | | | | |
|------|------|------|------|------|
| 1. B | 2. A | 3. B | 4. C | 5. B |
|------|------|------|------|------|

Part II: Matching Items

- | | | | | |
|------|------|------|------|------|
| 1. D | 2. C | 3. A | 4. E | 5. B |
|------|------|------|------|------|

Answer Key for Activities: Unit 9

Activity 9.1

1. The Industrial Revolution had many positive effects. Among those was an increase in wealth, the production of goods, and the standard of living. People had access to healthier diets, better housing, and cheaper goods. In addition, education increased during the Industrial Revolution. Industrial capitalism created social classes: the bourgeoisie and the working class. The bourgeoisie, also known as the middle class, gained money and power as the industrial capitalism got stronger. The bourgeoisie gained money and power, the working class suffered through poor working conditions.

Activity 9.2

1. The French Revolution had a great and far-reaching impact that probably transformed the world more than any other revolution. It led to the eventual rise of Napoleon Bonaparte as the Emperor of France. It also led to the eventual development of the Welfare State. It also signified the end of ancient beliefs and political systems. Its effects include lessening the importance of religion; rise of Modern Nationalism and popularized the idea of nationalism; spread of Liberalism and igniting the Age of Revolutions.

Activity 9.3

1. From the chaos of the Revolution, a general, Napoleon Bonaparte (1769–1821) emerged to lead the nation, first as a republican magistrate and finally as an emperor. The development of the Napoleonic Code was a fundamental change in the nature of the civil law system, making laws clearer and more accessible. It also superseded the former conflict between the royal legislative power and the views of the judges, thus having no case law in France.

Activity 9.4

1. American Revolution, also called United States War of Independence or American Revolutionary War, (1775–83), insurrection by which 13 of Great Britain's North American colonies won political independence and went on to form the United States of America. The Revolution's most important long-term economic consequence was the end of mercantilism. The British Empire had imposed various restrictions on the colonial economies

including limiting trade, settlement, and manufacturing. The Revolution opened new markets and new trade relationships.

Activity 9.5

1. The Congress of Vienna (1814–1815) dissolved the Napoleonic world and attempted to restore the monarchies Napoleon had overthrown, ushering in an era of conservatism. They brought the bourbon dynasty back and they created decorated small states on the boundary to control the further expansion of France and they left states of German Confederation on touched. It was so significant because the Congress of Vienna was the first of a series of international meetings that came to be known as the Concert of Europe, an attempt to forge a peaceful balance of power in Europe. It served as a model for later organizations such as the League of Nations in 1919 and the United Nations in 1945.

Answer Key for Self-test Exercises: Unit 9

Self – Test Exercise – 9.1

- | | | | | |
|---------|----------|----------|------|-----|
| 1. True | 2. False | 3. False | 4. B | 5.D |
|---------|----------|----------|------|-----|

Self – Test Exercise – 9.2

- | | | | | |
|---------|---------|---------|------|-----|
| 1. True | 2. True | 3. True | 4. A | 5.A |
|---------|---------|---------|------|-----|

Self – Test Exercise – 9.3

- | | | | | |
|---------|---------|------|------|--|
| 1. True | 2. True | 3. A | 4. C | |
|---------|---------|------|------|--|

Self – Test Exercise – 9.4

- | | | | | |
|---------|---------|----------|------|------|
| 1. True | 2. True | 3. False | 4. A | 5. D |
|---------|---------|----------|------|------|

Self – Test Exercise – 9.5

- | | | | | |
|----------|----------|----------|------|-----|
| 1. False | 2. False | 3. False | 4. A | 5.A |
|----------|----------|----------|------|-----|

Answer Key for Unit 9 Review Questions

Part I: Multiple Choice Items

- | | | | | |
|------|------|------|------|------|
| 1. C | 2. D | 3. C | 4. C | 5. C |
|------|------|------|------|------|



Written Assignment

Dear learner, this part reminds you have a written assignment. You tutor will give you as of you have finished this module. Therefore, you have to write your assignment according to the instruction given and send it.

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