Ethio Students(Grade 9-12)Telegram Channel

UNIT ONE

HISTORY AND THE HISTORIAN'S CRAFT

Introduction

Dear learner, do you know that every discipline has its own methodology? Yes, every discipline has its own methodology, which is also true for history. Methodology refers to the sum total of rules, principles, procedures and techniques applied or followed in acquiring new knowledge or transforming the old one in a given discipline. This unit intends to acquaint you with the elementary methodology of history which helps you to learn the subsequent units more successfully.

Objectives

After completing this unit you will be able to:

tell the meaning of history;

discuss the importance of studying history;

identify the sources of history;

gain skills in the collection of historical data and the use of sources of history.

Terms to Know

Chronicles

Objectivity

Inscriptions

Pre-historic

Monuments

Presentation

Memoirs

Periodization

The Meaning and Use of History

?

History is a branch of knowledge that deals with all that had been done by people who lived in the past. It is the totality of the thought, sayings and deeds of people who lived before us. Only a small part of the human past is recorded. But both the recorded part and the part which still awaits to be recorded are commonly called history. All things that have happened in the past in the life of individuals, countries or humanity as a whole is also called 'History'.

History helps us to learn about what people did in the past. By learning about their deeds we try not to repeat the mistakes of the past. Since history enables us to understand the past society, we will be able to increase our understanding of the present society and may forecast about future society.

Key Elements in the Study of History

Among the key elements in the study of history sources are the decisive ones. No one can write history without sources. In history, every statement must be supported by evidence. This evidence is obtained from sources of history.

Historians use two main types of sources in their research. They are called primary sources and secondary sources. Primary sources have direct relations to the events they describe. They come directly from the period under study. And as such, they are nearer in time and place to the event. But secondary sources do not have direct relation or nearness to the event they describe. Most of them are historical reconstructions. Among the primary sources, the most important are monuments, inscriptions, coins, letters, diaries, memoirs, chronicles, documents of contracts and agreements and also eye-witness accounts. Most history books are secondary sources?

Primary sources are more reliable than secondary sources because they have immediacy to the event and as such they are better sources of history. However, critical evaluation of both primary and secondary sources is very important for establishing their authenticity and for clear and deep understanding of their meaning and essence. Otherwise, there is the possibility of mis-representation or wrong interpretation of historical evidences. Before we start writing history, it is necessary to have clear understanding of the meaning of our evidence. This is expressed in terms of interpreting historical evidence which constitutes one of the key elements in the study of history.

Oral traditions could be taken as both primary and secondary sources. For instance, the eye-witness information is a primary source. But the information, who recount information they obtained from other sources are secondary sources.

After clear understanding of historical evidences, the next step is the presentation of the facts on paper. The quality of historical writing is highly affected by the manner of presentation. In the past, there was a stage when artistic value of historical writing was given too much emphasis. In those days,

historical writing was taken just like the writing of fictions. The role of historical evidence was denied a due consideration that no one bothered to support historical statements by sources. But this academic attitude has already been rejected in favour of presenting historical information based on evidence in a simple, readable and attractive way.

Another key element in the study of history is objectivity. Objectivity depends not on getting the facts right only but also distinguishing between the real or significant facts. We identify the real or significant facts on the basis of the subject of our study. Objectivity does not mean only identifying the real or significant facts but also presenting what all the facts say without any bias for or against. In short, it is the utmost duty of the historian to present the reality as they really were and in the way they really occurred.

1.3. The Study of Ethiopian History

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

The establishment of the Institute of Ethiopian studies (IES) in the early 1960's at the Haile Sellassie I University College changed the pattern of Ethiopian studies which until then focused only on the northern part of the country. Ethiopian studies focused only on the north until the 1960's, because the northern part has the following advantages over the south:

The north had been in contact with the outside world since ancient times. As a result, Arab, Greek, and Roman writers had left important information for the study of its history.

The north has a written language that served to keep records and so, many chronicles of the Christian kings are available.

Since the Christian kingdom had maintained strong contact with the Egyptian Coptic Church, several sources on the kingdom are available in Egyptian archives.

Since the archaeology of northern Ethiopia is well studied it also provided an auxiliary source for the study of the history of the region.

But when we come to the south, even the available physical remains are not yet studied. Few Europeans ventured to penetrate the southern part of the country since the middle of the 19th century. But the scanty information left by such ventures is barely enough to construct the history of the states and peoples of the region. Moreover, the south has no written language and so has not kept records of its past. Therefore, compared to the north, in the south there is lack of sources of history. Besides, scholars have been reluctant to collect and use oral traditions as reliable historical sources until the 1960's. In this regard, the first problem in the study of Ethiopian history is an imbalance of sources. Very few scholars were interested in the study of the southern part of the country. Many writers were attracted to the north, where one could get a variety of sources.

Furthermore, most of the studies presented as Ethiopian history were not comprehensive. Even the northern part, which is relatively well-studied, lacked comprehensiveness. Because most studies focused only on political histories. Although we have studies in economic history, there are none in social and cultural histories.

Another problem in the study of Ethiopian history is lack of objectivity in the sources themselves, like for instance, the chronicles of the Christian kings. There is also lack of objectivity in many of the studies conducted so far. Many scholars who conducted the studies were attached to one or the other ruling dynasty. As such, they were susceptible to biases in favour of their attachment. Some scholars lacked access to pertinent sources. There is also lack of sufficient knowledge on the political social and cultural realities of the country. All this affect Ethiopian history in many ways.

1.4. Periodization in History

Time is an important factor in the study of history. It serves for different purposes. First of all, past events could not be understood properly unless they are presented in time framework. Time also simplifies the works of historians not only to limit themselves to the study of a certain period of time but also to present the result of their studies. This is because historians present past events by organizing them according to their sequence in time. After all history is studied on the basis of periodization.

One of the different approaches in the periodization of history is the one that divides the whole history of mankind into different periods. The starting point for this periodization is proposed to be 2 million years before present (B.P). This was the time when early humans began to walk on up right position and began to produce and use instruments of labour. Human history is divided from this point to the present on the basis of the following three important criteria.

The first criterion basis itself on the development of human behavior which passed through these three stages:

- Savagery 2,000,000 - 8000 B.P
- Barbarous 8000 - 5000 B.P
- Civilization 5000 B.P to the present

The second criterion is based on objects out of which early humans made instruments of labour. In this regard, the following three major periods are identified:

- Stone Age 2,000,000 - 5000 B.P
- Bronze Age 5000 - 4000 B.P
- Iron Age 4000 B.P to the present

The third criterion is based on aspects of human economic life in different ages. Accordingly, we have the following major periods.

- Hunting and gathering 8000 B.P

- Farming and animal husbandry 8000 - 1750 A.D

- Age of Industry 1750 A.D to the present

Apart from the above approaches to periodization, history of humanity is generally divided into two major periods called pre-history and history. The beginning of the technique of writing marked the boundary between pre-history and history. The technique of writing appeared about 6000 B.P. Thus, all events that took place proir to 6000 B.P are studied under pre-history, while those events after 6000 B.P are studied under history.

The pre-historic period coincided with a period known as the Stone Age which lasted from 2,000,000 B.P upto 5000 B.P. During this period, people used instruments of labour which consisted of stone tools. There had been a slow progress in the technique of producing stone tools during the period of the Stone Age. Based on this technical progress, the stone age is sub-divided into Old Stone Age, Middle Stone Age and New Stone Age. But scholars could not find it easy to tell the exact demarketing line between the old stone tools and the middle stone tools Ages. In view of this, many scholars avoid the division of stone age into three and use the one that divides the Stone Age into two major periods of Old Stone Age (2,000,000 - 8000 B.P) and New Stone Age (8000 - 5000 B.P).

The period of history began about 6000 B.P with the beginning of writing technique. This period is further divided into three minor periods called ancient, medieval and modern, mostly in European history. There is no uniform and fixed time gaps for the subdivisions throughout the world. Every continent or country followed the periodization that fits with its own civilization or state formation. For instance, the ancient period of European history started from the rise of civilization in ancient Greece about 1,250 B.C and lasted up to the fifith century A.D. The latter date was the time when the ancient Roman Empire came to an end. The medieval period lasted from the fifth century A.D up to the sixteenth century, while the modern period dates from the sixteenth century A.D up to the present.

Periodization in African history has developed a unique features as a result of European colonization. The civilization developed by African peoples was disrupted as a result of their contact with Europeans beginning from the fifteenth century A.D. This contact ended up in colonization. Because of this periodization in African history is expressed in terms of pre-colonial, colonial and post-colonial.

Periodization in Ethiopian history is different from the above variants. For one thing, Ethiopia is the only country in Africa which succeeded in keeping its independence by averting the colonizing attempts of the European colonizers. This has enabled it to maintain her sovereign statehood. Because of this experience, periodization in Ethiopian history is different from the rest of African countries. In this regard, the ancient period of Ethiopian history falls between 1000 B.C, the time when the process of state formation began, and 1270 A.D. The medieval period lasted from 1270 A.D up to 1855 A.D and the period since 1855 A.D is called modern period.

Summary

History is a branch of knowledge which deals with the past events and deeds. It shades light on the events the past so that the present society could learn form them.

Facts of the past are obtained from two sources of history called primary and secondary. It is not possible to write history without evidence. Because of this, sources are a decisive element in the study of history. Objectivity is another key element in the study of history. Historical information also has to be presented in an attractive and readable way to the reader.

The key elements mentioned above constitute some of the problems related to the study of Ethiopian history. The problem of objectivity is reflected both in some of the sources and in studies of Ethiopian history. Imbalance of sources is another problem in the study of Ethiopian history.

As events and deeds of the past occur in time and place, they are organize and presented according to their sequence in time. History is studied on the basis of periodization.

Review Questions

Write short notes

What is the difference and similarity between history and story?

What is the role of sources in the study of history?

What is meant by objectivity in the study of history?

Describe the different approaches in periodization of human history as a whole.

Explain the approaches in the periodization of periods in European, African and Ethiopian history.

UNIT TWO

EARLY DEVELOPMENT OF HUMAN BEINGS

Introduction

Perhaps, no other subject has even been controversial than the issue of human origins. One proof to this conjecture is the very presence of two antithetical theories called the Creationist and the Evolutionist, (or the scientific) theory. Since the middle of the 19th century, in particular, there has been a constant growth in the scientific knowledge of the origins of human beings. This was the result of efforts made by scholars attached to a number of newly emergent disciplines, like archaeology and anthropology. This unit presents very briefly the current knowledge on human origins, including the evolution of early human cultures.

Objectives

After completing this unit you will be able to:

analyze the processes in the development of early human beings as they progressed from food gathering to more advanced ways of life;

explain the role of the Ethiopian Rift Valley as the cradle of human being;

describe the major sites where the Neolithic Revolution took place in Ethiopia and the rest of the world.

Terms to Know

- Anthropologist

Artifacts

Bifacial

Bipedalism

Cores

Composite tools

Direct percussions

Flakes

Microlithic

Paleo anthropologist

Pongidae

Sedentary

2.1. Theories of the Origin of Human Beings

Creationist view

How long people had been living on earth remained unsettled for a long period of time and the question of the origin of human being attracted human thought for centuries. The creationist view believe that human was created by a supernatural force with all complete physical shape and structure.

Scientific view

During the Industrial Revolution, geologists began extracting raw materials for industrial purposes. While they were digging, they came across fossils and artifacts. As a result of this, some scholars came to realize that the earth was formed entirely by natural processes rather than by divine power. This led to a strong debate between the creationist and evolutionary groups.

The debate over the origin of the human being culminated in the middle of 19th century with the publication of the work of Charles Drawin's work entitled the "Origin of Species by Natural Selection''. This theory explains that human beings developed from lower beings through a gradual and natural process of change.

Darwin's scientific work described evolution and natural selection as a theoretical explanation for evolutionary philosophy and eventually it became the most convincing of all theories of evolution.

2.2. Human Evolution

Hominids

A hominid is a member of the scientific family made up of human beings and prehistoric human like creatures. The two African apes, gorillas and chimpanzees are the closest living relatives of humans. These species are classified as members of a different zoological family, often called pongidae. Anthropologists believe that human beings, chimpanzees and gorillas all developed from a common ancestor that lived between 8 and 5 million years ago.

Biochemical studies of the fossil evidence have told us a great deal about the relationship between humans and apes. About 98.5 percent of the genes in people and chimpanzees are identical, making chimps the closest living biological relatives of humans. This does not mean that humans evolved from chimpanzees, but it does indicate that both evolved from a common ape ancestor. Investigators have calculated that the split between hominids and the line leading to chimpanzees and gorillas occurred about million years ago.

The First Humans

Australopithecines

By around 6 million years ago in Africa, an ape like species had evolved with two important traits that distinguished it from apes: (1) small canine teeth and (2) bipedalism- that is walking on two legs as the primary form of locomotion. Scientists refer to these earliest human species as australopithecines or australopiths for short. The name ausralopithecines translates literally as ''southern ape'', in reference to south Africa, where the first known australopith fossils were found. Countries in which scientists have found australopiths fossils include Ethiopia, Tanzania, Kenya, South Africa and Chad. Thus, autralopiths ranged widely over African continent.

Some characteristics of australopiths reflected their ape ancestry. They had a brain size of 390 to 550 cc or cubic centimeter in the range of an ape's brain. The body weight ranged from 27 to 49 kg, and they stood 1.1 to 1.5m. Their weight and height compare closely to those of chimpanzees.

Paleoanthropologists recognize at least seven species of australopithecines.

Name of species

Place of Discovery

Age

Estimated Time

Year of discovery

1

Australopithecus anamensis

Kenya

4.2 - 3.9 million years ago

1994

2

Australopithecus afarensis

Ethiopia

3.9 - 2.9 million years ago

1974

3

Australopithecus bahrelghazali

Central Africa (around lake chad)

3.5 - 3 million years ago

4

Australopithecus aethiopicus

Lake Turkana region in Kenya

2.9 - 2.6 million years ago

1985

5

Australopithecus africanus

Southern Africa

3 - 2.5 million years

1924

6

Australopithecus boisei

East Africa

2.5 - 1.5 million years

1959

7

Australopithecus robustus

Southern Africa

2.5 - 1.5 million years

1938

Australopithecus aethiopicus, Australopithecus boisei and Australopithecus robustus are known as robust australopithecines because of their heavier bones and larger jaws.

Origin of genus home

It is probably in Africa where the genus Homo originated at about 2.5 million years ago. Australopithecines afarensis may well have been an ancestor of the genus Homo. Members of genus Homo had larger brains and smaller jaws than the australopithecines.

Homo habilis, the oldest type of human being, lived in eastern and southern Africa about 2 million years ago. A partial skull of Homo habilis, dated to about 1.9 million years ago was uncovered in the lower Omo Basin, in Ethiopia. Other important sites of Homo habilis include Olduvai Gorge in Tanzania, Sterkfontein in South Africa and Lake Turcana in northern Keyna. Homo habilis made the first stone tools which consisted of flakes and cores and are known as Oldowan technology, named after the Olduvai Gorge in Tanzania.

Homo erectus seems to have originated in Africa and became the earliest human species to migrate from Africa to northern Asia and Europe. The oldest fossils of this species are about 1.7 to 1.8 million years old. Homo erectus had a slightly smaller brain and slightly larger teeth than what modern human beings have. The species stood over 1.5m tall and walked upright.

Homo erectus made little tools known as ''Acheulean''. The name derives from a small town in France called St. Acheul, where the first stone tool of the variant was uncovered. They were probably the first human beings to master the use of fire around 1.5 million years ago. The sites in Ethiopia, where fossils of Homo erectus were uncovered, include the lower Omo Basin, Melka - Kunture, Konso- Gardula, Middle Awash and Gadeb. Other Homo erectus fossils were found in Indonesia, Germany and China.

Homo sapiens are classified into two sub-groups. One is "archaic" Homo sapiens and the other is ''modern'' Homo sapiens. Archaic Homo sapiens seems to have evolved from Homo erectus some time between 300,000 and 600,000 years ago and is considered as an intermediate between Homo erectus and modern human being. Much of Africa and Europe seem to have been occupied by various populations of archaic Homo sapiens for several hundred thousands years.

A partial cranium and other bones of archaic Homo sapiens were uncovered at Bodo in the Middle Awash. Other fossils and microlithic stone tools of archaic Homo sapiens have been discovered at different sites in Africa and Eurasia.

''Modern'' Homo sapiens include all living people plus those fossil populations from about the last 100,000 years. They are anatomically very similar to the living human being. The oldest dated sites are found in Africa, Near and Middle East as well as in Europe. Several fossils of Homo sapiens including a complete skull which may be more than 100,000 years old have been discovered at Kibish in the Lower Omo Basin. A lower jaw dated about the same age has been uncovered from the cave site of Porc Epic near Dire Dawa.

Modern human beings lived across Africa, Eurasia and Australia some 35,000 years ago. They also spread into the Americas as well. These people lived every where by gathering plant foods around them and by hunting.

2.3. Early Cultural Development

The stone Age was a period of human technological development characterized by the use of stone as the principal raw material for tools. The Stone Age began roughly 2.5 million years ago, ended in some parts of the world 5,000 years ago. When pre-historic humans began to make stone tools they became distinct from the rest of the animate world. This stone tool making and tool using behavior had a profound effect on human evolution.

Archaeologists have divided the Stone Age into different stages, each characterized by different types of tools or tool - manufacturing techniques. The most widely used designations are Paleolithic (Old Stone Age), Mesolithic (Middle Stone Age) and Neolithic (New Stone Age). Archaeologists subdivide the Paleolithic into the Lower Paleolithic (the earliest phase), Middle Paleolithic and Upper Paleolittic (the later pahse).

Early Stone Age (Lower Paleolithic)

The lower paleolittic dates from about 2.5 million years ago until about 200,000 years ago. Two successive tool making industries characterize the lower paleolithic: the Oldowan and the Acheulean.

About 2.5 million years ago early humans in Africa made the first tools of stone. Scientist call these tools and the technique used to make them Oldowan, after the site of Olduvai Gorge in Tanzania, where many have been unearthed. It is also sometimes referred to as the chopper - core or pebble -tool industry. Oldowan tool making involved hitting one palm-sized cobblestone against another. This process created large, sharp-edged core tools capable of breaking bones and slicing meat or vegetation and smaller flakes that could scrape hides and sharpen wooden sticks.

Oldowan sites

Country

Site

Age

Ethiopia

Gona, Afar

Omo

2.5 mill years

2.3 mill years

Kenya

Lokalalei

2.3 mill years

Kobi Fora

1.9-1.4 mill years

Tanzania

Olduvai Gorge

1.9-1.2 mill years

Algeria

Ain Hanech

1.7 mill years

South Africa

Sterk fontein and

Swart Krans

2-1.5 mill years

The Oldowan tools were made by a technique known as the ''direct percussion'' method. To make these tools, an early human used a hammer stone to strike a large cobblestone called a core. Some of the flakes that came off the core had very sharp edges, making them ideal for cutting into animal carcasses and scraping animal hides. A core with many flakes removed, giving it sharp ridges, was used as a chopper to break open animal bones for marrow.

The Acheulean tools, were first developed about 1.5 million years ago. The term Acheulean is now used to refer to hand axe industries in Africa, the Near East, Europe and Asia dating from 1.5 million to 200,000 years ago. It strechs human evolution from Homo erectus to early archaic Homo sapiens. Acheulean tools are known as ''bifaces''. Among these hand axes are cleavers that were flaked on both sides in a regular pattern. Hand axes are typical of the Acheulean tool industry. The Acheulean tools usually had sharp edges, a pointed end and were round at the top.

Among the oldest Acheulean sites in Ethiopia are Konso-Gardula, Gadeb and Melka Kunture. In general, Oldowan tools are identified with Homo habilis while the Acheulean is associated with Homo erectus.

Later Acheulean hand axes may have been produced by the soft -hammer technique, in which a softer hammer of stone, bone or antler produced thinner, more carefully shaped forms. The hand axes and cleavers were excellent tools for heavy-duty butchery activities such as severing animal limbs.

Middle Stone Age (Middle Paleolithic)

The Middle Paleolithic extends from around 200,000 years ago until about 30,000 years ago. It was at this time that Homo-Erectus evolved into the human species called Homo sapiens or Modern human.

Middle Paleolithic /Middle Stone Age/ archeological sites are often found in the deposits of caves and rock shelters for they are easy to defend against predators and provide warmth and shelter. Studies on Middle Stone Age populations help to understand the anatomy, behaviour, adaptation and cultural development of modern man.

In Africa, south of the Sahara, hominids stopped making hand axes and large tools about 200,000 years ago. Instead they began to make a wider variety of smaller tools based on flake technology. Some of these tools were hafted as spear point and knives.

Gademotta Middle Stone Age site, located in the central Ethiopian Rift Valley, is one of the oldest sites in the African continent, and has been dated to 200,000 years ago. Other sites such as Melka-Kunture, Porc Epic, and Kone in Ethiopia and Midhishi and Gud Gud in Somalia are important

sites that have offered note worthy information about Middle Stone Age communities in the Horn of Africa.

In general, Middle Stone Age sites continued to show little change in the making of tools and manifestations of different behaviour over many thousand years of human generation. However, with the passage of time, these communities developed distinct regional traditions. It was at this time that the technological prerequisite for regional diversification and specialization began to develop and appear. This involved a refinement and standardization of tool-making techniques, an increase in the number of tool traditions and the exploitation of the environments.

Later Stone Age (Upper Paleolithic)

The Upper Paleolithic extends from about 40,000 years ago until the end of the last ice age about 10,000 years ago. In the Upper Paleolithic, standardized blade industries appear and become much more widespread than in previous times. Toward the end of the Upper Paleolithic, microliths (small, geometric - shaped blade segments) became increasingly common in many areas. In Africa these new tools are called Late Stone Age where as in Europe they are referred to as ''Upper Paleolithic''. Bone was commonly used to make tools of many types.

It was at this time that human biological and cultural evolution occurred at an increasingly rapid pace. This change involved complexity and efficiency of culture at greater diversity and increased specialization. Humans began to use new tool-making techniques known as ''pressure flaking''. The techniques produced long and thin blades that performed different tasks. Generally, the Late Stone Age artifacts, show further reduction in size, are fitted into handles and used as ''Composite Tools'' in arrows and bows. They are distinguished by micro lithic blade technology.

The Neolithic Revolution

This period refers to the time after 11,000 years ago when food producing through the domestication of plants and animals replaced foraging as the dominant mode of subsistence.

Ninety-nine percent of human history, as a species, was spent on hunting-gathering and consuming wild products of the earth, a period extending back to at least 4 million years. Neverthless, about 11,000 years ago, some human groups began to produce food rather than collect it. This phenomenon is considered as a turning point in the history of human being that represents a revolution in subsistence. Many different people began a slow process of artificial selection, tending plants and farming animals and most human groups adopted food production as their primary subsistence strategy. Consequently, humans way of life and the landscape changed considerably. People began to organize themselves around a base camp to which they returned regularly. There were more innovations in artifacts and more advances were made in human behavior than in the preceding periods.

The rise of agriculture, according to most scientists, began in the Middle East. The first farmers lived in a region called the Fertile Crescent, which covers what is now Lebanon and parts of Iran, Iraq, Israel, Jordan, Syria and Turkey. We observe sites of sedentary life, domestication of plants and animals, new tools and diversification of human diets, that implied divisions of labour. As a result of the sedentary

life, there emerged families and communities who inhabited a defined territorial areas. Stone houses as well as other kinds of structures were built for the community. This is how villages and little towns came into being. This was followed by the appearance of societies who were organized and divided into classes priests, chief tains, merchants, craftsmen, shepherds, etc. The labour hierarchy was born from their dimension of tasks.

Neolithic human being invented the hatchet and millstones to grind cereals. Pottery was also made for food cooking and storage facilitates. All food was kept in earthen ware vases. Artifacts were increasingly exchanged. Human beings soon learned how to make fire to cook their food and protect themselves from cold. This period also witnessed the emergence of sacred places and traditional religions.

Finally, populations increased and this led to conflict. When a village lost its crops and its herds and when its population increased, it would be tempted to take the resources of the nearby communities. Under this conditions the first conflicts started.

The Neolithic Revolution in the Ethiopian Region

In Ethiopia and the Horn of Africa the Neolithic cultural evolution and its development are not vivid. Some elements of Neolithic tradition together with other cultural manifestations can be observed in the northern and southern parts of Ethiopia. The presence of a ceramic tradition, polished stone tools, domestication of plants and animals, and sedentary life are some of the characteristics of the Neolithic culture.

The existence of this Neolithic types of culture in the northern part of Ethiopia and the Horn of Africa is attested from Gobedra rock shelter (3000 B.C), and Lalibela Cave (500 B.C). Grinding and polished axes have also been found at Aqordat and Barentu in Eritrea. These sites provide Neolithic material cultural such as axes, ceramics, grinding stones, beads, stone figures, etc. These culture manifestations indicate the development of Neolithic culture in Ethiopia and the Horn which paved the way for the emergence of complex societies.

The archaeologist Dombrowski had excavated chick peas and vegetables dated to 500 B.C at Lalibela Cave. Another archaeological evidence of possible domesticated cattle dated to the mid 2nd millenium B.C have been found at the Lake Basaka site. The other fauna remains of dental fragments of a camel dated to 2500B.C comes from Gobedra.

Therefore, it is assumed that the practice of agricultural tradition in Northern Ethiopia was already in existence between 3000 and 2000 B.C.

During this time Neolithic culture in Ethiopia, new economics and cultural development, appeared. The communities evidently started sedentary life, domestications of animals and plants and used ceramics. The presence of diverse environment in Ethiopia and the Horn made the region the homeland of many plant species, which brought about the cultivation of root plants and crops such as enset, teff, noog, finger millet, chat and coffee. To day these plants such as Enset are dispersed in different parts of the country and have become important food crops.

Summary

The concept of evolution can be traced from the developments over the last 3000 years. The 19th century was a turning point in regard to evolutionary theory. The publication of Darwin's work ''The Origin of Species'' crystallized the theory of evolution.

African hominids that appeared around 5 million years ago are the oldest Australopithecines connected with the origin of man.

A variety of species with different brain sizes and body configurations have been identified. Human beings are distinguished by large brain and reliance on culture. The first step that distinguished the hominids from apes was upright locomotion.

The oldest members of the genus Homo originated in Africa about 2.5 million years ago. This species is known as Homo habilis (skillful human being) and it had developed a larger brain than the australopithcines and exhibited a greater reliance on culture.

Homo erectus dated to 1.8 million years ago, possessed a larger brain, taller stature and showed changes in facial structures. Originated in Africa, it was the first hominid to spread out of Africa into Eurasia as far as China and Indonesia.

Homo sapiens evolved in Africa about 200,000 years ago from Homo erectus. The general features of this species are similar to those of living peoples except that archaic Homo sapiens was more robust. Modern human beings were living across Africa, Europe, Asia and Australia at about 35,000 years ago. They also spread into America and the Pacific. They lived by gathering and hunting.

About 2.5 million years ago, the earliest human tools were made of stone. They were known as ''Oldowan'' tools since many of them were found at Olduvai Gorge. These tools have sharp edges but not standard shape. They were used for butchering wild animals, hide working and shaping wood implements.

More complex stone tools of standard shape known as ''Acheulean'' were made at about 1.5 million years ago. These were hand axes and cleavers flaked on both sides in regular pattern. These tools usually had sharp edges, pointed ends, and were round at the top. They were used for cutting down trees, digging roots, scraping, butchering meat and preparing skin. They continued to be made in Africa, Asia and Europe up to 200,000 years ago.

During the ''Middle Stone Age'', at about 200,000 years ago, human beings began to make a wide variety of tools that some were hafted as spear points and knives.

Tools called as composite tools appeared during the ''Late Stone Age''. Artifacts of this period exhibit further reduction in size and are fitted into wood, bone or horn handles.

The domestication of plants and animals began as early as 11,000 years ago in some parts of the world. This development marked the beginning of the Neolithic Revolution and it was one of the most important and revolutionary innovations in the history of human species. Farming activities were introduced and human beings became food producers. These developments led to the emergence of sedentary way of life and permanent settlements, which in turn resulted in the emergence of big communities and bigger societies. Stone houses were built for the communities. Specialized crafts

appeared. This was followed by division of labour in the community. In short, the Neolithic Revolution made human beings food produces and community dwellers.

Review Questions

I. Write short notes

Trace the development that led to evolutionary theory.

What tools did the Homo habilis introduce?

List down the sites where fossils of Homo erectus were uncovered in Ethiopia.

Explain the basic differences between the Oldowan tools and the Achenlean tools.

What were the major revolutionary changes of the Neolithic revolution?

UNIT THREE

THE ANCIENT WORLD

Introduction

Major themes dealt with in this unit are the emergence of states in the ancient world; the ancient world civilization; and the origin and expansion of Christianity.

The earliest states of the world emerged some 6000 years ago. This was before the invention of writing which make possible keeping records. There is little evidence for the fact that state formation occurred before the invention of writing. But the process of state formation was almost certainly different in different societies.

The origin of civilization was closely linked with the beginning of cultivation of crops and domestication of animals which led to permanent settlement. Permanent settlement, inturn, led to the emergence of urban centers and the beginning of writing systems. This sort of civilizations had emerged in Egypt, Mesopotamia, Persia, India, China, Greece and Rome.

We learn about ancient civilization from the material remains found by archaeology. However, much of the material culture of ancient civilizations had disappeared. With the appearance of writing system from about 3000 BC on wards, we are able to study the written records. However, much of these written records have also disappeared. Moreover, some very early written records are difficult to interpret. The meaning of all this is that one has to be very careful in making statements about ancient civilizations.

One of the world's leading religions today, is Christianity. This religion emerged in Palestine in the first century AD and spread all throughout the world to become a major universal faith.

Objectives

After completing of this unit, you will be able to:

explain the historical process of emergence of states,

analyze the nature of early states and civilizations,

compare and contrast the different ancient civilizations including the Ethiopian region and the Horn of Africa.

Terms to Know

Ahura Mazda

Atricians

Clergy

City -state

Cuneiform

Deities

Democracy

Gentiles

Hanging Gardens

Hellenistic

- Hieroglyphics

Patriarch

Holy Trinity

Ishtar Gate

Legalism

Laity

Lugals

Manumission

Monotheism

Mound

Nine saints

Oligarchy

- ''Oriental despotism

Patriarchate

Persecution

Plebeians

Pax Romana

Salvation

Senate

Seven wonders

Theocratic

"Theocratic temple State"

Viziers

3.1. Emergence of States

Theories of the Emergence of States

States, as they emerged, were characterized by a relatively large number of people living in a definite territorial area under a government with coercive powers, that is, the ability to use force and punishments to make people obey.

There are different theories for the emergence of ancient states. Probably the emergence resulted from such factors as religion, war leadership, control of trade routes and irrigation. However, the factors for the emergence of one state may not be the case with another.

Religion was important because in its own ways it explained the world to mankind and gave people some feeling of security. Since religion was so important, priests who mediated between the gods and mankind were important. It is possible that sometimes religious and ''state'' and political functions were combined. As kings emerged their authority was based on religion. Kings were regarded as representatives of the supreme god on earth.

Kings emerged as a result of war which needed leadership. There were fierce and bloody conflicts between human groups before state existed. It would be easy for war leaders to turn into kings because, with frequent wars, a permanent war leader would be needed and a successful war leader would gain loyalty from his followers. Thus, a permanent war leader would emerge ruling as a king.

Although trade had come long before the existence of states, it is very probable that it was a factor for the emergence of states. Chiefs of localities through which trade passed could collect

payments in goods for giving protection. In time, such payments might become regular tribute and the tribute levied on trade would give a chief increased material resources to make his power permanent as a king.

Finally, there was the theory of ''oriental despotism'' in the origin of ancient states. In such civilizations where agriculture depended on large scale irrigation from river water, a strong state power emerged because despotic state power was needed to organize labour for great irrigation and flood control works. This theory sounds probable for both Egypt which depended on the Nile and Mesopotamia which was located in the valleys of Tigris and Euphrates.

The Nature of Early States

Ancient states had people with specialized skills such as craftsmen, soldiers, officials, etc. and differentiation into classes. No state could of course come into existence without the previous development of agriculture. This was because only agriculture could provide a large enough, regular surplus of food. This surplus of food, over and above what was necessary to keep the farmers alive, supported the other classes and the state machinery. i.e its officials and soldiers.

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

3.2. Ancient World Civilizations

AFRICA

Ancient Egypt

Egypt was one of the earliest of the great civilizations of the ancient world.

The ancient Greek historian Herodotus said that Egypt was ''the gift of the Nile'', meaning that Egypt could not have existed without the annual Nile flood that brought water and soil to Egypt along the river and the river delta. Beyond the river, Egypt is desert on both sides. The political unity of Egypt

was also made possible by the river Nile. The Nile provided easy communication to control the narrow area of cultivated land on each side of the river.

Egypt became a single united kingdom very early. It is, in fact the oldest state in the world which has kept its name, identity and territorial area through time. According to tradition, Egypt was unified when a king named Menes (c.3200 BC) united Upper Egypt and Lower Egypt under his rule. Upper Egypt was south of what is now modern Cairo and Lower Egypt was north of modern Cairo, including the Nile delta.

The history of ancient Egypt is usually divided into the Old kingdom (c.2686- 2181BC), Middle kingdom (c.2040 - 1730BC) and New kingdom (c.1550 - 1080BC). There were also the First and the Second Intermediate periods when central political authority broken down, followed by reunification. Within the periods of the three kingdoms and the Intermediate periods, there were a total of 31 dynasties of indigenous rulers in Egypt. After the New kingdom, however indigenous rule ended in Egypt with the final Persian conquest in 343BC. Alexander the Great conquered Egypt from the Persians in 332BC. Macedonia-Greek rule continued until Egypt became part of the Roman Empire in 30 BC. After the Pharoahs, Egypt did not have an indigenous Egyptian ruler until the 20th century.

In Egypt the king was all-powerful. He was regarded as an incarnate god and after his ''death'' on earth, he would be a god watching over the welfare of Egypt and its people.

Since the period of the New Kingdom, the king of Egypt was called ''Pharaoh''. The word ''Pharaoh'' is Hebrew for an ancient Egyptian word meaning ''great house'', that is, the place where the king lived. ''Great house'' was also used as a title of respect for the king.

The capital of the Old Kingdom was Memphis located near the site of present-day Cairo. During the Middle and the New Kingdoms, the capital was moved to Thebes, much farther to the south. Officials called viziers helped the king govern ancient Egypt. The viziers acted as mayors, tax collectors and judges. Ancient Egypt was divided into 42 provinces called ''nomes''. The king appointed an official known as a ''nomarch'' to govern each province.

Most of the ordinary people in ancient Egypt were engaged in agriculture. Farmers grew crops most of the year by irrigating their land. They built canals that carried water from the Nile to their fields. Egyptian peasants had to hand over much of what they produced as taxation to the state or as payment to the landlords. They had to perform compulsory public labour services or corvee and some peasants were conscripted into the pharoah's armies.

Ancient Egyptians worshiped many deities (gods and godesses) because they believed that the various deities influence every aspect of nature and every human activity. The ancient Egyptians also believed in life after death. This belief in an ''afterlife'' sometimes led to expensive preparations for death and burial. It resulted, for example, in the construction of the pyramids and other great tombs for kings and queens. Other ordinary Egyptians had smaller tombs.

Ancient Egypt's pyramids are the oldest and largest stone structures in the world. The ruins of 35 major pyramids still stand along the Nile. Three huge pyramids at Giza rank as one of the Seven Wonders of the Ancient World. The largest one, the Great Pyramid at Giza, stands about 140 meters high. It must be remembered that the great stone pyramids were only constructed in one brief period of the Old Kingdom. Ancient Egypt continued to have great monumental architecture of other kinds. This

reached its height in the New Kingdom period. The great movements of Karnak and Abu Simbel date from the New Kingdom.

The New Kingdom was a 500-years period in which ancient Egypt became the world's strongest power. Egypt built a great empire and reached the height of its power during the 1400's BC, under King Thutmose III. He led a military campaign into Asia almost yearly for 20 years and brought Palestine and Syria into the Egyptian empire. Thutmose also established Egyptian control over Kush and the surrounding Nubia, which were valuable sources of slaves, copper, gold, ivory and ebony. As a result of these victories, Egypt became the strongest and wealthiest nation in the Middle East. Rameses II (r. 1290 - 1224 BC) was one of the known pharaoh of the time. The well-known voyage to Punt sent by Queen Hatshepsut had also taken place in the New Kingdom period.

Ancient Egyptians developed a civilized way of life. They made remarkable progress in government, religion, engineering and architecture, writing and scince including mathematics. Many of this ideas were taken by the people which they conquered. Egyptian ideas and customs were also spread by means of the trade which merchants from foreign lands carried on with Egypt.

Kush/ Meroe

Kush was a kingdom along the Nile river in what is now northeastern Sudan. It's founding date is not known, but it existed as early as 2000 BC and lasted until about AD 350. Kush was a trading center and it exported slaves, cattle, gold and ivory.

Egypt conquered Kush in the 1500's BC, and the Kushities adopted elements of Egyptian art, language and religion. Later, the Kushities conquered Egypt about 750 BC, when its power declined. Five Kushite rulers successively ruled Egypt as pharaohs of the Twenty Fifth Dynasty. During this time, Napata was the capital of the combined territory of Egypt and Kush. The Kushites ruled Egypt until about 670 BC, when Assyrians from Asia attacked Egypt and sacked Thebes, the former Egyptian capital. An Assyrian army then destroyed Napata, the capital of Kush. The rulers of Kush fled southwards to central Kush which survived the attack.

Around the sixth century BC, the kingdom of Kush began to expand its territory in the southern direction. The southern limit of the kingdom was somewhere in the present city of Khartoum. The capital of the kingdom also shifted to Meroe which was located somewhere in the north of Khartoum. The period during which Meroe served as capital marked the glorious period in the civilization of Kush. Because of this, the Kushite civilization of this period is often referred to as Merotic civilization.

The Kushites found iron ore and hard wood. They had a well developed iron industry and made iron tools and weapons. The use of iron weapons made the kingdom very powerful militarily. It conquered a large territory and monopolized the trade of the Horn of Africa. The prosperity of Meroe largely depended on this trade. The main export items included ivory, slaves, rare skins, ostrich feathers, ebony and gold. Meroe reached the height of its power form the middle of the third century BC to the first century AD. During this period the people of Meroe developed new styles in art and architecture, used their own language, invented a system of writing and worshipped their own gods.

The decline of Meroe began in the middle of the first century AD. This was because of the rise of the rival empire of Aksum. In the middle of the fourth century AD, the Askumite king called Ezana invaded Meroe. Ezana's army sacked and burned Meroe and thereby brought the ancient kingdom of Kush to an end.

ASIA

Mesopotamia

Asia was another home for several civilizations of the ancient world. Many these earliest civilizations were based on city sates.

By about 2900 BC, a civilization of city states emerged in southern Mesopotamia (modern Iraq), in the area called Sumeria between the Tigris and Euphrates rivers. The name Mesopotamia comes from a Greek word meaning between rivers. There is no evidence for that the Sumerians moved there from anywhere else; they may have been indigenous.

The rulers of Sumerian city-states were absolute kings called lugals. The king ruled as the representative of the city-state's chief god. He was not a god himself as in Egypt. He was responsible for seeing that the worship of the god was properly carried out. It was believed that the prosperity and security of the state was ensured by the proper worship of the god. The lugal was a king, but had a supreme duty to the gods. As a recent work comments, ''some land was owned by the king, some assigned to temples and some in private ownership.''

According to the indications in recent studies, large number of the inhabitants of the city-states lived within the walls of the cities. However, the majority of these were farmers who were going out to work on the land daily. The other inhabitants were priests, officials, soldiers craftsmen and traders. The city - states used to import various commodities including timber and metals. Some supplies were also brought in by military expeditions or exacted as tribute.

Unlike Egypt, there were no great monuments built for the kings and numerous gods in Mesopotamia. This was because stone and good timber were not available for construction. However, archeologists have excavated mounds of important structures in mud bricks dried in the sun.

According to some writers, the plough was first used in Sumeria before the establishment of the city-states. Boats moved by wind also appeared first in Sumeria. The Sumerians became experts in metal working and their bronze artifacts exhibited rare skills in the standard of the day. Like ancient Egyptians, the Sumerians developed skills in astronomy and mathematics which they used for the preparation of a calendar, land measurement and administration. We got the 60 minutes in an hour and 360(in a circle from the Sumerians.

Between about 3200 - 2900 BC, Sumerians developed a writing system. The system using word pictures, developed in to a system of wedge-shaped characters called cuneiform. (The Latin word for wedge is cuneus, hence the name cuneiform). Cuneiform was written by pressing wedge shaped marks with a hand instrument on tablet, or soft clay. The clay then dried in the sun and became hard. Cuneifrom was a complex, difficult, non-alphabetic system like hieroglyphics. Although the Sumerian language later ceased to be spoken, cuneiform was used for writing other languages and was for many centuries the writing system of the ancient Middle East, outside Egypt.

The sumerians made remarkable contributions in law, the arts and science. The Mesopotamians made careful study of the heavenly bodies. They recognized the difference between plants and fixed stars. This laid the foundation for the study of modern astronomy.

The Old Babylonian Empire, Assyria and the New Babylonian Empire

Babylon was a great city of the ancient world. It was the capital of the kingdom of Babylonia and of two Babylonian emperors. Babylon stood on the banks of the Euphrates river near the present day city of al-Hillah, Iraq. Babylon was both an important trading and religious centre. The word Babylon means gate of the god.

Records first mention Babylon about 2200 BC. King Sumuabum, the first important Babylonian ruler, founded a dynasty in 1894 BC. The best known king of that dynasty was Hammurabi who ruled from 1792 to 1750 BC, and won fame for developing a wise and fair code of law. The economic laws show buying, selling , leading at interests and the existence of private property. The criminal laws were harsh and discriminations as to social class and gender. Punishments for the common people were more severe and physical. Hamurabi's code of Laws became a model for later codes.

In the struggle for power and empire by conquest, the Assyrians emerged on top and established the largest empire in the Middle East since the 9th century BC. Its civilization was similar in many ways to that of ancient Babylonia, its neighbour to the south.

The Assyrians have been called the Romans of Asia. Like the Romans, they were great conquerors. They won their victories in the Roman way, by superb organization, weapons, and equipment.

The Assyrians were Semitic speakers and their homeland was in what is now northern Iraq. Their capital was at first Ashur, named after the chief god, and later Nineveh both cities on the Tigris river.

The king of Assyria had absolute power. He ruled as the representative of the chief Assyrian god, Ashur. The Assyrian army, which consisted of cavalry, chariots and infantry, was efficient and well-organized. The Assyrians used a well developed siege techniques. The army was using iron weapons rather than bronze.

The Assyrian empire was divided into provinces. Each province was administered by a governor who was responsible to the central government. On the periphery were autonomous tributary states paying tribute to and providing soldiers for Assyria. Assyrian society consisted of nobles, free small scale landowners, private traders, hired persons and a few slaves. Trade was important and a large part of state revenues came from taxation on trade.

Assyrian rule seems to have brought peace and prosperity for those who would accept it. The Assyrians sometimes allowed conquered peoples to keep their own rulers. But if the people rebelled or refused to pay taxes, they often destroyed their cities and sent the people to distant parts of the empire.

Assyria declined after the mid 7th century BC. The Medians and the Babylonians attacked Assyria. In 612BC, Ashur and Nineveh were captured and destroyed. Internal struggle for succession weakened the Assyrian empire thereby creating an opportunity to its enemies with in and outside the empire. The Assyrian Empire was replaced by the New Babylonian Empire, which however, did not last long.

The New Babylonian Empire began in 626 BC, when the Babylonian military leader Nabopolassar became king of Babylon. Nabopolassar then won control of Babylonia from the Assyrians. Attacks by the Babylonians and their Median allies in 614 and 612 BC, put an end to the Assyrian Empire. Under Nabopolassar, who reigned until 605 BC, the New Babylonian Empire controlled much of the Middle East.

Babylon achieved its greatest glory under the New Babylonian Empire. Nabopolassar and his son Nebuchadnezzar II rebuilt the city on a grand scale. During the reign of Nebuchadnezzar, from 605 to 562 BC, workers built walls almost 26 meters thick around the outside of Babylon. Huge inner walls protected the city's main section. A wide moat surrounded the inner walls. People entered and left the city through eight bronze gates. The grandest of these gates, the huge Ishtar Gate, stood on a paved avenue called the processional street.

Nebuchadnezzar's main palace and a fortress stood between the Ishtar Gate and the Euphrates River. This area probably included the city's famous Hanging Gardens. The ancient Greeks described these gardens, which grew on the roof of a high building, as one of the Seven Wonders of the Ancient World. The Temple of Marduk stood there. In addition, the area included the ziggurat, a monument that was known in later times as the Tower of Babel.

Nebuchadnezzar's successors were unpopular, and the empire became weak. In 539 BC, Persian invaders captured Babylon and over threw the New Babylonian Empire.

The Persian Empire

Ancient Persia was a land that included parts of what are now Iran and Afghanistan. The name Persia came from Persis, which was the Greek name for the region. The Persians themselves called the region the land of the Aryans, from which the name Iran comes, and their language Aryan.

The founder of the Persian Empire was the conqueror Cyrus the Great (557-530BC). His successors further extended the empire until it was the largest of all ancient empires.

The Persian Emperor called ''the Great King, the King of Kings'', was an absolute ruler, ruling as the representative of the Persian god Ahura Mazda. The ruling officials of the empire and the cavalry core of the army came form the Persian nobility, while the commoners provided the infantry core of the army. The empire was divided into provinces called satrapies, each governed by an official called a satrap. The provinces had much more autonomy provided they paid tribute and supplied soldiers for the Persian army. The Persians taught their sons to ride horses, shoot bows and speak the truth. They considered it a disgrace to lie or to be in debt.

Early Persians were farmers. Who raised grain and livestock. The Persian peasants developed irrigation to grow wheat, barley, oats and vegetables. They used underground tunnels to avoid evaporation by the heat from the sun, and brought water as much as 160 kilometers from the mountains to the valleys and plains. Caravans carried trade goods from many parts of the world through Persia to the Mediterranean Sea. A gold currency called darics was used all over the empire. The Persian darics were named after the emperor Darius I (in the 5th century B.C) who first issued them.

Zoroaster (or Zarathustra) was a Persian prophet who lived in the sixth century BC. He introduced the near-monotheist religion called Zoroastrianism. He preached that there were two opposing principles, good and evil. The good was represented by the supreme god called Ahura Mazda, and the evil by Ahriman.

Alexander the Great conquered the Persian Empire in 331BC., and the region became part of Alexander's empire.

India

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

The disappearance of the Indus Valley civilization was sudden and complete for the reasons not known much. Different kinds of explanations have been given for the destruction of the Indus Valley cities. But seemingly reasonable suggestions have been environmental degradation caused by deforestation, epidemic disease like malaria, changes in the course of the River Indus and climatic changes.

After the destruction of the Indus Valley civilization, there was a movement of Indo-Aryan people into northern India. These people conquered the Dravidians and drove them out of northern India. The Indo-Aryans moved into the great plains of northern India, settled there and established the civilized states of ancient and medieval India. Southern India remained largely Dravidian.

Hindu religion developed from the beliefs of the early Indo-Aryans. One basic common idea of Hinduism is that mankind is condemned to a cycle of rebirths. A person can be reborn as some one spiritually higher and better or as someone (or even an animal) lower and worse. Salvation can be achieved in different ways. For instance, it can be attained by giving up the pleasures of the material world and seeking spiritual enlightenment under the guidance of a holy man (guru). Buddhism emerged from Hinduism as a reform movement. Buddhism was founded by Siddhartha Gautama (c.563 - 483 BC). Buddhism taught the ''middle way'' to salvation by avoiding extremes of asceticism on one side or materialism on the other side. It spread outside India to South East Asia, China and Japan.

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

As religious ideas were carried east ward from India into China and other parts of Asia, India’s ancient art and architecture spread, too India, in truth, is one of the mothers of civilization.

China

The earliest centers of civilization and states in China was in the northern part of the region. Chinese civilization and the Chinese state expanded over time to the centers and south of present day China.

The first dynasty in China was called the Shang dynasty (c.1700 - 1122BC). The Shang kingdom was centered in the Hunang He valley. It became a highly developed society governed by a hereditary class of aristocrats. The dynasty's accomplishments included the creation of magnificent bronze vessels, the development of horse drawn war chariots and the establishment of a system of writing.

The earliest forms of Chinese script were pictographs. They were drawings or pictures of the objects they represented. As Chinese script developed, characters became more simplified and less pictographic. Written Chinese has no alphabet. Instead, it consist of about 50,000 characters. The Chinese writing system is logographic, meaning that each character stands for a word or part of a word.

About 1122 BC, the Zhon (Chou) people of western China overthrew the Shang and established their own dynasty and ruled China until 256 BC. The last period of the Zhon was a period of intensive wars between the rulers of rival Chinese Sates. In fact it is called the ''warring states period'' (403 - 221BC). Despite these wars, the Chinese literary classics developed and Chinese philosophy emerged.

Confucius (551 - 479 BC), was the most influential and respected philosopher in Chinese history. His real name was Kong Qiu. The name Confucius is a Latin form of the title Kongfuzi which means Great Master Kong. His ideas, which are called Confucianism stress the need to develop moral character and responsibility. No book exists that was written by Confucius. His conversations and sayings were recorded by his disciples in a book called the Analects. His influence grew after his death so that in the end Confucianism became the official and dominant ideology of China from about 100 BC to the revolution of 1911. The Confucian tradition was further developed by Menicus (Meng-tzu), 372 - 289 BC, the most important early Confucian philosopher.

Confucianism was basically a secular philosophy not a religion. Confucius accepted the existence of ''Heaven'' but based his ideas on human reason. He was not concerned in metaphysics but ethics. He taught that society and states would be happy and prosperous if each individual kept to his or her proper place: ''Let the ruler be a ruler and the subject a subject. Let the father be a father and the son be a son.'' There are five cardinal human relationships: ruler to subject; father to son; husband to wife; elder brother to younger brother, and friend to friend. All these relationships except the last were relations of authority on one side and obedience and subordination on the other. However, Confucianism put great emphasis on personal ethics, summarizing ethics as ''Do not do to others what you do not want done to you''.

Mencius believed people were born good. He stressed the need to pressure ''the natural compassion of the heart'' that makes people human. Mencius emphasized the past as an ideal age and a model for examining present problems.

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

The world is indebted to the Chinese for many discoveries and inventions. These discoveries were useful both to themselves and to the outside world. The use of coal was first started by the Chinese. The Chinese were also the first to produce procelain, known to the world as China or Chinaware. The wheel barrow was also a Chinese invention. The lacquer used to give a hard, glossy finish to wood, leather, and other surfaces originated in China. Another Chinese discovery that silk could be made from the cocoons of silkworms, started the silk industry and trade. Even more valuable was the manufacture of paper from cotton cloth, a process invented about 150 AD. Printing was invented first in China and later invented again in Europe. Another Chinese invention that was duplicated in Europe was gun powder, which was used in China as early as 600 AD, in firecrackers.

EUROPE

?

Ancient Greece

Ancient Greece was the birth place of western civilization about 2500 years ago. The magnificent achievements of the ancient Greeks in government, science, philosophy and the arts still influence our lives.

Greek civilization developed chiefly in small city-states. A city-state consisted of a city or town and the surrounding villages and farmland. The Greek city-states were called polis.

The city-states took shape in ancient Greece by the eighteen century BC. A small group of wealthy men governed most city states of ancient Greece. This form of government, in which a few powerful people rule, is called an oligarchy. During the sixth century BC, some city- states began to move toward democracy. They granted all citizens, except women and slaves, the right to vote on government policies, hold political office and serve on a jury. The most advanced city states established the world's first democratic governments. The best known city states were Athens and Sparta.

Athens was the largest of the Greek city-states in size and population. In the fifth century BC, Athens comprised between 25,000 to 40,000 citizens. Athens had good olive oil and wine but little good land for grain. It imported grain from the coastal areas of northern Black Sea. Athens possessed a very strong naval power.

Athens became the most successful democracy of ancient Greece. The principle of Athenian democracy was the most complete participation of all male citizens. Athens was a direct democracy not a democracy by elected representatives. All Athenian citizens could attend, speak and vote in the general meeting of citizens called the Assembly. The whole citizens were able to meet together in one place. The Assembly met about 40 days a year. It passed laws and determined government policies. It also elected Athenian generals. Each year, the citizens drew lots to elect a council of 500 men. This council could ran the day-to-day business of government and prepared the bills that the Assembly debated and voted on. Jurors were also chosen by lot.

During the fifth century BC, Athens became the center of Greek culture. Philosophy originated in ancient Greece during this time. Socrates, (470(399BC), Plato (427-347BC), and Aristotle (384–322BC) are considered the most important Greek philosophers. The ancient Greeks pioneered in medicine, physics, biology and mathematics. Greek architects, sculptors and painters made important contributions to the arts. The leading Greek architects and sculptors built the Parthenon on the

Acropolis. The ancient Greek dramatists, Aeschylus, Sophocles and Euripides, wrote many of their master pieces. The Greek historians, Herodotus (484-425BC) called (''Father of History'') and Thucydides, (460-400BC) established proper historiography. Modern medicine also sees its founder in the Greek doctor, Hippocrates (460-357BC). In many medical school today, doctors take the ''Hippocratic Oath'' on graduation, the oath first imposed by Hippocrates on his pupils that they would practice their profession in the proper manner.

The glorious days of Athens ended with the out break of the Peloponnesian War (431 - 404BC) in which Athens was defeated by Sparta.

Macedonia, a country north of Greece, was becoming stronger as the Greek city-states grew weaker. In 353 BC, Philip II, king of Macedonia, set out to conquer Greece. The independence of Greek city-states ended in 338 BC, when Philip II defeated them and brought them all under his control.

Alexander the Great (336 - 323BC), Philip's son, led a Greek and Macedonian army and conquered the entire Persian Empire. His conquest furthered the spread of Greek ideas and language in Egypt and the Near East. Alexander died in 323 BC. His generals divided his empire among them selves. The city-states remained under Macedonian control. The period of Greek history following Alexander's death is known as Hellenistic Age. This period lasted until 146 BC, when the Romans took control of Greece.

The ancient Greeks laid the foundations of western civilization. Modern democracies owe a debt to Greek beliefs in government by the people, trial by jury, and equality under the law. The ancient Greeks pioneered in many fields that rely on systematic thought, including biology, geometry, history, philosophy, and physics. They introduced and perfected such important literary forms as epic and lyric poetry, history, tragedy, and comedy. In this persuit of order and proportion, the Greeks crated an ideal of beauty that strongly influenced western art.

Ancient Rome and the Roman Empire

Historians know little about the early days of ancient Rome. According to Roman legend, twin brothers, Romulus and Remus, established a settlement in 753 BC on the Palatine Hill, one of Rome's hills over looking the Tiber River.

The first known settlers of ancient Rome lived on the Palatine Hill about 1000 BC. Most historians believe that these settlers were a people called Latins. Latins also inhabited many neighbouring towns in Latium, the region surrounding Rome.

About 600 BC, Rome and other towns in Latium came under the control of the Etruscans, a people who lived north of Latium. The Etruscans had the most advanced civilization in Italy. They built roads, temples, and public buildings in Rome. They also promoted trade and introduced the idea of the citizen assembly. Under Etruscan rule, Rome grew from a village of farmer and shepherds into a prosperous city. The city became so powerful that the people were able to drive out the Etruscans, overthrew the monarchy and established the Roman Republic in 509 BC.

The Roman Republic kept many features of the earlier system, including the Senate and citizen assemblies. Two elected officials called consuls headed the government. A consul served only a year.

The Senate was the most powerful government body of the Roman Republic. The Senate conducted foreign policy, passed decrees (official orders), and handled the government's fiancés. Senators, unlike consuls served for life.

Roman citizens were divided into three classes: the patricians (nobles), the equites and the plebeians (common people). The patricians (nobles) were members of Rome's oldest and richest families who held all the important political positions in the state. All senators were patricians. The equites were the richest of the non-nobles. They also owned land but were sometimes business men as well. The plebeians, the ordinary citizens, were small farmers in the country side but also craftsmen, shopkeepers, labourers, etc in the city of Rome it self. There were huge numbers of slaves in the city of Rome itself, in parts of Italy and in the Roman province called ''Africa'' (the former territory of Carthage). These slaves had mostly been obtained in war, as Rome expanded. Slaves were used on latifundia (great land lord properties) as agricultural labourers. They were also used as domestic servants. Skilled slaves, Greeks and others. might be used as managers, clerks, accountants and teachers. Unskilled salves were often harshly treated because they were less valuable and could easily be replaced. Slave owners had complete power over their slaves, even up to killing them. A slave had no right at all; slave revolts were rare because there was no chance of success and the punishment for slave resistance and revolt was so savage. After the great slave revolt led by Spartacus (73 - 71BC) was crushed, the captured slaves were crucified all along the main road from Rome to Capua. The only real hope for a slave was for his or her master or mistress to set the slave free. This was called manumission and the ex-slave became a freed-man or freed woman. Manumission was given quite often to skilled slaves to encourage good work.

Rome was slowly gaining military control over the rest of the Italian peninsula. Rome offered protection and certain privileges of Roman citizenship to the cities it conquered. In return, the conquered cities supplied the Roman army with soldiers. By 270 BC, Rome controlled most of Italy directly or indirectly through dependent ''allies'', which were in fact subject states. Rome was successful in war because it was the most militarist of the states of the ancient world. It was a state organized for war.

Expansion over seas made Rome a mighty empire during the second and the first centuries BC. Rome came into conflict first with Carthage, a sea power and trading center on the coast of northern Africa. Rome and Carthage fought-for mastery of the Mediterranean sea in three struggle called the Punic Wars, between 204 and 146 BC. Rome destroyed Carthage and the Mediterranean coasts of Spain and Africa came under Roman Control. Rome then turned to the east and conquered the Hellenistic monarchies, including Egypt. By the end of the first century BC, Rome controlled the whole of the lands around the Mediterranean sea in a great empire.

Although the Romans had triumphed overseas, they faced growing discontent at home. Conflicts among leaders caused upheaval in the Roman Republic during its last 100 years. Finally, a successful general, Julius Caesar (100B.C - 44B.C), had become sole ruler of the Roman world. A group of senators who feared that Caesar was about to make himself king assassinated him in 44BC. Casesar's adopted son and heir, Octavian and Mark Antony, Caesar's friend, avenged Caesar's murder and then divided power between themselves. Octavian and Antony then fought each other for control of Rome. Antony sought the support of Cleopatra, queen of Egypt (47 - 30 B.C), and they fell in love. In 31BC, Octavian defeated the forces of Antony and Cleopatra and made Egypt a Roman province. In 27 BC, Octavian became the first Roman emperor in 27 B.C and took the title Augustus, thus named Augustus

Caesars. In spite of his power, Augustus avoided the title of emperor. He preferred to be called princeps, meaning first citizen.

The reign of Augustus marked the beginning of a long period of stability, which became known as the Pax Romana (Roman peace). The Pax Romana lasted about 200 years. Augutus established strong defense along the frontiers of the Roman Empire and kept the provinces under control. Trade flourished, and art and literature reached a high point during his reign. Augustus died in AD 14.

The Romans did not have the high cultural and intellectual achievements of the Greeks though the Romans did produce some fine Latin literature in poetry and prose. To the Romans, the Greeks were empty word-mongers. The Romans were practical people who excelled, as they believed, in war, the arts of government and law. Roman law became the base of many legal systems in western Europe and Latin America. A great practical achievement of the Romans was their civil and military roads to link the empire, and also great aqueducts to carry water to towns and cities. We owe the modern ''Latin'' alphabet to the Romans who themselves adapted their alphabet from the Etruscans and the Greeks. The Greeks had taken their alphabet from the Phoenicians who were the first people to use an alphabetic system of writing.

The empire was permanently split into the West Roman Empire and the East Roman Empire after Emperor Theodosius I died in 395.

The West Roman Empire grew steadily weaker. The Vandals, Visigoths, and other Germanic peoples invaded Spain, Gaul (present-France), and northern Africa. In 410, the Visigoths looted Rome. The fall of the empire is often dated 476. That year, the Germanic chieftain Odoacer forced Romulus Augustujus, the last ruler of the empire, form the throne. Germanic chiefs had already begun to carve up the empire into several kingdoms. The East Roman Empire survived as the Byzantine until 1453, when the Turks captured Constantinople.

After the fall of the Roman Empire, its culture survived and shaped western civilizations and the Byzantine world. Roman law became the base of many legal systems in western Europe and Latin America. Latin remained the language of learned Europeans for over 1000 years. French, Italian, Spanish and other Romance languages developed from Latin. Roman architecture inspired building design in Europe and North America.

The Roman Empire transmitted its social and economic system to the Middle Ages. During the Middle Ages, the Roman Catholic Church replaced the Roman Empire as the unifying force in Europe. The church used the Latin language and preserved the classics of Latin literature.

3.3. Christianity

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Origins of Christianity

Among the subject peoples of the Roman Empire were the Jews with their religion called Judaism, a monothestic religion of the ancient Jewish kingdom of Israel or Judea (later called Palestine).

In the first century AD, another monotheistic religion, Christianity emerged in Palestine. It was centered on beliefs about Jesus Christ who had lived and taught in Palestine until his crucification at about AD 30 under the Roman governor, Pontius Pilate.

The first Christians were the Jews in Palestine and Syria. Soon many gentiles (non-Jews) were converted to Christianity. The number of gentile Christians gradually exceeded that of the Jewish Christians. Finally, the Jewish Christians were either assimilated to gentile Christianity or went back to Judaism and ceased to be Christian.

Early Christianity and its Expansion

Christians gather in the Churches because they believed that God intended them to form special groups for worship. The Church kept the Jewish scriptures known as the Old Testament or Hebrew Bible as the scriptures of Christianity. A collection of Christian writings called the New Testament was added to the Jewish scriptures and the Christian Bible includes both the old and New Testaments.

Christianity developed a strong and efficient Church organization. From the beginning, there was a difference between the leaders of Church whom we call the clergy, and ordinary Christians whom we call the laity or lay people. By the second century, however the clergy began to be divided into three ranks: bishops at the top, then priests and deacons. The clergy were responsible for teaching the doctrines of the Church. They also administered the property of the Church. In general, the clergy had spiritual authority over the laity.

The head of each local Christian community was the bishop. He had spiritual authority over all the clergy and laity of the community. In time, archbishops appeared who had spiritual authority over the bishops, other clergy and laity of a large area. Then the rank of patriarch emerged. A patriarch had spiritual authority over the archbishops, bishops, other clergy and laity of very large regions called patriarchates. There were five patriarchates: Rome, Alexandria, Antioch, Constantinople and Jerusalem. Earlier, the Patriarch of Rome, also called the Pope, was claiming leadership over the other patriarchs. From about the middle of the third century on wards, monasteries where monks and nuns lived in separate communities were established. Those monks who lived together had a leader called abbot and those monks who lived alone were called hermits.

The simple early beliefs of the Church were developed more fully, using the words and ideas of Greek philosophy and their equivalents in Latin. Doctrines which were rejected and condemned by the Church were called heresies and the followers of these doctrines were called heretics. The Church's doctrines were approved by Church councils, which were meetings of the patriarchs, archbishops and bishops of the Church. The Council of Nicaea in 325 A.D established the doctrine of the Holy Trinity and this doctrine was confirmed by the Council of Constantinople in 385 A.D. The doctrine of the Holy Trinity says that one God exists in three persons: God the Father, God the Son (Jesus Christ) and God the Holy

Sprit and that all these persons are equal. The council condemned Arianism, a belief that Jesus was not completely divine.

The Roman government became suspicious of Christianity because Christians would not make sacrifices in honour of the emperor. Christians believed that doing this was denying God. But refusal to sacrifice was considered as political disloyalty by the Roman government. The Roman emperors, therefore, persecuted Christians. Rather than weakening the young religion, persecution strengthened it and consequently, the number of Christian increased. In 312, the Roman Emperor Constantine the Great became a Christian himself and officially declared Christianity to be the state religion of the Roman Empire.

The last Roman emperor lost power in 476. By then, the empire was split into Western and an Eastern empire. German chieftains carved up the Western empire. The Eastern empire survived as the Byzantine Empire until 1453. Christianity also had a Western and an Eastern Church. The centers of the Western Church was in Rome under the leadership of the Pope, and the Eastern center was in Constantinople under the Patriarch.

During the Middle Ages (after the fall of the Western Roman Empire) Christianity replaced the Roman Empire as the unifying force in Western Europe. The pope exercised political as well as spiritual authority.

In 1517, a movement called the Reformation began when Martin Luther, a German monk, criticized certain church practice including the authority of the Pope. The Reformation divided Western Christianity into the Roman Catholic Church and Protestantism.

Summary

In this unit, at first, we have seen the different theories about the emergence of state and the nature of early sates.

Secondly, we have discussed the ancient civilizations of the different parts of the world. Most of the civilizations have common elements. Almost all of them developed on the bases of well-organized states, towns and writing systems. Some of the civilizations developed in river valleys, while others were maritime civilizations.

The civilizations of northeast Africa also shared these elements. In this regard, the Egyptian civilization flourished on a river valley. But that of the Aksumite was more or less a maritime civilization.

Thirdly, we have studied the emergence of Christianity and its spread from the first century AD on wards. At first, Christians were persecuted by the Romans but since the reign of Constantine the Great the new religion spread freely all through the Roman Empire.

Review Questions

I. Write short notes

1. Explain the characteristics of states as they emerged.
2. What were the major political and economic features of ancient Egypt?
3. What were the major contributions of Mesopotamia to world civilization?
4. Write short notes of about 7 - 10 lines on the following:

   i) Hinduism iii) Confucianism

   ii) Buddhism iv) Zoroastrianism

5. Describe the main features of the Kushite civilization of the Meroetic period.
6. Discuss the main features of the expansion of Aksum during the reign of Ezana.
7. What are the similarities and differences between representative democracies of modern states and direct democracy of ancient Greeks?
8. What were the main religious ideas about kings in the ancient Middle East?
9. List the major river valley civilizations of the ancient world.
10. Write short notes (5 - 6 lines) on the following:

    a) Puritans c) Logographic

    b) Plebeians d) Hieroglyphics

UNIT FOUR

THE MEDIEVAL PERIOD OR MIDDLE AGES

Introduction

This unit deals with the “Middle Ages” in Europe and the Far East, the Byzantine Empire, the Rise and Expansion of Islam, including the Ottoman Turkish Empire, the Medieval society and the beginning of early capitalist relation, and the development of early capitalism. The Middle Ages is the period which came after the ancient world and before the early modern world.

Marking strict date as to when the European Middle Ages began seems difficult. This is not surprising, because economic and social changes were gradual. Change in political conditions was quicker, and as regards political change it may be reasonable to say the beginning of the Middle Ages correspond with the fall of the Roman Empire in the west. It is difficult to say when the European Middle Ages ended either, because change from medieval conditions was also gradual. However, the period of a little more than 1000 years from about 450 to about 1500 would certainly include the Middle Ages.

Objectives

After completing of this unit, you will be able to:

describe the origin and development of feudalism;

analyze the effects of trade in the medieval society;

discuss the causes and results of the crusades;

explain the features of early capitalist developments.

Terms to Know

Analogy

Gargoyles

Quadrivium

Black Death

Gothic

Romanesque

Consensus

Guild

Samurai

Caliphate

Hadith

Shiite

Chivalry

Homage

Shogun

Coloni

Imamate

Sunnite

Corvee

Janissaries

Taika Reform

Demesne

Kharijites

Timars

Daimyo

Mahdi

Trivium

Fief

Manor

Vassal

4.1. Europe During the Middle Ages

Invasions and the Age of Feudalism

The Germanic peoples came from Scandinavia in northern Europe and began moving into central Europe earlier. By the third century AD, they occupied the northern and north eastern boundaries of the Roman Empire. Some Germans adopted the civilization of the Roman neighbors. They traded with Roman merchants, learned to farm the land and accepted Christianity as their religion. But most Germans were organized in a tribal ways of life that the Romans called them barbarians. They lived in tribes, each governed by a chief.

In the fifth century AD, the Germanic tribes began invading Roman territory. By then the Roman Empire had lost much of its great power, and its armies could not defend the long frontier. The Visigoths invaded Spain about 416 AD. The Angles, Jutes and Saxons began to settle in Britain about 450. The Franks established a kingdom in Gaul (now France) in the 480's. The Ostrogoths invaded Italy at about the same time.

The barbarian invasions divided the huge Roman Empire into many kingdoms. They were loyal only to their chiefs or families and each tribe kept its own laws and customs. As a result, the strong central and local government of the Roman Empire disappeared. The barbarian invasions also destroyed the European trade that the Romans had established. Most peoples who lived in the towns went to the country side and became peasants. Some towns were completely abandoned and gradually disappeared. Ancient literature, architect, painting, and sculpture were almost forgotten.

Most of people were forced to make their living from farming activities. By the ninth century, most of western Europe was divided into large estates of land called manors. A few wealthy land owners, called landlords or lords, ruled the manors, but most of the people were poor peasants who worked the land. Each village on a manor produced nearly everything needed by its people. This system of obtaining a living from the land was called manorialism.

The Roman Catholic Church

The Roman Catholic Church was the main civilizing force of the early Middle Ages. It provided leadership for the people and saved western Europe from complete ignorance. Missionaries traveled great distances to spread Christianity. They introduced Roman ideas of government and justice into the people they called the barbarians.

The popes, bishops and other Church leaders took over many functions of government after the Roman emperors lost power. The Church collected taxes and maintained law and order. Church buildings served as hospitals for the sick, and as inns for travelers.

Two Church institutions, the cathedral and the monastery became centers of learning in the early middle ages. Cathedrals were the churches of bishops. Monasteries were communities of monks, people who gave up worldly life to God's service. The monks of some monasteries and the clergy of the cathedrals helped continue the readings and writing of Latin. The Latin alphabet continued to be the alphabet of most European languages except Greek and most Slav languages in Russia and the Balkans. The Latin language also continued to be a living language in many parts of Europe. It was the language of the Roman Catholic Church. It was a teaching language in medieval universities. Modern languages like Italian, Spanish, Portuguese, French and Rumanian developed from Latin. Many words of Latin origin are also found in the English language.

The Roman Catholic Church also became the largest landholder in western Europe during the Middle Ages. Rulers and many feudal lords gave fiefs to the Church in return for services performed by the clergy. Most bishops and other high-ranking clergymen were noble-men who devoted their lives to the church. They ruled large fief, and lived much like other noblemen.

4.2. The Byzantine Empire

The West Roman Empire collapsed in 476 A.D. While the East Roman Empire continued to survive for another one thousand years after that. The East Roman Empire survived, because geographically, it was not so open to barbarian attack as the west, except in the Balkans. It was also richer, had more population and had more towns and cities with defensive walls than the west.

The East Roman Empire is also called the Byzantine Empire or Byzantium. The word Byzantine comes from Byzantium, the Greek name for a city on the strait of Bosporus. In 330 A.D, the Roman Emperor Constantine the Great moved the capital of the Roman Empire from Rome to Byzantium (later Istanbul). The city was renamed Constantinople after him. The Roman Empire was divided into two parts: the West Roman Empire and the East Roman Empire in 395AD.

The emperor was the absolute ruler and sole law maker of the Byzantine Empire. The government controlled almost every aspect of life and it also had much influence over church officials. The people paid heavy taxes to support the government.

The Byzantine Empire reached its greatest size under Emperor Justinian I (r. 527-565 A.D). Under his leadership Italy, part of Spain and the old Roman province of "Africa" in the west (now Tunisia)were conquered. The empire had already included Asia Minor (now Turkey), the Balkan peninsula, Egypt, Palestine and Syria.

The Byzantines organized many laws of the ancient Romans. This collection of laws became known as the Justinian code and ever since has been the basis of the legal systems of many countries. Justinian also built Hagia Sophia (St.Sophia), the empire's largest and most splendid Christian church in Constantinople.

The majority of Byzantines were poor farmers who raised grapes, olives and wheat or herded sheep. Merchants and craft workers practiced their trade in the towns and large cities. The Byzantines imported silk, spices and luxury goods from China.

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

A division between the Western Catholic Church and the Eastern (Greek and Russian) Orthodox Churches took place in the eleventh century. One of the reason for this division was the dispute over the authority in the Church. The Eastern Orthodox Church did not accept that the Pope of Rome had jurisdiction over the East as well as the west or the right to decide by himself matters of Christian doctrine (belief).

After Justinian's death in 565, barbarians attacked the Byzantine Empire on all fronts. The Empire was strongly threatened by the invasions of the Persians. However, Heraclius (r. 610 –642) temporarily stopped its collapse by defeating the Persians.

The Byzantine Empire began to collapse during the eleventh century. By 1071, the Normans had taken southern Italy. That same year, in Asia Minor, the Seljuk Turks defeated Byzantine army at the Battle of Manzikert. With this defeat began the decline of Byzantine control over Asia Minor. Emperor Alexius Comnenus, who came to power in 1081, asked the Christians of western Europe to help defend the empire against the Turks. The Turks had invaded the Holy Land in addition to Byzantine Empire. The

military expeditions of the Christians against the invaders of the Holy Land became known as the Crusades. As well shall see later on, during the First crusade, from 1096 to 1099, crusaders regained the coastal regions of the Holy Land. But in the long ran they did not save the empire. By the late fifteenth century, Constantinople and part of Greek were all that remained of the empire. Finally, the Byzantine Empire ended in 1453, when Ottoman Turks conquered Constantinople. The last Byzantine Emperor, Constantine XI died while defending the city.

4.3. The Rise and Expansion of Islam

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Islam and the Muslim Empire

Islam is the name given to the religion preached by the Prophet Mohammed in the seventh century A.D. Mohammed was an Arab who was born in Mecca about 570. Mohammed preached that there is only one God (Allah) and that he, Mohammed, was God's messenger. Those who believe in the one God and accept Mohammed as His messenger are called Muslims. Muslim is an Arabic word that means one who submits (to God). Islam is an Arabic word for submission.

Mohammed began his teachings in Mecca about 610 and gathered around him a small community of followers. Soon the Quraysh Arabs and the wealthy merchants in Mecca considered his teachings a threat to their privileges. There was also the fear that Mecca, as the center of traditional religion, might lose its importance because of the new message. The annual pilgrimage to the Ka'ba, a holy shrine in Mecca, visited by thousands of Arabs from the whole peninsula, had been a source of considerable income for the Meccan merchants. So he and his followers were persecuted and several attempts were made to kill him.

As the persecutions intensified, Mohammed and his followers fled to the town of Yathrib, later renamed Madinat al-Nabi (the city of the Prophet) or Medina. This event, known as Hijra, took place in 622, the first year of the Islamic calendar.

The inhabitants of Medina who invited Mohammed to their town came to be known as the Ansar (the Helpers). The Meccan emigrants were known as the Muhajirun (those who undertook the Hijra, or Emigrants). These two groups formed together the Sahaba (the companions of the Prophet). From 622 until he died in 632, Mohammed strengthened and governed the Muslim community (umma);? successfully resisted the attacks of his Meccan enemies and their allies; and established his authority over much of Arabia through both diplomacy and war.

Fig 4.1 Mohammed, founder of Islam, is welcomed by his followers, in this old painting.

Map 4.1 Muslim power spread east and west until the Caliphate expanded from India to the Atlantic

Between the eighth and ninth centuries, Muslim scholars codified whole Islamic law into a coherent system and eventually, there emerged four legal schools Hanafi, Maliki, Shafi'i and Hanbali. While they agree on the Quran and Hadith as sources of the Shari'a, they give priority to one or the other two sources of law, that is, analogy and consensus.

The Hanafi school is dominant in Turkey, Syria, Iraq, central Asia and northern India/Pakistan. The Maliki schools has followers in North Africa, Muslim Spain and the western and central Sudan. The Shafi madhhab (law school) is found along the Indian Ocean shores, from Southern Arabia and East Africa to Indonesia. The Hanbali, formerly dominant in Syria and Iraq, is now restricted to the kingdom of Saudi Arabia. In Ethiopia, the Shafi'i and Hanafi schools of Islamic law are dominant.

Before his death, the Prophet indicated that governing the community should be based on Shura (consultation). After his death, his immediate successors were elected and designated as caliphs. The first four caliphs were Abu Bakr (1632-34), Umar (634-44), Uthman (644-56) and Ali (656-61), all of whom belonged to the Qurysh tribe and were related to Mohammed by marriage. Moreover, Ali was the Prophet's cousin.

When the third caliph, Uthman was murdered by a group of Muslims who had revolted because they were offended by some of his policies, Ali was elected caliph in Medina. His election was not, however, accepted by some of the Companions, particularly Muawiya, governor of Syria. This resulted in a civil war between the followers of Ali and those of Muawiya. Ali agreed to the formation of an arbitration committee of two members, one representing him and the other Muawiya. But many of Ali's followers rejected that solution and abandoned him. They came to be known as Kharijites. They also revolted against the caliphs and the central governments of the Umayyad and Abbasid dynasties in Iraq, Arabia and Iran in the seventh and eighth centuries.

Although the Kharijites split into many factions, they shared some common features.

They asserted that anyone guilty of a serious sin was an unbeliever and apostate, and should therefore be put to death.

With regard to the Imamate (or Caliphate), the Kharijites insisted that anyone, even a black slave, could be elected as the head of the community if he had the necessary qualifications: piety, integrity and religious knowledge.

Though the Kharijites formed a more puritanical and democratic sect, they were not supported by the majority of Muslims because of their intolerance towards other Muslims. Therefore, they remained minorities in the eastern lands of the Caliphate. In the Maghrib (northwest Africa), some of the Kharijite sects had considerable following followers among the Berbers who were dissatisfied with the oppressive Umayyad regime.

In the seventh century, the Muslim world had already been divided into two major sects. These were the Shiites and the Sunnites.

Those Muslims who supported the cause of Ali believed that the Caliphate (they preferred to call Imamate) should go to the family of the Prophet represented by Ali and his descendants. Ali was married to Fatima, the daughter of the Prophet Mohammed. They were known as Shi'at Ali (the party of Ali) or the Shiites. The Shiites rejected the consensus of the community and replaced it with the doctrine that there was in every age an infallible Imam to whom along God entrusted the guidance of mankind. The first Imam was Ali. The Imams are considered to be divinely appointed rulers and teachers of the faithful, and to possess super human qualities. For this reason they are the only ones who have the right to lead the Muslim community.

Shi'ism (the doctrine of the Shiites) soon split into many sects. The most important is the group known as the Twelvers, which recognizes the twelfth descendant of Ali called Mohammed al-Mahdi, who disappeared in 880. The strong hold of this sect today is Iran. Significant groups are also found in Iraq, Syria, Lebanon and India. Those Shiites who recognized the seventh Iman, Ismail, became known as the Seveners or Ismailis.

From the struggle among the Muslims orthodoxy emerged victorious in the form of Sunnism or Sunni Islam, so called because its followers supported the Sunna, that is, the way of the Prophet. Today, Sunnis or Sunnites comprise 90% of the world's total Muslim population. The major doctrinal differences between Sunni and Shiite Islam are these: the sources of the Sunnite law are the Quran, the Hadith, the consensus of the community and analog. The four bases of the Shiite law are the Quran, the Hadith of the Prophet and of the Imams, the consensus of the Imams, and reason. Although the Shiites perform pilgrimage to Mecca, they prefer to visit the tombs of Ali and his son Hussien, in the towns of Najaf and Karbala in Iraq. One concept of Shiite origin, the belief in the coming of the Mahdi, penetrated Sunni Islam. The Mahdi (the rightly-guided one) is seen as the Expected Deliverer who restores justice. Through the centuries Mahdis appeared in various Muslim countries from time to time.

Muslim Arabs began their expansion outside Arabia under the first four caliphs. Muslim Arabs, motivated by economic and political objectives won a series of victories over the armies of the two great powers of the period: the Byzantine and the Persian empires. The campaign against the Byzantines in Syria took place between 634 and 636. The conquest of Persia took longer. The Battle of Qadisiyya in 637 opened the fertile low lands of Iraq. From their military bases of Basra and Kufa, the Muslim armies penetrated the Iranian highlands. The last great battle at Nihawand (642) ended the Persian Empire. By 650,they stood on the borders of India, in northern Iraq and in Armenia. Egypt was conquered between 639 and 642.

The rapid success of the Muslims was due to the financial and military exhaustion of Byzantine and Persian empires as a result of long wars. Moreover, the Byzantines were hated by their subjects because of the oppressive taxation. The Christian population in the fertile province of Iran were opposed to the Persian ruling class who followed a different religion. The Persian empire had also been weakened by dynastic wars before the Arab conquest.

The Umayyad Caliphs, who ruled from 661 to 750, led the Muslim Arabs to new victories. The Caliphate was founded by Muawiya after Ali was murdered in the civil war between the two. Muawiya was a member of the aristocratic Mecan family of Umayyah, from which the Caliphate took its name. The Umayyads established their capital at Damascus in 661. They fought the Turkish tribes in central Asia, sent an expedition into Sindh in India and reached the borders of China. They captured Sicily and completed the conquest of North Africa. The Umayyads then invaded Spain in 711.

With in one hundred years after the death of the Prophet, the Muslim Arab Empire came to include an enormous territory that became the center of Islamic world. At this time, the Arabs formed a ruling class. The many conquered peoples embraced Islam. Although the Muslim conquerors exhibited a large measure of religious tolerance all non-Muslims had to pay a special tax to be free muslim army service. But many worked as officers and tax collectors in the civil administration and as doctors and tutors at the court. The contradiction between the politically and economically privileged minority and the un privileged majority led to a crisis that ended up with the fall of the Umayyad and the establishment of another dynasty called Abbasids.

The Abbasids became victorious as a result of the support they got from all the dissatisfied elements, mostly non-Arabs. The Abbasid revolution brought the Umayyad state to an end and inaugurated the Islamic Empire in 762, shifting, the political center from Damascus to Baghdad in Iraq. Although the Arabs lost their privileged status, Arabic continued to be the language of the state, literature and science.

About 820, the authority of the Abbasid Caliph in Baghdad is so extensive that it was felt throughout the Islamic Empire. But by 920, the power of his successor had so diminished that it was hardly felt even in the capital city. By 1258, the city itself lay in ruins. With its fall, Arab domination was lost forever and the history of the Caliphate closed.

There were internal and external factors for the downfall of the Caliphate. The internal factors were more important than the external ones. The method of administration was not conducive to stability and continuity. The conquered peoples were exploited and over-taxed. This led to rebellions and civil wars. There were sharp divisions between Arabs and non-Arabs and also among Persians, Turks and Berbers. Among the Arabs themselves, there were long tribal conflicts. There were also religious conflicts among the followers of the various Islamic sects. All these resulted in the break up of the Abbasid Empire and the rise of a number of independent dynasties in different parts of the empire: Persia, Egypt, Tunisia, the Maghrib and Spain.

The external factor which contributed to the downfall of the Caliphate was the Mongol invasion. In 1253, Hulagu, the grandson of Chingiz, Khan left Mongolia in central Asia at the head of a huge army. He sent a message to the last Abbasid Caliph demanding surrender. In January, 1258, the troops of Hulagu launched an attack against Baghdad. In February, they entered the city. The Caliph with his officials rushed to offer an unconditional surrender, but they were all put to death. Baghdad was plundered and burnt to the ground by the forces of Hulagu. This marked the end of the Caliphate.

The Ottoman Turkish Empire

The Turks were a nomadic, pastoralist people in central Asia. They were pagan but converted to Sunni Islam in the 10th century and became firm, strong Muslims. Their leaders commanded Turkish troops for the Abbasid Arab Caliphate. When the Caliphate broke up into different Muslim states, a number of these states had Turkish rulers, who used Turkish soldiers. In 1071, a Turkish Sultan, Alp Arslan, defeated the Byzantine army at the Battle of Manzikert in eastern Asia Minor. After this battle, Turks moved into Asia Minor in large numbers making its population largely Turkish, though there were still also Greek, Kurds and Armenians. The battle of Manzikert was a great disaster for the Byzantine Empire and made it much weaker, because it lost most of Asia Minor as a source of military manpower and taxes. However, the Turkish tradition of nomadism made Turkish states rather simple in structure and not permanent. For a strong, permanent state, the majority of Turks had to settle as agriculturalists and the state had to develop a regular, effective administration. This happened under the Turkish Ottoman dynasty and Sultanate. The term Ottoman comes from Osman, also called Othman, the founder and first Sultan (ruler) of the empire.

The Ottoman Sultanate began in northwest Asia Minor in 1280 and extended its territory by conquest over most of Asia Minor. Ottoman forces moved into the Balkans and conquered most of this area in the late middle ages. In 1453, the Ottoman Sultan Mehmet II Fatih, the Conqueror (r. 1451–1481), took Constantinople, renamed Istanbul, and made it the capital of the Ottoman Empire. The Ottoman Empire continued to expand its territory. Later additions to the Ottoman territory were Iraq, Syria, Palestine, the Arabian Peninsula, Egypt, Cyprus, Crete and much of what are now the southern Ukraine and Poland, and most of Hungary. The Ottoman Empire reached the height of its power under Sultan Suleiman I " the Magnificent", (r. 1520-1566). The Ottoman Empire was the greatest Muslim state in the world.

The Ottoman state machinery was fairly simple but effective. The Sultan was an absolute autocrat "the shadow (representative) of God on earth". His power was only limited by need to make his policies and decisions agree with the Sharia (the Muslim law), as interpreted by the Muslim "clergy", the Ulema. However, because the Sultan appointed the leaders of the Ulema, its interpretations were usually what the Sultan wanted. Under the Sultan was a chief minister called the Grand Vizier, who sometimes commanded the army as well. When, after Suleiman I, the sultans became less capable, it was strong, competent Grand Viziers and their officials who held the Empire together.

The army was large and efficient. The core of the regular, professional Ottoman army was the infantry of the Janissaries. They were recruited from the regular tribute of Christian children taken from the Bulkans, who were brought up as Muslims and trained as soldiers. The Janissaries were respected and feared by the enemies of the Ottomans for their skill, discipline, courage and fanaticism. The traditional Turkish warrior was a horseman using a bow, but at the end of the middle ages, the Ottoman government created an efficient Janissary infantry using matchlock muskets and the Ottoman army also used canon. The cavalry of the Ottoman army was the Sipahi Turkish cavalry. Turkish leaders and their men were given land in Asia Minor and Europe called timars. From the resources of these timar lands, they provided themselves with horses and weapons. Timars became hereditary. The Ottoman timars were much like the medieval European fiefs and there was in fact a military feudalism in the Ottoman Empire quite similar to medieval Western Europe.

The aggressive, expansive Ottoman Empire with its powerful, well-disciplined army and good navy also, was a dangerous enemy to European states, which were divided and often at war with each other. European armies were also not, until after the middle ages, as well disciplined as the Ottoman army. Ottoman campaigns attacked Vienna on the age of Western Europe in 1529 and again in 1683 but failed to take the city. In the Mediterranean, Ottoman navies pushed Ottoman power to the west but failed to take the island of Malta in 1565. In the end, Ottoman economic and military decline from the seventeenth century onwards removed the Ottoman danger from Europe. European states (especially Austria, then Russia) began to push forward aggressively against the Ottoman Empire.

Muslim Legacy

The Islamic civilization which flourished from 800 to 1200 was not specifically Muslim. But Islam provided it with a general framework and a universal language. However, Arabic grammar, law and theology are some aspects of the civilization with definitely Muslim character.

The culture of medieval Islam was multi-racial. Arabs, Jews, Persians, Turks, Berbers and Spaniards all contributed to its development. Although the Islamic civilization borrowed freely from the Greeks, Persians and Hindus, it was also creative and original. For a period of 400 years, great advances were made in the fields of mathematics, astronomy, botany, chemistry, medicine, history and geography in the world of Islam.

Many western writers once believed that the Arab conquests stifled artistic, literary and scientific creativity in the Middle East. However, many of the works of Plato, Aristotle and other Greek thinkers and later transmitted them to the West not only by the Arabs and the Muslims but also by non-Arabs and followers of other religions. The Arab conquests brought Muslims into direct contact with the philosophical ideas of the Hellenistic world. Hellenistic philosophy flourished in several Middle Eastern schools, including the academy of Alexandria in Egypt and the great medical school of Jundi- Shapur. The writings of Aristotle, translated by Syrian Christians, inspired Muslim thinkers such as al- Kindi (d. 873), Ibn Sina (Avicenna) (d. 1037) and Ibn Rushd (Averroes) (d. 1198).

Al-Kindi, called the “Philosopher of the Arabs,” rated the search for truth above all other intellectual activities, exalted logic and mathematics, and wrote and edited many works on science, psychology, medicine and music. Ibn Sina combined philosophy with medicine. His scientific writings included a medical encyclopedia which was translated into Latin and remained a standard textbook for European medical students until the 17th century. Ibn Rushd is best known for his works on the philosophy of Aristotle and on Muslim theologians.

Muslim mathematicians made important advances in algebra, plane and spherical trigonometry, and the geometry of planes, spheres, cones and cylinders. Our so-called ‘Arabic numerals’ were probably a Hindu invention, but the Arabs transmitted them to Europe. Muslims used the decimal fraction at least two centuries before Europeans knew about them. They applied their mathematical knowledge to business accounting (banks were established in Baghdad and other cities as early as the 9th century), land surveying, astronomical calculations and mechanical devices.

In medicine Muslims built on the work of the ancient Greeks. Hunayn ibn Ishaq (d. 873) developed the science of optics. Physicians in early Islamic society studied both botany and chemistry in order to

discover curative drugs and also antidotes to various poisons. It was al-Razi (865-925), a Persian, who first distinguished smallpox from measles.

Muslims, like other peoples, thought that the heavenly bodies affected the lives of people, cities and states; and so, many of the caliphs kept court astrologers as advisers. Muslims also used astrolabes (devices for measuring the height of stars) and built primitive versions of the telescope. One astronomer is said to have erected a planetarium that reproduced not only the movements of the stars but also peals of thunder and lightning. Muslim scientists knew that the earth was round and that it revolved around the sun, long before Copernicus or Galileo.

Descriptive geography was a favorite subjects. Thanks to the Arab conquests and the expansion of trade throughout the eastern hemisphere, Muslims liked to read books describing distant places and their inhabitants, especially if they were potential trading partners or converts to Islam. Much of what we know about sub-Saharan Africa from the 9th to the 13th centuries comes from the writings of Arab travelers and geographers. History was a major discipline, too. Nearly every Muslim scientist had to write about the previous development of his specialty. Rulers demanded chroniclers either to publicize their own accomplishments, or to learn from their predecessors' successes and failures. The scholars could never have developed the Shari'a without first having read the biographies of Muhammad and his Companions. Muslims also liked to read accounts of the early caliphs and conquests for amusement as well as instruction. Muslim historians were the first to try to structure history by looking for patterns in the rise and fall of dynasties, peoples and civilizations. For example, Ibn Khaldun (d. 1406) linked the rise of states with the existence of a strong group feeling between the leaders and their supporters.

Prose works were written to guide Muslims in the performance of worship, instruct princes in the art of governing, refute the claims of rival political and theological movements, or teach any of the many aspects of living. Animal fables criticized despotic rulers, ambitious court officials, and greedy merchants.

Muslims did not neglect the visual arts. Some of the best proportioned and most lavishly decorated buildings ever erected were the great mosques in the big cities. Some have not survived; others still stand. Muslim architects also devoted some of their time and talents to designing palaces, schools and other buildings. While painting and sculpture were rare until modern times, early Muslim artists illustrated manuscripts with abstract designs and beautiful pictures of animals and plants. Calligraphy was also an important art form, used for walls of public buildings as well as manuscripts.

4.4. Medieval Society

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Feudalism

Medieval Europe was feudal in its rural economy. In this meaning, feudalism describes relations of peasants dominated by lords. These conditions developed over a long period of time and began even in the last period of the Roman Empire. In its rural economy, Europe was beginning to enter the middle ages as early as the fourth century. In the late Roman Empire we can see the existence of dependent peasants called coloni. They were not slaves but they owed labour services to their land lords and could not leave their land lord's land. These coloni were very similar to the serfs of the middle ages.

In the early middle ages coloni simply became what were called serfs. In large areas of Europe, the feudal rural economy operated as follows. A lord had a manor or several manors. On a manor lived peasants, many of them serfs. They cultivated the land. The serfs belonged to the lord and they could not leave the manor with out his permission. The lord kept part of the land of the manor under his own direct control. This land, called the demesne, was cultivated for the lord by unpaid, compulsory corvee labour of his serfs. The produce of this land went to the lord for his own household consumption, or to sell. The peasants also paid feudal dues, in kind like cheese, eggs, cloth, honey, etc or in money, to the lord. The peasants were allowed to cultivate some of the land of the manor to support them selves and their families. A lord also had jurisdiction (legal authority) over his serfs. In his manor court, the lord or his agent heard cases and could impose money fines as punishments. This right was very profitable for the lord. Great lords had the right to decide major criminal cases in their courts and hang criminals for crimes like murder.

In much of central and Eastern Europe serfdom started later than in Western Europe but it became more common and harsher at the end of the middle ages, and lasted longer. In Russia serfdom was only abolished in 1861.

Serfdom and corvee were imposed on peasants at the bottom of society. There was also military feudalism at the top of society in relation between lords and their vassals. In the early middle ages, cavalry became increasingly important in war. Kings and great lords needed men who were experienced in fighting on horseback wearing armour and carrying a shield, spear (lance) and sword. These men were called knights. A large, strong, trained horse to carry a knight was expensive. The knight's armour and weapons were also expensive. In the early middle ages when money was not very abundant but land was plentiful, the easiest way for a king or great lord to get knights was to give a knight land. The land provided the material resources for knight, to equip themselves with horses, armour and weapons. In any case knights would get land if they agreed to serve a king or great lord.

Therefore under military feudalism, a lord gave land in the form of manor or manors to a knight in return for military service to the land. The land consisting of a manor or manors is called a fief. The knight who received the fief became a vassal of the lord by the act called homage. In an act of homage, done in front of witnesses, the vassal put his hands in between the hands of his lord and swore an oath to serve his lord loyally and faithfully. After the homage, the vassal received the land from the lord. His duty was mainly to fight for his lord and always remain loyal to his lord. The vassal also had to make himself available at his lord's court and give advice to his lord whenever it was needed.

Manorialism

Manorialism was the economic system of Europe from the end of the West Roman Empire to 1200's. The name comes from manerium, the Latin word for manor, meaning a large estate controlled by a lord and worked by peasants. Manors covered most of Europe during the middle ages. They supplied food, clothing, shelter and nearly everything else needed by the lords and peasants.

Most manors were made up of the lord's land and small plots of land held by the peasants. They lived in the manor house, which was usually surrounded by a garden, an orchard and farm buildings. The peasants' huts were clustered nearby. Most manors also included a church, a mill for grinding grain into flour and a press for making wine.

The peasants depended on the lord for protection from enemies, for justice and for what little government there was. The peasants farmed both the lord's land and their own. They were bound to the soil. This means that they were part of the property, and they remained on the land if a new lord acquired it. Unlike slaves, they could not be sold apart from the land. Peasant, rarely traveled far from the manor. European peasants were known as serfs.

The manorial system began to decline when trade and towns revived. The revival brought back an economic system based on payment with money. Manorialism ended first in Western Europe. It remained as late as the nineteenth century in some parts of central and Eastern Europe.

The Rise of Trade and Towns

During the eleventh century, the manorial system declined in Western Europe with the revival of trade and towns. As the demand for goods increased, trade began to revive. Towns appeared along the main trade routes. Most early towns developed near a fortified castle, church or monastery where merchants could stop for protection. The location of natural resources was another reason for the growth of towns.

Many people moved to towns in search of jobs. Peasants left the manors to seek a new life. As towns grew in size, the varity of occupations carried on by the inhabitants increased. To the trading centers, the woolen centers and the fishing centers came weavers, shoemakers, bakers, butchers, carpenters, tailors and other craftsman. These craftsmen produced goods for merchants to sell to the towns people. Some peasants farmed the land outside the towns and supplied the towns people with food. Medieval towns, which arose mainly because of the growth of trade, encouraged craftsmanship and trading activities.

Medieval Culture

Art

Towns life encouraged greater interest in art and learning. The gathering together of large number of people, the increase in trade and travel, and the freedom and security offered by cities and towns encouraged art and learning. Two noteworthy achievements were the building of cathedrals and the growth of universities.

Until the twelfth century, most of the cathedrals erected in Western Europe followed the design used by the Romans in the early Christian Churches. This style of church architecture was called Romanesque. Romanesque cathedrals had massive walls, strong columns and rounded arches.

But later in time, a new style of architecture developed. This new style of architecture, with its high towers and walls, pointed arches and leaning arches (called flying butt resses) is called Gothic architecture.

Artists of many kinds lavished their skill on the cathedrals. Expert wood workers carved panels on altars and pews. Sculptors cut from stone statues of saints and martyrs, and chiseled the stone devils and dragons called gargoyles. Those craftsmen who worked in stained glass created real beauty. Most cathedrals that stood to this day are 500 and more years old.

Fig 4.2 Rising from a little island in the Seine River, the great Gothic Cathedral of Notre Dame has dominated the center of Paris for more than 700 years.

Education

The Christian Church played an important part in shaping European formal education during the Middle Ages, which lasted from the fall of the Roman Empire in A.D 400‘s to the 1500’s.

Christian parents were expected to know the laws and beliefs of Christianity and to teach them to their children. Religious authorities controlled most of formal education. Some youngsters were educated by their local priests or in the bishop’s household. Others were taught in monastery or cathedral schools.

In the monastery and cathedral schools, students studied such subjects as church music, theology and Latin, the official language of the Western Church. They were also taught subjects similar to those taught in an ancient Greece and Rome. These subjects were divided into two groups, which together were known as the seven liberal arts. The first group, called the trivium, consisted of grammar, rhetoric and logic. The second group, called the quadrivium, consisted of arithmetic, geometry, astronomy and harmonics.

Many young people who did not receive formal schooling became apprentices to skilled masters and learned a trade. Young men learned the arts and values of chivalry, which prepared them for military or government careers.

The first modern universities developed in Europe during the 1100's. The universities did not originate as place or groups of buildings. They began instead as collections of scholars organized into corporations with certain privileges and responsibilities. In fact, the word university comes from the Latin universitas, the term for corporation or guild in the Middle Ages. The university of Paris, which became the largest and most famous university in Europe during the thirteenth century, served as a model for the majority of northern European universities. Most of these universities in northern Europe developed from teachers' guilds at cathedral schools. The guilds charged a fee to train students and to grant degrees. They were run by corporations of teachers.

The Crusades

Crusades were Christian military expeditions organized mainly to recapture Palestine during the Middle Ages. Palestine, also called the Holy Land, was important to Christians because it was the region where Jesus Christ had lived.

During the eleventh century, fierce Seljuk Turks from central Asia invaded the Near East and conquered Asia Minor, Palestine and Syria. The Turks crushed the Byzantines at the Battle of Manzikert in Asia Minor in 1071. The Turks had become Muslims. But unlike Muslim Arabs, they made it difficult for Christian pilgrims to reach the holy place.

In 1095, Byzantine Emperor Alexius comnenus asked Urban II, Pope of the Roman Catholic Church for assistance in fighting the Turks. Urban agreed to help. In 1095, at the Council of Clermont, France, Urban called for a crusade. He gave a stirring sermon, urging European Christians to stop fighting among themselves and recapture the Holy Land from the Muslims. He promised the crusaders both spiritual and material rewards for their deeds. The crowd enthusiastically responded with shouts of "God wills it!" An intense desire to fight for Christianity gripped Western Europe, and thousands of people joined the cause.

The crusaders, who came from Western Europe, organized eight major expeditions between 1096 and 1270. Kings, nobles and thousands of knights, peasants and towns people took part in the crusades. They had two stated goals: (1) to gain permanent control of the Holy Land and (2) to protect the Byzantine Empire. Not all the crusaders however, joined the expeditions for religious reasons. The French knights wanted more land. Italian merchants intended to involve and then, if possible, to control the trade of Middle Eastern Ports. Many priests and monks wanted valuable religious relics. Large numbers of poor people joined the expeditions simply to escape the hardships of their lives.

The crusades were originally called armed pilgrimages. The word crusade comes from the Latin word crux, meaning cross. Members of the many expeditions sewed the symbol of the cross of Christ on their clothing. “To take up the cross” means to become a crusader.

The First Crusade (1096-1099)

Following Pope Urban II’s call for a crusade, an enthusiastic preacher known as Peter the Hermit and a knight called Walter the Penniless led a group that rushed a head of the official expedition. One group of the crusade army was the untrained, undesciplined and less equipped peasant force.

The main armies sent by Pope Urban II consisted chiefly of well-trained French and Norman knights. Byzantine forces also joined the crusaders. In 1097, the crusaders defeated the Muslims near Nicea, in northwest Turkey. One part of the crusaders marched toward Jerusalem and recovered the Holy City after six weeks of fighting in 1099. After this bloody battle and final victory, most of the crusaders returned home.

The Second Crusade (1147-1149)

In 1144, the Turks conquered the County of Edessa, one of the four Christian states in the conquered land by the crusaders. The threat to the other Christian states brought about the Second Crusade. King

Louis VII of France and King Conrad III of Germany led the armies of the Second Crusade. However, there were disagreements between their armies, and the Muslim forces defeated them before they reached Edessa.

The Third Crusade (1189-1192)

The Muslims continued to attack the Christians in the Holy Land. In 1187, Saladin, the Sultan of Egypt and Syria, united Muslims and easily defeated a Christian army at the Battle of the Horns of Hattin, and triumphantly entered Jerusalem.

The loss of Jerusalem led to the Third Crusade. The leading European Generals of the Third Crusade included the German Emperor Frederick I (called Barbarossa), King Richard I (the Lion-Hearted) of England and King Philip II (Augustus) of France.

Frederick drowned in 1190 on his way to the Holy Land. Quarrels among Richard, Philip and other leaders limited the success of the crusaders. Philip returned home to plot against Richard. Richard attempted to recapture Jerusalem, but failed. Before Richard left for home, however, he negotiated a treaty with Saladin and consequently, the Muslims allowed Christian pilgrims enter Jerusalem.

The Fourth Crusade (1202-1204)

This crusade resulted from the failure of the Third Crusade to recapture Jerusalem. However, the crusaders became involved in affairs of Byzantine Empire and never reached their original goal.

The Children's Crusade (1212)

This Crusade was one of the strangest and most tragic in the history of the Crusades. Thousands of boys and girls from about 10 to 18 years old became convinced that they could recover Jerusalem. They believed god would deliver the Holy City to them because they were poor and faithful. Children from France formed one part of the group, and children from Germany the other. They expected God to part the waters of the Mediterranean Sea so that they could cross safely to Jerusalem.

Unfortunately, no one cared to interfer and advise the children against the reckless project before they undertook it. Consequently, none of the children reached the Holy Land. Many starved or froze to death during the long march south to the Mediterranean. When the expected miracle did not occur, the youngsters, who survived the terrible journey to the sea, returned home in shame. Others got aboard ships going to the East and either were drowned in storms at sea or sold into slavery by the Muslims.

The Fifth Crusade (1217-1221)

In this Crusade the Christians captured the town of Damietta in Egypt. But other efforts failed, and the crusades soon gave up Damietta in exchange for a truce.

Sixth Crusade (1228-1229)

This Crusade was led by Emperor Frederick II of the Holy Roman Empire. He negotiated a peace treaty with the Sultan in which the Sultan gave Jerusalem to the Christians.

The Muslims seized Jerusalem again in 1244. This resulted in the Seventh Crusade (1248-1254), led by Louis IX of France who revived the idea of winning the Holy Land by attacking cities in Egypt. But Louis and his army were defeated and captured by the Muslims. The Muslims freed the King in exchange for huge ransom. Louis remained in the Holy Land for four years, and in 1270, he led the Eighth Crusade against the Muslims. Louis died soon afterward, however, when a plague broke out in his army.

Meanwhile, in the East, the Muslims continued to gain Christian territory. Europeans lost interest in the Holy Land and rather turned their attention westward to the Atlantic Ocean. In 1492, Christopher Columbus sailed to the New World. Europeans looked toward America. They left the Holy Land to the Muslims.

Results of the Crusades

The crusaders failed to accomplish their main goals. They recaptured the Holy Land for a time but could not establish lasting control over the area. Inspite of this, the crusaders stimulated economic growth by bringing increased trade between cities that bordered the Mediterranean Sea. Western Europeans also learned how to build better ships and make more accurate maps from their experience in the crusades. They began to use magnetic compasses to tell directions. These achievements contributed to the expansion of early capitalist relations in the Early Modern World.

4.5. The Middle Ages in the Far East

India

From about 300 to 500, India had a period of greatness. Art and architecture flourished, great literature was produced and science advanced. Trade grew to such an extent that Indian goods, especially dyes and spices were to be found in market places as far apart as Egypt and China.

By about 500, however, this second period of peace and prosperity in India came to an end with new external attacks. The first attack came from the white Huns, a people related to the Huns under Attila who had attacked the Roman Empire. Then other bands of raiders came down from the mountain passes in the northwest. By about 700, these raids had grown into full- scale invasions. Arabs and Persians and savage tribesmen from central Asia pushed into northern India. Among the latter were Turks and Mongols. These invading groups fought not only against the people of India but also among themselves. Under these conditions progress slowed down and strong, lasting, government for India became impossible.

The Turkish invaders who ruled India for several centuries made their capital at Delhi in north-central India, but extended their authority far to the south. In time the power of the Turks was threatened by Mongol attacks. Particularly destructive was the great raid of the Mongol leader Tamerlane. Tamerlane swept into India in 1398 and stayed in it for a year. Within this short-lived stay he sacked Delhi and caused a greater loss of life and property than any other conqueror. The Turkish rulers never fully recovered from their defeat at Tamerlane’s hands. Soon after 1500, the Turks were over thrown by a new Mongol invasion which set up the Mogul (Persian for Mongol) Empire in India.

Religion exercised strong influence on Indian culture. In this, regard, most early Indian art and learning reveals a strong interest in religion. Even though Buddhism ceased to be an important religion in India after 800, it left a deep impression on Indian thought and learning. Still another religious influence on Indian art and learning came from invaders between 700 and 1500. Most of these peoples were the followers of Islam. Hinduism and Islam continued to exist side by side. The followers of neither religion could accept the faith of the other.

When the Muslim peoples invaded India, they destroyed much of old India's sculpture and architecture, but brought new architectural ideas of their own. The Taj Mahal, a graceful, stately tomb erected in the 1600's, is an outstanding example.

China

The Sui dynasty (581-618) reunified China after almost 400 years of division. By 605, the Grand Canal linked the Yangtze Valley with northern China. The canal made the grain and other products of the south more easily available to support the political and military needs of the north.

The Tang dynasty replaced the Sui in 618 and ruled China for nearly 300 years. The Tang period was an age of prosperity and great cultural accomplishments. Tang capital, Chang'an (now xian), was the largest city in the World. It attracted diplomats, traders, poets and scholars from all over Asia and the Mediterranean area. Some of China's greatest poets, including Li Bo and Du Fu, wrote during the Tang period. Buddhism remained an enormous cultural influence, but followers adapted it to Chinese ways. But in the ninth century, a revival of Confucianism began.

The gradual decline of Tang power began by a rebellion in 755. Another great rebellion further weakened the Tang empire from 875 to 884, which finally ended in 907. Five dynasties struggled for succession until the Song dynasty reunified China in 960. The Song dynasty introduced two major changes inside China. First, the Song rulers firmly established a system of civil service examination that had began during the Tang period. They thus completed the shift of social and political power from aristocratic families to officials selected on the basis of talent. The second significant change was the development of Neo-Confucianism. The Song dynasty established Neo-Confucianism as the official state philosophy.

During the Song period, rice production had increased greatly. Chinese inventions during this period included gunpowder, the magnetic compass, and moveable type for printing. Art, philosophy and literature flourished. In the fine arts, the great Song achievements were hard- glazed porcelains and magnificent landscape paintings.

The Song dynasty suffered from frequent attacks by nomadic peoples from the north. In 1126, it lost northern China to invaders from Manchuria. The Song then moved their capital from Kaiteng to Hangzhou on the wealthy lower Yangtze Delta, and the dynasty became known as the Southern Song.

During the thirteenth century, Mongol warriors swept China from the north. The Mongol leader, Kublai Khan, established the Yuan dynasty. It controlled China from 1279 to 1368, the first time that all China had come under foreign rule. During the Yuan period, Marco Polo, a trader from Venice, traveled widely

in China from 1275 to 1292, and returned home with glowing accounts of the highly civilized country he called Cathay.

The Mongols, ruled China harshly. During the mid- fourteenth century, rebellions drove the Mongols out of China and led to the establishment of the Ming dynasty.

The Ming dynasty ruled from 1368 to 1644, a period of stability and prosperity. Literature and art flourished again. In 1644, the Manchu people of Manchuria invaded China and established the Qing dynasty. The Manchu ruled China until 1912.

Japan

During the late fifth century, new ideas and technology began arriving in Japan from China. The Japanese borrowed the Chinese system of writing and adopted their advanced methods of calculating the calendar. Confucianism was introduced from China and began to spread across Japan. About 522, Buddhism came to the country from China and Korea.

Prince Shotoku (r. 593-622) encouraged the Japanese to adopt Chinese ideas. He tried to adopt the Chinese system of centralized imperial rule. In 645, Kotoku became emperor and began the Taika Reform, a program that introduced more features of the Chinese model of government. It also introduced a central system of taxation and a land distribution program.

In 858, the emperor and his court fell under the control of a powerful noble family called Fujiwaras. They gained power by intermarrying with the imperial family. The Fujiwara family ruled Japan for about 300 years.

During the eleventh century the great estates in the countryside became increasingly independent. The lords who controlled the estates were called the daimyo. The daimyo hired bands of warriors to protect their lands and the peasants who worked them. These warriors became known as samurai.

Two of the most powerful bands of samurai were headed by the Taira family and Minamoto family. These families fought for control of the imperial court in Kyoto, the former capital of Japan. In 1160,the Taira family seized power from the Fujiwara. But Taira control ended in 1185, when the family was defeated by the Minamoto clan. The Minamoto family, headed by Yoritomo, became the strongest family in the country. Yoritomo set up his military head quarters in Kama Kura.

Yoritomo claimed to be the protector of the emperor and ruled in his name. In 1192, the emperor gave Yoritomo the title Shogun (general). Yoritomo's military government became known as shogunate. Shogun rule lasted until 1867. Each Shogun, or his advisers, controlled Japan- but always in the name of the emperor.

In 1336, a samurai leader named Takauji Ashikaga gained control of Kyoto and established the shogunate in Kyoto. The Ashikaga family ruled Japan for almost 235 years. But the family's control was weak, and the last 100 years of Ashikaga rule was marked by constant warfare among local samurai bands.

The first Europeans to reach Japan in 1543, were the Portuguese sailors. In mid-sixteenth century, Catholic missionaries from Spain and Portugal arrived in Japan along with some traders. During the early seventeenth century, traders arrived from the Netherlands and England.

4.6. The Development of Early Capitalism in the Middle Ages

Capitalism Defined

The period c. 1000- c. 1500 can be called the later Middle Ages. In this period, Europe's economy expanded. There was some decline in the fourteenth century resulting from war and plague. From 1337 to 1453, England and France fought the Hundred Years War, which interrupted trade and exhausted the economies of both nations. In addition, the break down of feudalism and manorialism caused civil war throughout most of Europe. Peasants rebelled protesting oppression and exploitation. In towns, workers fought the rich merchants who kept them poor and powerless.

To add to the miseries of the people, the Black Death killed about a fourth of Europe's population between 1347 and 1352. The Black Death was an outbreak of plague, one of the worst epidemic diseases. Severe droughts and floods also brought death, diseases and famine.

Economic revival began sometime in the second half of the fifteenth century. Over the whole period c. 1000- c.1500,however, capitalist relations were developing and of course continued to develop even faster after c. 1500.

There are some most important characteristics of a capitalist economy and society which distinguish it from other systems. In capitalism land is an absolute private property, able to be bought and sold just like any other commodity; lending money at interest; a "market economy", in which goods of all kinds are produced for sale are also another characteristic of the system labour is free inorder to work for money wages with no slavery or serfdom. There is legal equality of all members of society with no special legal privileges for nobles or others a high status Business men are respected and profit making is strongly motivated in society. Accumulating money to use to make more money (investment) is encouraged rather than just spending on personal use alone. However, other characteristics of a capitalist society such as the legal equality of all citizens did not come in most of Europe until after the French Revolution of 1789.

Towns and Long Distance Trade

In the period between c. 1000 and c. 1300, towns and cities grew in size and number, and long distance and other trade expanded. Capitalist relations developed most quickly in urban centers and in connection with the long distance trade conducted by the merchants of these urban centers. Urban revival began around 1000 when there was some what more peace and stability and the whole European economy was expanding.

Towns and cities were quite small. The smallest towns had between 500–2000 inhabitants. Larger urban centers had between 2000-10,000 people, while great cities had between 20,000 and 30,000 inhabitants. It is not certain if a few great cities such as Venice and Paris reached 100,000 people.

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

Towns and cities were also centers of administration by feudal lords and became centers of royal administration as the power of kings increased. Urban centers were also religious and cultural centers. Archbishops and bishops always conducted their church administration from a city. Some towns and cities had famous churches and monasteries and were centers of pilgrimage. When universities appeared, they were located in towns and cities. As the use of money increased again in Europe, banks appeared in some Italian cities. Some rich merchants turned from dealing in goods to dealing in money. They lent money at interest and through their agents all over Europe, they helped to finance trade. As towns and cities became riches, the bigger towns gained a right of self administration by their own officials. This right was gained by payment to a feudal lord or bishop or king and sometimes by hard struggle. The greatest cities like Venice in Italy, became completely independent city republics and in Germany important cities were “free cities” under only the German Emperor and were able to manage their own affairs with almost no outside control. Towns and cities followed their own rules and regulations. There was not serfdom in towns and cities. “City air is free air” was a German saying at the time. Towns and cities were mostly surrounded by walls for defense and for collecting taxes at the gates.

However, towns and cities were not democratic. Their administration was controlled by the richest citizens, usually merchants. Apparently, democracy had disappeared with ancient Greece and Rome. During the Middle Ages, the rich and powerful were expected to rule and the rest to obey them. The leading men in the towns and cities were the bourgeoisie. In the Middle Ages, the bourgeoisie were growing in number and wealth, but they were not as rich or politically and socially important as the big nobles.

The richest merchants and the greatest cities engaged in long distance trade. Trade in expensive, luxury goods was the most profitable of all. Italian cities, above all Venice and Genoa, traded with eastern Mediterranean ports and brought back silk, spices and other valuable commodities from the Middle East and beyond the Middle East to Europe for sale.

Map 4.3 This map shows some of the important trade routes by

which merchants traveled to towns and fairs.

Technology

The Middle Ages made important advances in technology. Although agricultural productivity remained low, a better plough helped to improve crop yields in northern Europe. Other important developments include: the stirrup, used with the whole foot inside it, coming into wide use around the tenth century; iron horse shoes which enabled horses to do more work on rough ground; the compass, whose use came from the Chinese and from them to the Arabs; a better loom for weaving; and big mechanical clocks in towns and cities from c.1330 on. The appearance and spread of clocks might indicate the growing importance of time in urban centers and societies. Early clocks were in fact not very accurate.

The use of water and wind power to make products increased production. Although production was mostly by hand with simple hand-operated tools, some heavy work like grinding grain was done by water or wind power. The earliest guns in Europe date from the beginnings of the fourteenth century. Printing with moveable metal type was invented in Germany in the mid –fifteenth century. It helped to spread literacy and was the next great “knowledge revolution” after the invention of writing in the ancient world and the development of an alphabetic system by the Phoenicians.

Summary

Roman Empire in the west collapsed when Germanic peoples moved across its frontiers. These “barbarians” settled in the provinces of the West Roman Empire. The Roman government lost control of

the provinces of the west, which came under the rule of Germanic kings. Finally, in 476, a German leader deposed the Roman Emperor in Italy and there was no longer a Roman Empire in the West. However, the Roman Empire passed on to Europe some important things, especially Latin language and literature and Roman Law.

The Roman Catholic Church was the major unifying institution after the fall of the Roman Empire in the West. The Roman Catholic Church held an important place in the lives of people in Middle Ages. It was responsible for Christian religion, culture and education. The Pope, as head of the Church, wielded great power and influence all through the medieval period.

In the east, the Roman Empire continued and is usually called the Byzantine Empire. It lost much territory to the Arabs in the seventh century and more territory to the Turks from the eleventh century onwards. The Byzantine Empire fell to the Ottoman Turks in 1453. The Turks established the Muslim Ottoman Empire. It was a very powerful state but later declined.

The history of the rise and expansion of Islam from the seventh century to the fall of Abbasid Caliphate in 1258 has been discussed. Prophet Mohammed had a significant role in the emergence of Islam and the rise of Islamic state. Islamic law, the evolution of the sects and the development of Islamic civilization must be given due attention.

Medieval Europe was feudal. Kings and great lords gave lands called fiefs to vassals in exchange for military service. Peasants on manors cultivated the land and were dependent, often as serfs on their manorial lords.

The feudal economy of medieval Europe gradually gave way to the newly emerging capitalist economic relation. Medieval art reflects the different sides of medieval life as well as religion. The monks who copied books by hand often illustrated them with little paintings of everyday life. Until the twelfth century, most of the cathedrals in western Europe followed the style of church architecture called Romanesque. In time, a new style of architecture called Gothic architecture spread through western Europe.

The crusades were a long series of military expeditions fought chiefly by Christians against Muslims. The major objectives of the crusades were to control the Holy land (Palestine) permanently and also to protect the Byzantine Empire from the Muslim Seljuk Turks. A total of eight crusades were organized by the crusaders between 1096 and 1270. However, the crusaders did not succeed in attaining their goals.

Beginning from 500, the period of greatness faded away in India because of new attacks. Arabs, Persians, Turks and Mongols invaded India at different times in the medieval period. As a result of these invasions, there was a very strong influence over the culture and religion of India.

Most of the history of China in the Middle Ages, is the story of powerful ruling families. China was governed most of the time by a series of dynasties which supplied its kings and emperors. Under the central authority of powerful dynasties, China developed into a unified country.

For nearly 700 years (until 1868), Japan was really ruled by one shogun after another. From his own headquarters, which were separate from the imperial court, the shogun controlled both military and political affairs. The emperor ruled only in name. Much of Japans' history during those 700 years had to do with struggles between rivals for the most important office of shogun.

As the feudal economic relations deteriorated in Europe, capitalism emerged. The rise of towns and cities and the growth of long-distance trade were very important in this process. Technology made important progress too.

Review Questions

I. Choose the correct answer

1. The last Roman Emperor in the west was

a) Julius Ceasar c) Romulus Augustus

b) Augustus Ceasar d) Nero

2. Which of the following languages did not emerge from Latin

a) English c) Italian

b) French d) Spanish

3. As the clergy were to cathedrals so were monks to

a) monasteries c) arch bishops

b) churches d) bishops

4. The Byzantine Empire survived the crisis of a great Persian invasion during the reign of

a) Justinian c) Alexius Comnenus

b) Heraclius d) Constantine

5. The inhabitants of Medina who invited Mohammed to their town were known as

a) Umma c) Ansar

b) Sahaba d) Muhajirun

6. The main cause for the emergence of Islamic sects was

a) economic dominance

b) succession of Mohammed as a prophet

c) religious doctrine

d) succession of Mohammed as head of Islamic state

7. The strong hold of Shi'ism today is

a) Egypt b) Iran c) Libya d) Pakistan

8. As fiefs were to medieval Europe, so were _____ to the Ottomans

a) demesne b) coloni c) timars d) manors

9. Who was known as the “philosopher of the Arabs”?

a) Al-Kindi b) Imam Ali c) Ibn Sina d) Ibn Rushid

10. Under military feudalism, the knight who received the fief became a vassal of the lord by the act called

a) chivalry b) manorialism c) vassalage d) homage

II. Match items of column 'A' with their corresponding items 'B'

''A'' ''B''

1. Marco Polo

a) A battle place where the Turks defeated the Byzantines

2. Romanesque

b) A Mongolian leader

3. Manzikert

c) A style of medieval architecture

4. Urban II

d) Head of Minamoto ruling family in Japan

5. Tamer lane

e) Roman Catholic Pope at the time of the crusades

6. Taj Mahal

f) Italian traveler who visited China in the Middle Ages

7. Yoritomo

g) A stately tomb erected in India in the 17th century

UNIT FIVE

THE ETHIOPIAN REGION AND THE HORN OF AFRICA UP TO 1270

Introduction

This unit deals with the Ethiopian history. As part of this history, the unit begins with the description of various peoples and languages of the Ethiopian region and the Horn of Africa. And then, on the basis of the ethnographic and linguistic setting the unit investigates the history of Pre-Aksumite and Aksumite states and the later developments in the region up to 1270 A.D.

Objectives

After studying this unit you will be able to:

identify the various peoples and languages of the Ethiopian region and the Horn of Africa;

explain the pre-Aksumite and Aksumite civilizations as part of ancient civilization and development in the Horn of Africa;

analyse the continuity of historical developments in the region after the 12th century.

Terms to Know

Bishop

Christian Topography

Cradle

Expel

Hieroglyphics

Hegemony

Hominid

Illegitimate

Inscription

Linguistic

Lingua-franca

'Lucy'

Mukarrib

Nine Saints

Patriarch

Periplus of the Erythrean Sea

Power struggle

Precursor

Proto language

Roch-hewn churches

Secede

'Silent trade'

Stelae

Worship

5.1. Peoples and Languages of the Ethiopia Region and the Horn of Africa

The Horn of Africa is located in the Northeastern part of Africa and it consisted of four modern states of Africa. These are Ethiopia, Somalia, Djibouti and Eritrea. As you have learnt in the preceding unit, Northeast Africa is generally taken as the cradle of humankind. Various archeological evidences in the Awash and Omo basins indicate that the first man most probably appeared in this part of Africa. The most important evidence that support this belief was a discovery of the remains of the oldest known hominid at the site called Hadar in the Afar region of the Awash valley. This partial skeleton of a fully grown woman was nicknamed 'Lucy', whom the Ethiopians prefer to call 'Dinknesh'. Scientists believed the skeleton to be about 3.18 million years old. Similar discoveries were also made in the Omo valley of southern Ethiopia. Therefore, since the oldest fossils so far discovered are found in Ethiopia and the Horn, this became a proof for the belief that the Horn of Africa was the original homeland of humanity.

At present Ethiopia and the Horn is inhabited by people who speak a variety of languages. Even though it is difficult to give the exact number of languages spoken, some linguists tell us that about 85 languages are spoken in the region. Since linguistic studies in the area are not complete, there must be also some other languages which are not yet identified. Despite their great diversity, however, many of the languages of the Horn of Africa have closer affinities to one another and to a number of other African languages. Linguists can establish the degree of relationship among diverse languages. They can tell us which language is more closely or remotely related to which.

In classifying languages, linguists compare lists of basic words from a large number of languages. Languages which belong to the same group share certain basic vocabulary that trace back to a common origin. Linguists refer to this shared origin as the proto-language or the ancestral language. For example, if there is a language 'A' at a certain time in the past and the speakers of this language migrated to different regions, their way of life could change and their language could also develop into different languages, 'B' and 'C'. In these new languages, some root words, which are in usage every time, could remain similar or closer to each other. Therefore, languages which do have the same ancestry do retain some basic words. In other words, dialects are formed when a group of people who speaks the same language move apart, and their language changes in different ways. At first, each group can understand the variants spoken by the other, but after hundreds of years of separation, the variant may become mutually unintelligible. By that time distinct languages have formed with related root words and similar grammatical systems.

Based on this theory, linguists have classified languages of Africa. According to this classification more than one thousand languages are spoken in Africa. Some of these languages have large number of speakers, while others are spoken by relatively few people. These languages belong to four super-families or proto-languages. They are Afro-Asiatic, Nilo- Saharan, Niger-Congo and Khoisan super-families. The largest super-family with large number of speakers is Niger-Congo, which has between 300-400 million speakers. The next largest super-family, Afro-Asiatic, has between 200-300 million speakers. The Nilo Saharan speakers are about 30 million. The super-family with the smallest number of speakers is Khoisan, which has about 300,000 speakers. The speakers of the Khoisan super-family are found in a few areas of Southern Africa. The Niger-Congo super-family speakers are found in the larger part of western, central, eastern and southern parts of Africa.

Among the four super-families, Afro-Asiatic and Nilo-Saharan are spoken in the Ethiopian region and the Horn of Africa. Afro-Asiatic is the most important in terms of geographical distribution. It is spoken in northern, central, northeastern and the Horn of Africa. This super-family has six families. They are Berber, Chadic, ancient Egyptian, Cushitic, Omotic and Semitic. While the first three are spoken in northern, central and northeastern Africa, the remaining three are spoken in Ethiopia and the Horn. These are Cushitic, Omotic and Semitic. Therefore, the ethnic and linguistic diversity of the Horn of Africa is very complex.

Map 5.1 Four super families of African languages

The majority of the peoples of Ethiopia and the Horn are speakers of the Cushitic family, which is sub-divided into four branches. They are North Cushitic, Central Cushitic, East Cushitic and Southern Cushitic. Southern Cushitic is spoken outside the Horn of Africa in Tanzania. The North Cushitic is represented by a single language spoken by the Beja people, who are living in northwestern Eritrea and the adjoining districts of the Republic of Sudan. The Central Cushitic and East Cushitic are spoken in Ethiopia and the Horn. The Central Cushitic languages are spoken by the Bilen, Agaw, Hamtang, Qimant and Awign. The languages of this branch are some times called the Agaw languages, since they have an Agaw background. Bilen is spoken in Bogos or Keren area in Eritrea, Hamtang in Lasta and Wag and in the middle Tekeze valley. Qimant is spoken around the Belaya mountain in Metkel and Awign in Metekel area and Agaw Midir region.

Among the Cushitic branches, the most diversified and the largest in the region is the East Cushitic. This branch is further divided into two sub-branches named Lowland East Cushitic and Highland East Cushitic. The speakers of the Highland East Cushitic live in the south central highlands of Ethiopia. The speakers of this sub-branch include Hadiya, Kambata, Sidama, Gedeo, Alaba, Burji and Libido. The Lowland East Cushitic is spoken originally in the vast eastern and southern lowlands of the region. Today we also find them in the western, central, northeastern and southwestern regions of Ethiopia and the

Horn. The speakers of this sub-branch are Oromo, Afar, Somali, Konso, Gidole, Ebore, Dassenech and Saho.

The Omotic family is spoken mainly by the peoples living in Omo valley in Southern and Southwestern Ethiopia. But in ancient times they seem to have been widely distributed throughout Ethiopia. One evidence for this is the existence of the speakers of this family outside the Omo river basin. For instance, the Shinasha in Benishangul- Gumuz Regional state and the South Ma'o in Southwestern Wallaga are the speakers of the languages of the Omotic family. The main speakers of this family are Walayta, Gamu, Gofa, Dawro, Konta, Gimira, Kafa, Maji, Ari, Sheko, Dorze and Yem. The other languages of this family are spoken by very small groups of people in Southern Ethiopia, some of them are as few as 500 individuals.

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

The South Ethio-Semitic constitute the most diversified languages of the branch. This branch is not yet clearly classified. So far, two sub-branches have been suggested. They are the 'Outer' South Ethio-Semitic and the 'Transversal' South Ethio-Semitic. One of the languages of the 'Outer' South Ethio-Semitic is Gafat. But this language is now dead (extinct), because no one speaks it. The other speakers of this sub-branch are the central, western and northern Gurage. The speakers of the ''Transversal'' South Ethio-Semitic are Amhara, Argoba, Harari and Silti people.

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

In general, Ethiopia and the Horn consisted of peoples who are ethnically and linguistically diversified. It was for this reason that Conti-Rossini, the famous Italian scholar of Ethiopian history, described Ethiopia

as “Museum of peoples”. The following table gives the list of languages of the two super-families spoken in Ethiopia and the Horn.

Qimant

Hamtang

Awing

Gedeo

Hadiya

Kembata (Alaba)

Sidama

Burji

Afar

Saho

Oromo

Barert

Busa

Ari

Demi

Ban

Karo

Maji

Nao

Sheko

Mocha

Shinasha

South Mao

(Anfilo)

Gimira

Yamma

Ge'ez

Tigrigna

Amharic

Argobba

Gafat

Harari

Silti (Ene-qor, Welene and Urbarag)

Soddo (Gogot)

Mihur (Aklil)

Misqan

Anemor

(Ener, Andegagn)

Kuyeg

Me'enit

Mesengo

Tirma (Surma)

Mursi

Zilmamu

Turkan (Langa, Nnyangtom)

Mban

Agnuwak

Nuer

Jebela

Gobat

Gidole

Konso

Erbore

Dasenech

Guwad

Gobez

Tsemay

Werez

Bayiso

Dachi

Dorze

Kulo-Konta

(Dawuro)

Oyida

Welayita

Gidicho

Koyra

Kechi

Cheha (Geto, Eza, Gumer, Meqorqor)

Gamil

Koma

Gumuz

North Koma

South Koma

Central koma

North Mao

Bume

Somali

Zayise

Basketo

Chari

Doko

Mulu

Male

Gamo

Gofa

Zergul

Zal

At present, 85 different languages are identified. In 1987 (E.C), when this statistic was produced two newly-discovered languages called Girir and Angot were under study.

5.2. The Aksumite Kingdom

The process of state formation in the Horn had a very long history. In such a way, several pre-Aksumite states might have flourished and declined for reasons that we do not certainly know. Owing to its nearness to the Red Sea and the center of ancient civilization of Egypt and Mesopotamia, it seems that the earliest states first emerged in the northern part of the region. In fact, the process did not stop there since later on a series of states came into being in various parts of the region. The main problem in the study of these states is shortage of sources to reconstruct their history.

The Pre- Aksumite States

Even though several pre-Aksumite states might have existed in the region, Punt and Damat were the two states for which we have some written or archeological evidences. Our evidences concerning Punt come mainly from Egypt. The ancient Egyptians used to refer to the territory to the south of Egypt as the Land of Punt. With this region they maintained closer commercial and cultural relations since ancient times. For example, it is believed that wheat, barley and the plough were introduced to the Horn from Egypt. Evidences of these relations were kept in ancient Egyptian writing system called hieroglyphics, pictorial representation of words. The earliest evidence about the arrival of ancient Egyptian merchant ships to the Land of Punt is dated to about 2700 B.C. By far the best known expedition to Punt state was dispatched by the order of Queen Hatshepsut (r. 1490-1468). According to the pictorial relief on the walls of her famous temple in Southern Egypt, the expedition brought back from the Land of Punt many natural products like incense, sandalwoods, ivory, rhinoceros horn, gold, ebony, leopards and their skins and various types of live monkeys. Of all the items, incense and myrrh were the most valid among ancient Egyptians for they were used for ritual purposes. They were burnt in large quantities in ancient Egyptian temples.

Beyond such information, the hieroglyphics do not tell us the precise location of the Land of Punt. But based on the information contained in them, scholars suggested that the territory of Punt might have stretched from the Nile Valley up to the Red Sea Coast, and from there it further extended south wards. The trade between Egypt and Punt was conducted both on land and sea routes. Probably supplies from Punt first reached Egypt overland, passing through Nubia. However, later on the Egyptian rulers dispatched naval fleets following the coastal waters of the Red Sea from north to south. These Egyptian fleets brought to Punt mostly finished products, such as necklaces, axes, daggers, trinkets and bracelets. They returned back with the above mentioned natural products.

The second pre-Aksumite state in the region for which we have some local evidence was called Damat. It was located a little to the south of Aksum. Few information about Damat came from the inscriptions which are left behind by its rulers or kings. According to these inscriptions, the state of Damat had maintained a very strong contact with South Arabia. For instance, unknown king of Damat used the South Arabian politico-religious title of Mukarrib. Moreover, one of the languages by which these inscriptions are written was Sabean, which had its origin in South Arabia.

Again, we do not certainly know the time of the emergence of the state of Damat. Scholars tentatively date the inscriptions left by the rulers of Damat to the fifth century B.C. It is also difficult to tell how long Damat lasted. But it is considered to be the immediate precursor of Aksum.

Besides the two known states, several other cities also existed in the northern part of Ethiopia and the Horn. Among them, the most important were Yeha, Coloe, Matara, Hawelti, Melazo, Kaskase and Adulis. Archaeological excavations made in these sites indicate that these cities were centers of organized societies as well as pre-Aksumite centers of culture and trade in the Horn of Africa.

Fig 5.1 The Temple of Yeha

The Aksumite State

The Aksumite state developed in the northern part of the Ethiopian region. Its center was the present town of Aksum, which became a center for one of the ancient civilizations that rose in northeast Africa. Until very recently it was believed that the Aksumite civilization was derived from that of South Arabia. However, based on some available evidences, scholars rejected this opinion and argued that civilizations in the region were largely the results of internal developments, i.e. the growth of agriculture and the beginning of a sedentary way of life. So Aksum itself had inherited its civilization from the state that flourished in the region before it rather than creating a new culture of its own or inheriting it from South Arabia. However, it should be recognized that there were closer contacts between states in the Horn and South Arabia across the Red Sea. This narrow strip of water of the Red Sea, rather than becoming a

barrier, had brought together the peoples on either side of it. This enabled them to share some common features like worshipping the same gods and using the same script.

The absolute date for the rise of the state of Aksum had not been so far established. Our information about Aksum comes from inscriptions and written sources. Inscriptions are available in three ancient languages used in the region. These languages are Sabean, Greek and Geez. In fact the earliest inscriptions were written in the Sabean language beginning from about the fifth century B.C. But these Sabean inscriptions do not mention Aksum.

The first reference to Aksum was made in written sources. Aksum was mentioned for the first time in a document entitled the Periplus of the Erythrean Sea. It was a trade manual written in the middle of the first century A.D. by an unknown Greek speaking sailor, who visited the Red Sea port of Adulis and the surrounding regions. This document gives a detailed account of internal and external trade of Aksum. It also gives accounts of the well known ports on the Red Sea and the Indian Ocean coasts. It describer the social and economic life of the coastal people. The Periplus gives a passing reference to Aksum when it mentions that Adulis was the port of the city of Aksum and that it was fifteen days journey from the capital. It states that a man named Zoskales was the king of Aksum. According to the document, Zoskales was well acquainted with the Greek language, which was the linguafranca of all trading nations by that time. The information contained in the Periplus shows that, at that time, the Aksumite state was highly organized and strong. Therefore, Aksum seems to have existed for many years before the writing of the document. On the basis of this document, scholars have suggested the rise of the Aksumite state to the middle of the second century B.C.

The Expansion of Aksum

At first it seems that the power of the Aksumite state was limited to a relatively small area. But gradually Aksum expanded its territory to the north as far as the Beja lands, to the west as far as the country of the Kunama and Tekeze river, and to the southeast as far as Babel Mandeb. Aksum also brought Adulis, the oldest port on the Red Sea coast, under its control. The port of Adulis had a longer history than Aksum. It was one of the region's principal trading stations and used by the pre-Aksumite states. Aksumite control and monopoly of this port rendered it large revenue. This in turn enabled Aksum to build a very strong military power in the region to protect the port and the trade route that stretched to the capital from any rival. In the subsequent years, using its army, Aksum expanded to include a vast territory by attacking Meroe and crossing the Red Sea.

The rivalry over the ivory trade led to frequent clashes between the Aksumite state and the kingdom of Meroe in the Sudan. Eventually, Meroe was destroyed by the military campaign of one of the kings of Aksum in the mid fourth century A.D. The military power of the Aksumite state also extended beyond the Red Sea to parts of the South Arabian peninsula. The Aksumite attempt to expand to South Arabia came from the desire to control and monopolize the Red Sea trade on both sides. They planned to turn the Red Sea to an Aksumite lake. To realize this the Aksumite state had built a naval power. Thus, the first Aksumite military intervention in South Arabia began around the early third century A.D. According

to one inscription found at Adulis, the Aksumite soldiers defeated the rival kingdoms in South Arabia and controlled parts of the Peninsula.

This expansion and military strength of Aksum enabled it to emerge as one of the three powerful empires of the world with Byzantine and Persia.

In fact, the Aksumite control over South Arabia did not last long. Because after sometimes the South Arabian tribes were united against the Aksumite rulers and defeated them. Thereafter, a kind of on and off Aksumite control came into being. This on and off control continued until the first half of the sixth century A.D, when the Aksumite power resumed in South Arabia. This time the Aksumite king, Kaleb (r. 500-535 A.D), led large military expeditions to South Arabia and was able to control the region. This Aksumite military occupation continued until the last quarter of the sixth century, when the Aksumite garrisons were expelled once and for all from the South Arabian peninsula.

Aksumite State Structure, Society and Economy

The Aksumite state was based on a well-organized society. Aksumite society constituted different social groups which were divided on occupational basis. The great majority of the population consisted of the peasantry, while the rest included artisans, merchants and slaves. The artisans were responsible for the production of agricultural implements and tools, while the slaves were working on the land of the landed patricians.

The Aksumite state structure was more or less monarchical. The kings were at the center of the political power. Nevertheless, the Aksumite kings did not have absolute power. They appointed officials to various provinces of the empire. The tributary states were ruled by these officials. In return for their services, peasants paid tribute to the officials. Therefore, although not well developed, some elements of feudalism seem to have started taking root in Aksumite society.

Agriculture and trade were the dominant economic activities in the Aksumite empire. The Aksumite peasantry subsisted on cultivation of crops and animal husbandry. But compared to agriculture, trade yielded much revenue for the Aksumite state. Both import and export trade, controlled by the ruling class, became an important factor for the prosperity of the Aksumite economy. Aksum enjoyed good trade relations with the outside world through the Red Sea. Moreover several land routes from Aksum ran northwestwards to Egypt and the Mediterranean, westwards to the kingdom of Meroe and south and southwestwards to the gold producing regions and the fertile Ethiopian interior.

With the growth of their power and prosperity, the Aksumites monopolized the Red Sea trade. The center of this international trade was the ancient port of Adulis, which rendered shipping services. Besides the Egyptians, who had already developed a direct trade with Aksum, merchants from India and China came to trade in Adulis. According to the Periplus, the export items of Adulis consisted mainly of ivory, tortoise-shell, rhinoceros horn, hippopotamus hides, slaves, gold, and live animals like apes, baboons, and giraffes. Import items came mainly from Egypt, the Mediterranean region, Arabia, Syria and India. The items included textiles, robes, dyed cloaks of many colours, glassware, brass, copper sheets, drinking vessels, wine, olive oil, silver and gold plates for the king, clay utensils and iron tools like spears, axes, adzes and swords.

To promote the trade, Aksumite kings issued coins of gold, silver, copper and bronze. The mintage of this currency is believed to have started in the late third century A.D. and seems to have continued until the early seventh century. Some of the early Aksumite coins bore legends in Greek, while the later coins carried inscriptions in Geez language. Almost all of the coins bore the names and effigies of different Aksumite kings. The earliest Aksumite coins also carried representations of the sun's disk and the moon's crescent, which were abandoned beginning from the mid fourth century A.D. and replaced by the cross of Christ.

Fig 5.2 Pre-christian and christian Aksumite coins

The source of the gold which the Aksumites used to export and to produce coins seems to have been the southwestern part of the Ethiopian region. According to a Greek traveler, Cosmas Indicopleustes, who visited Aksum in the first half of the sixth century A.D., the Aksumite kings had sent their commercial agents to the lands to the South of Blue Nile, known as Sasu, to buy gold. Cosmas later on produced a book entitled the Christian Topography based on his visit. His book deals mainly with the social, political and economic developments in Aksum during the sixth century.

Despite the minting of coins, the Askumites also made extensive use of barter, mainly in their domestic trade with the gold producing regions of the west and southwest. In his book, Cosmos described the practice of ‘silent trade’ conducted between the Aksumite merchants and the local people of the southwest. According to this custom, the two parties exchanged their goods without verbal communication.

As a result of both internal and external trade, the Aksumite state became prosperous. The wealth, particularly, obtained from the export trade strengthened the power of the Aksumite kings, who extended their hegemony over the territories on both sides of the Red Sea. This prosperity also enabled the Aksumite kings to build large palaces and Churches. Above all, the outstanding achievements of the Aksumite state was the building of monumental stelae or obelisks. These stelae are found in large numbers around the present town of Aksum. The longest stelae is 33 meters long and it is found at Aksum fallen down and broken.

The second largest obelisk, 25 meters high (It was taken to Rome in 1937, during the Italian fascist occupation and returned to Ethiopia very recently). The third largest obelisk, which stands up in Aksum, is 24 meters high.

So far, the purpose for which these stelae were built is not sufficiently known. Some scholars suggest that they were erected for religious purposes, while others say they were constructed as tombs of the kings. Similar controversies exist about the origin of the Aksumite architecture. Some scholars associate their origin to foreign influence. As we have already stated, the region had a long-standing contact with the outside world. Given this fact, the existence of some foreign elements could not be denied. Nevertheless, the architectural style was totally indigenous. Indeed, this style inspired the later architectural development of the Christian kingdom.

The Introduction and expansion of Christianity into Aksum

The cultural influence of the eastern Mediterranean region on Aksum seems to be very strong. This influence is clearly reflected in the religion and the writing system of the Aksumite civilization. Up to the middle of the fourth century Aksum followed a traditional religion, based on the worship of various gods. The gods were local, South Arabian and Greek in origin. The principal local gods were Astar, Mahrem, Baher and Arwe. The Greek gods comprised Zeus, Ares and Poseidon, while Almoqah was South Arabian. The gods were highly honoured in Aksum and a number of Aksumite kings erected monuments to honor their favorite gods.

It was with the introduction of Christianity to Aksum that the worshipping of the gods was abandoned. Christianity was introduced to Aksum during the reign of Ezana (r. 320 - 350 A.D) in about 330 A.D. Ezana was the first Aksumite king to be converted to Christianity. But he was not the first convert in the empire. Before Ezana's conversion, foreign Christian residents existed in Aksum, Coloe and Adulis. They seem to have a few converts among their local servants and commercial associates. Apparently, the conversion of the royal family to Christianity made it the state religion in Ethiopia. For that reason, the Church got a royal support and patronage from the state. This complete fusion of Church and state continued for long period of time in Ethiopia.

According to tradition, Christianity was introduced to Aksum by a Syrian Christian called Fremnatos. Subsequently, Fremnatos was appointed by the Alexandrian patriarch, Atenatewos (328-373), as the first Bishop of Aksum. This development brought the Ethiopian Church under the direct control of the Alexandrian Church of Egypt. Thus came a long-lasting relationship between the two countries.

Focus

Consecrating and sending bishops for the Ethiopian Orthodox Church from Egypt continued until 1958. In that year, the Ethiopian Church was able to appoint its own patriarch.

During its early years, the spread of Christianity in Aksum was very slow. The expansion of the new religion got momentum towards the end of the fifth century. This was the time when some missionaries called the Nine Saints came to Aksum. They came from Eastern Mediterranean countries like Syria, Lebanon and Cyprus. Before their arrival, Greek was the language of the Church in Aksum and for that reason the priests were foreigners. There were also no books in local language. Sometimes later, with the help of local clerics, the Nine Saints translated the Bible and other religious literatures from Greek to Geez. Aksumite kings closely worked with the missionaries to promote the expansion of Christianity. People living in the different interiors of Aksum were converted to Christianity and several Churches were built. Meanwhile, the missionaries also introduced a monastic life to Ethiopia. They established several monasteries, which began to serve as centers of Church education in Ethiopia.

Fig 5.4 The nine saints

Writing was also one of the manifestations of the Aksumite civilization. Initially, the Sabean language was used as a written language. But later on, it was replaced by Geez, which continued to serve as a

literary language of Ethiopia until the second half of the nineteenth century. The Aksumites had also developed their own numerical system which was written in figures and based on Greek letters.

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The Decline of Aksum

The growth and prosperity of Aksumite state was a result of the Red Sea trade. Thus, it was mainly the loss of control over this trade which led to the decline and downfall of the empire. The beginning of the decline of Aksumite power was closely linked with Kaleb's second military expedition to South Arabia. In the first expedition, Kaleb successfully restored Aksumite power in South Arabia. But some years later, the position of the Aksumite power in the peninsula began to decline. Meanwhile, South Arabia regained its independence. At the time, Kaleb was not enthusiastic about taking action to retake South Arabia. But new developments dictated him to take measures against it. He was called upon by the Patriarch of Alexandria named Timothty III (518-535) and the Byzantine Emperor, Justinian, to take action. The Patriarch wanted to ensure the protection of the Christian community in South Arabia. The Byzantine empire, on the other hand, was determined to overcome the challenge from the reviving Persian Empire in the sixth century. To this effect, Justinian had already secured the alliance of Aksum and her tributaries in South Arabia. Besides rescuing the Christian community, Emperor Justinian also wanted to protect the eastern trade from falling into the hands of the Persian Empire. Kaleb undertook the mission half-heartedly and this led Aksum to face the superior economic and military power of the Persian empire. Being victorious in this war, the Persians inflicted a blow to the Aksumite economic and political interest in the Red Sea. With that Aksum lost the control over the Arabian side of the Red Sea.

A major threat to the Aksumite economic and political interest in the Red Sea, however, came from the expansion of Muslim Arabs in general. In the early years of Islam, Aksum welcomed and protected the companions of the Prophet Muhammad to Ethiopia, who came as refugees to escape the persecution of the ruling families of Mecca. Because of this, Aksum earned the friendship of the Prophet. But the friendly relations between the Muslim Arabs and the Aksumite empire did not last long. In the middle of the seventh century hostilities had already developed between the Aksumites and the Muslim Arabs over the control of the Red Sea trade. In fact the vast and prosperous Muslim empire, which came into being in the world, did not want to leave the monopoly of the Red Sea trade to the Aksumite empire. As a result of this rivalry, Aksum totally lost her control over the Red Sea commerce to the Muslim Arabs. Even worse, the latter destroyed the port of Adulis to the ground and annexed the Dahlak Islands. As the result of Arabs control of the Red Sea Aksum was out off from the side world. It also lost control over the Red Sea trade.

The loss of income from the Red Sea trade weakened the economic power of the Aksumite kings. This set in motion the military weakness of Aksum. The Aksumite kings could no longer maintain a strong army they used to have earlier. As a result, they failed to exercise effective control over the provinces and dependencies of the empire. For example, the Aksumite power over the Agaw people in the south became nominal. In general, control over outlying territories was loosened and consequently several of them seceded from the empire and regained their independence. Moreover, the weakness of the frontier defence invited attacks from the different peoples Above all, the Beja pastoralists pushed their way into the territory of Aksum and invaded it. All these internal developments, combined with the external factors, led to the decline of the Aksumite empire.

However, the decline of the Aksumite power was a gradual process. Although the decline can be said to have started at the beginning of the eighth century, the final end did not come until about the middle of the twelfth century. Beginning from the ninth century onwards, the Aksumite empire was reduced to a tiny state including the highland regions of southern Eritrea, Tigray and Lasta. It was also during this time that the gradual southward shift of the political center of the Aksumite state began. This process continued up to the middle of the twelfth century, when the center shifted to Lasta, which formed the core of the territory of the Agaw people. The Aksumite state finally came to an end in about 1150 A.D.

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5.3. The Zagwe Dynasty

Origion, Rise to Power and Expansion

The Zagwe dynasty came from the ruling class of the Agaw people of the Lasta region. This region had long been christianized and the people and the ruling class were well integrated with the Aksumite ruling class. When the Aksumite political center shifted southwards, the Agaw chiefs inter-married with the Aksumite court and served in various government bureaucracies, including military leadership. Apparently, this gave them advantage in the contest for power, which they took easily from the weakened Aksumite rulers.

The exact date of the beginning of the Zagwe dynasty is not clearly known. The available evidence shows that the dynasty came to power around the middle of the twelfth century. The founder of the dynasty was Marara, also called Marra Takla Haymanot. He established his centre in Adefa, a small town in the district of Bugna in Lasta region. Near Adefa existed another small town called Roha. The center of the kingdom later changed to this town which was named Lalibela, after the well-known king of the Zagwe dynasty.

From its centre at Roha, the territory of the kingdom stretched in different directions. In the west the territory stretched up to Lake Tana. In the north the whole region of Tigray and southern Eritrea were parts of the kingdom. The eastern limit of the territory was not clearly known. In the south the territory included the whole of present-day Wollo and northern Shewa. The territories were controlled by the Zagwe kings from the centre of the kingdom.

The Period of the Zagwe dynasty coincided with the Crusades. However, the Zagwe dynasty did not take part in the wars. The Zagwe kings wisely followed a neutral policy and maintained friendly relations with both the Muslim and Christian states of the time. This neutral policy won the Zagwe kings many advantages. Among these advantages one was their success in getting land in Jerusalem from the Muslim authorities. The land was used to build a Church for the Christian community of the town and the pilgrims to the Christian Holy Land. The Zagwe kings also maintained religious and commercial relations with Egypt. Bishops continued to be appointed for Ethiopia by the Coptic Church of Alexandria.

The Zagwe period was a time when the Christian kingdom enjoyed a long period of peace. During this long period of peace, unlike the Aksumites, the Zagwe kings neglected the task of building a strong army. Instead, all their potential energy and wealth was spent on the construction of churches. As a result, they could not successfully defend their kingdom against their rivals.

Achievements of the Kingdom

The Zagwe period is renowned in Ethiopian history for its remarkable architectural achievements. This was the building of a monolithic rock-hewn churches. Even though it started earlier, the tradition of building these churches reached its peak during the reign of Lalibela (ruled about 1190-1225 A.D). Lalibela was responsible for the construction of eleven monolithic churches. These Churches were chiseled out of single rocks. Artistically, they are very beautiful and well-finished. As a result, they are registered by the UNESCO as one of the cultural heritages of the world. At present, the Lalibela Churches are one of the most important tourist attractions in Ethiopia.

To sum up, the Zagwe state retained many of Aksum's traditions and cultural traits. Although it developed in its own peculiar way, the Zagwe and Aksumite periods have strong cultural interconnection and continuity. Both the Aksumite and Zagwe kings maintained close ties with the Orthodox Church, and Christianity continued to be the state and official religion of the country. Geez continued to function as the language of the Church and writing. In the field of architecture, there is also similarity and continuity between the two periods. The Churches of Lalibela had their origin in the architecture of the Aksumite period. The Church of Dabra Damo, which was built during the Aksumite period, is one example of this. In both cases the Churches were built from single blocks of stone.

Fall of the Zagwe Dynasty

In spite of their attempt to continue the Aksumite culture and tradition, however, the period of the Zagwe dynasty was relatively short compared with the Aksumite kingdom. It started around 1150 A.D and after some one-hundred and twenty years it was replaced by another dynasty. Both internal and external factors are responsible for the downfall of the Zagwe dynasty. Internally, there was no smooth political succession to the throne. The death of a Zagwe king was almost always followed by an intense power struggle among the rival aspirants. This struggle was always decided by force of arms, in which members of the Agew royal family fought each other. This internal problem greatly undermined the political power of the dynasty. The struggle between Harbe and Lalibela, both sons of Zan Siyum, in which the latter became successful is one very good example. On the death of Lalibela, a serious power struggle broke out between Ne'akuto Le'ab and Yetbarek. The former was the nephew while the latter was the son of king Lalibela.

To this internal problem could be added an external factor. This was the strong opposition against the Zagwe rule in the Tigrean and Amhara regions. The rulers of both regions accused the Agaws as illegitimate rulers of Ethiopia, for they did not trace their genealogy from the 'Solomonic' dynasty, about which you will learn in unit seven. This dynasty was supposed to have ruled over Ethiopia for long period of time. It was said that the Agew rulers interrupted this dynasty around the mid twelfth century when they formed the Zagwe dynasty. Therefore, right from the beginning there was a serious political opposition in Tigray against the Zagwe rule. The objective of the resistance was mainly to restore the political power of the ancient Aksumite state. However, it was the Amhara region, located to the south of lasta, which took the initiative to depose the last Zagwe king, Yetbarek, around 1270 A.D.

Summary

In this unit we have discussed the ancient history of Ethiopia and the Horn of Africa up to 1270 A.D. The region is a homeland for diverse ethnic and linguistic groups which belong to two super-families of African languages. Afro-Asiatic and Nilo Saharan. It was also one of the places in the world where ancient civilization flourished. This was seen during the pre-Aksumite, Aksumite and post-Aksumite states, which left behind their traces at different places in the form of stelae, palaces, churches, inscriptions and writing system.

Review Questions

I. Match items of column ''A'' with their appropriates under ''B''

''A''	''B''
1. Language of Omotic family	a) Hatshe psut
2. Founder of Zagwe dynasty	b) Mukarrib
3. Ancient Egyptian ruler	c) Cosmas
4. Zagwe political centre	d) Shinasha
5. Poltico- religious title of Damat Kings	e) Adefa
6. Wrote Christian Topography	f) Gumuz
	g) Marara
	h) Lasta

II. Choose the correct answer

_____1. The Periplus of the Erythrean Sea was

a) Chronicle of Aksumite kings

b) Religious book used in ancient Aksum

c) Guide book written by unknown sailor

d) Journal left by ancient travellers

_____ 2. Which of the language families is spoken only in Ethiopia?

a) Cushitic b) Omotic c) Semitic d) Nilo-Saharan

_____ 3. Which state had been rival to Aksum in the Horn of Africa

a) Damat b) Damot c) Adulis d) Meroe

_____ 4. Which of the super-families of languages has a few speakers?

a) Khoisan c) Afro-Asiatic

b) Nilo-Saharan d) Ethio-Semitc

_____ 5. Who introduced monastic life to the Christians of ancient Ethiopia?

a) Fremnatos c) The Nile Saints

b) Church of Alexandria d) Greek Orthodox Church

_____ 6. Which language family is predominantly spoken in Ethiopia and the Horn?

a) Semitic c) Omotic

b) Cushitic d) Nilo-Saharan

_____7. Which of the following was the center of pre-Aksumite culture?

a) Coloe c) Roha

b) Bugna d) Adefa

_____ 8. Who inflicted the first blow to the Askumite economic and political interest in the Red Sea?

a) Egyptians c) Armenians

b) Persians d) Muslim Arbas

_____ 9. The most important factor for the decline of Askumite power was

a) Invasion of Beja pastoralists

b) Outbreak of revolt in Agaw province

c) Loss of control over the Red Sea trade

d) Outbreak of rebellion in South Arabia

_____ 10. Aksumite and Zagwe rulers shared common elements in all respects, except in

a) Religion and religious life

b) Linguistic identity

c) Political system

d) None of the above

UNIT SIX

THE TRANSITION FROM MEDIEVAL TO MODERN PERIOD

Introduction

The transition from medieval to modern period was attended by a number of events that brought about significant changes. The earliest of these events was the intellectual and cultural movement which began in Italy and called the Renaissance. The study of Latin and Greek and classical literature was revived during the period.

Reformation was a religious movement of the sixteenth century that led to Protestantism. It had a tremendous impact on the social, political and economic life. As a result of the Reformation, Europe was divided between the Protestant countries of the north and the Catholic countries of the south. The movement back to the Roman Catholic Church is called the Counter Reformation.

Conditions in the later Middle Ages favored the growth of royal power. Three different conditions developed in the later Middle Ages which encouraged one- man power in many parts of Europe (1) New methods of warfare (2) Towns' people willingly supported the man who could preserve law and order (3) Kings made unity possible.

The voyages of exploration and discovery in the fifteenth and sixteenth centuries established new trade routes which linked Europe directly with the whole world. Trade routes and colonial empires added to the wealth of western Europe and made capitalism develop faster.

Objectives

After completing this unit, you will be able to:

analyse the historical conditions that led to the transformation from the Middle Ages to the modern period;

examine the nature of the changes during the transformation period from medieval to modern period.

Terms to Know

Antiquity

Astrolabe

Baroque

“Black Hole of Calcutta”

Corporate Colonies

“Factories”

Frescoes

Humanism

Indulgences

Inquisition

Liturgy

Line of

Demarcation

Middle Passage

Nawab

Parish

Plantation Colonies

Sacrament

Scripture

World System

6.1. The Renaissance: A Rebirth of Learning

Exercise Questions

1. Who was the first Renaissance humanist?

2. Who was the first 14th century artist to the portraied nature realistically?

3. What was the work of Dante Alighieri written in 1308?

Renaissance was a series of literary and cultural movements in the 14th, 15th and 16th centuries. These movements began in Italy and eventually expanded into Germany, France, England and other parts of Europe.

Renaissance means the “rebirth” of learning. Many European scholars and artists especially in Italy, studied the languages, literature and arts of ancient Greece and Rome. The cultures of ancient

Greece and Rome are often called classical antiquity. The Renaissance is therefore also known as the revival of antiquity or the revival of learning. Latin had been a living language all through the Middle Ages in the western Europe. But Greek was almost unknown in medieval western Europe. The Knowledge of Greek now revived and spread.

The Renaissance is regarded as the end of the Middle Ages and the beginning of the modern world particularly in thought and culture. The leaders of the Renaissance rejected many of the attitudes and ideas of the Middle Ages. During the Middle Ages, for example, the most important branch of learning was theology. However, Renaissance thinkers paid greater attention to the study of humanity. They examined the great accomplishments of different cultures, particularly those of ancient Greece and Rome.

Medieval artists painted human figures that looked stiff and unrealistic, and which often served symbolic religious purposes. But Renaissance artists stressed the beauty of the human body. They tried to capture the dignity and majesty of human being in lifelike paintings and sculptures.

Humanism was the most significant intellectual movement of the Renaissance. The humanists were scholars and artists who studied subjects that they belived would help them better understand the problems of humanity. These subjects included literature and philosophy. The humanists shared the view that the civilizations of ancient Greece and Rome had excelled in such subjects and thus could serve as models. To understand the customs, laws and ideas of ancient Greece and Rome, the humanists had first to master the languages of classical antiquity, i.e, ancient Greek and ancient Latin. They, therefore, studied philology (the science of the meaning and history of words). Petrarch (born Francesco Petracco in Arezzo, Italy), and Giovani Boccaccio were the first Renaissance humanists.

Petrarch and Boccaccio studied and rediscovered classical writings. Petrench became known for his poetry, and Boccaccio for his collection of stories called the Decameron published in 1353. Both Petrarch and Boccaccio insisted that the duty of intellectuals was to concentrate on human problems. They thought that people could learn how to deal with their problems by studying the lives of individuals of the past.

Renaissance scholars in northern and western Europe were not as interested as the Italians in studying classical literature. Instead, they sought to apply humanistic methods to the study of Christianity. They were especially concerned with identifying and carefully editing Christian texts such as the Bible. These scholars became known as Christian humanists. Desiderius Erasmus and Sir Thomas More were the leading Christian humanists.

Erasmus was born in the Netherlands, educated in Paris and

traveled throughout Germany, England and Italy. He had a thorough knowledge of Latin and Greek. Erasmus refused to take sides in any political or religious controversy. He did not support either side during the Reformation. However, Erasmus did attack abuses he saw in the Church in a famous work called 'The Praise of Folly' published in 1511. He criticized the moral quality of Church leaders and also accused them of overemphasizing procedures and ceremonies while neglecting the spiritual values of Christianity.

Sir Thomas More was born in England and devoted his life to serving his country. He gained the confidence of King Henry VIII and in 1529, the king appointed More lord chancellor, making him England's highest judicial official. In his career, More dedicated himself to the principles that had inspired Erasmus. In his best known work, Utopia published in 1516, More described a society in which the divisions between the rich and the poor and the powerful and the weak by a common concern for the health and happiness of every one.

More's strong principles finally cost him his life. He objected to Henry VIII's decision to divorce the queen , Catherine of Aragon, and remarry. More then refused to take an oath acknowledging the king's authority over that of the pope. In 1535 More was beheaded for treason.

Revolution in Art, Literature and Drama

During the Middle Ages painters and sculptors tried to give their works a spiritual quality. They were not concerned with making their subjects appear natural or life like. But Renaissance painters and sculptors wanted to portray people and nature realistically. Architects of the Middle Ages designed huge cathedrals to emphasize the majesty and grandeur of God. Renaissance architects designed buildings on a smaller scale to help make people aware of their own power and dignity.

During the early fourteenth century, the Florentine painter, Giotto di Bondone became the first artist to portray nature realistically. Giotto attempted to create lifelike figures showing real emotions. The architect Filippo Brunelleschi , the painter Masaccio (a nickname for the real name Tommasso Cassai) and the sculptor Donatello were a remarkable group who worked in Florence in the early fifteenth century. Donatello portrayed, the biblical David as a graceful, nude youth, moments after he slew the giant Goliath. The work, which is about 1.5 meters tall, was the first large free-standing made created in western art since classical antiquity.

Arts of the late fifteenth and early sixteenth centuries were dominated by three men. They were Michelangelo, Raphael and Leonardo da Vinci.

Michelangelo excelled as painter, architect and poet. In addition, he has been called the greatest sculptor in history. Michelangelo was a master of portraying the human figure. For example his famous statue of the Israelite leader Moses, painted in 1516, gives an overwhelming impression of physical and spiritual power. The frescoes of Biblical and classical subjects that Michelangelo painted on the celling of the Sistine Chapel in the Vatican were painted from 1508 to 1512, and rank among the greatest achievements of Renaissance art.

Raphael's paintings are softer in outline and more poetic than those of Michelangelo. He painted a number of beautiful pictures of the Madonna (Virgin Mary) and many outstanding portraits. One of his greatest works is the fresco School of Athens, painted in 1511. The painting was influenced by classical Geek and Roman models.

Leonardo da Vinci painted two of the most famous works of Renaissance art, the fresco. The Last Supper, painted in about 1497, and the portrait Mona Lisa, painted in about 1503. Leonardo had one of the most searching minds in all history. He wanted to know the working of every thing he saw in nature. In more than 4000 pages of note books, he drew detailed diagrams, and wrote down observations.

Leonardo made careful drawings of human skeletons and muscles trying to discover how the body worked. Because of his inquiring mind, Leonardo has become a symbol of the Renaissance spirit of learning and intellectual curiosity.

Dante Alighieri, who wrote during the thirteenth century is often said to represent the transition in literature from the Middle Ages to the Renaissance. His great epic poem La Divine Commedia (Divine Commedy) written in 1308, reflects the powerful interest in all aspects of human life and behavior.

As mentioned above Giovanni Boccaccio's I1 Decamerone (The Decameron), published in 1353, is a collection of realistic prose tales famous for their vivid and witty observations of contemporary life. Both Dante and Boccaccio were important in establishing the use of contemporary Italian rather than Latin as the standard language of literature in Italy. The love Sonnets of Petrarch were also written in vernacular Ialian and they were widely imitated throughout Europe and further increased the prominence of the Italian language.

During the sixteenth century, Italian literature produced a number of outstanding prose works. Among them is Nicolo Machiavelli's. The 'Prince', a study of the rise of political power.

During the sixteenth century the influence of Italian Renaissance literature was felt throughout Europe. In Spain Miguel de Cervantes Savedra wrote his allegorical novel Don Quixote. In France, Francois Rabelais wrote lusty, vigorous caricatures of the world around him. In England of note are the Sonnets of Sir Philip Sidney; the epic. The Faerie Queen by Edmund Spencer and plays of Christopher Marlowe, William Shakespeaere, and other dramatists who wrote during the reign of Queen Elizabeth I (1558-1603).

Drama is an art form that tells a story through the speech and actions of the characters in the story. Most drama is performed by actors who impersonate the characters before audience in a theater. Drama, and classical plays were studied for the first time as drama, not just literature.

There were three types of plays-comedy, tragedy and pastoral. Pastoral drama dealt with love stories about woodland goddesses and shepherds in idealized rural settings.

Outside Italy, the use of national languages rather than Latin led to the development of national drama. The first such drama to reach a high level of excellence appeared in England between 1580 and 1642. Elizabethan drama was written mainly during the last half of the reign of Queen Elizabeth I, from about 1580 to 1603. Jacobean drama was written during the reign of King James I (1603-1625). William Shakespeare, the greatest dramatist of the age is considered an Elizabethan playwright. William Shakespeare, like other writers of his time, borrowed from fiction, histories, myths and earlier plays. Shakespeare contributed little that was entirely new, but he developed the dramatic techniques of earlier playwrights. This dramatic poetry is unequaled and he had a genius for probing character producing emotion and relating human experience to broad philosophical issues.

6.2 . The Reformation

Background

Reformation was a religions movement of the sixteenth century that led to Protestantism. Its socio- political and economic impacts were tremendous and its influences are still felt today. The movement began in 1517. In that year Martin Luther, a German monk, protested certain abuses in the Roman Catholic Church. About 40 years later Protestantism was established in nearly half of Europe.

Before the Reformation, Europe had been led together religiously by the Catholic Church. The pope gradually assumed greater importance and authority in the Church and in relation to the secular rulers. But since the early fourteenth century, the secular rulers were growing in power, and the Church was no longer a serious threat to them.

In the 14th and 15th centuries, the Church suffered several serious setbacks. In 1309, a French Pope, Clement V, moved the Papacy from Rome to Avigon, a city on the border of France, where it remained for about 70 years. In 1378, after Pope Gregory XI moved the Papacy back to Rome, a small group of French Cardinals elected and the Pope, called an antipope. For nearly 30 years there were two popes. After 1409 there was a third pope who resided in Pisa, Italy. This split caused great confusion in the Church.

Serious abuses also had appeared in the Church. The large administrative structures of the Church required a great deal of money to finance it. To obtain this money, the Church used many devices that hurt its spiritual nature. These devises included selling important positions in the Church. In Italy, the popes and higher clergy lived like secular princes. They built lavish palaces and indulged in corrupt financial practices, which greatly undermined the religious life of the Church. The sacraments were often celebrated mechanically, and the Church's spiritual message about God's mercy was weakened by an emphasis on a person's good works.

By the end of the Middle Ages, the kings in western Europe were increasing their power over their own people and against the pope. The monarchies in England, France and Spain were growing stronger, organizing their finances and building their armies. Some people regarded the pope as a political leader of a foreign state and opposed his control and influence in their own counties. After the Reformation began, some monarchs broke away from the pope.

The Revolt of Luther

The Reformation began within the Catholic Church itself. On October 31, 1517, Martin Luther(1483-1546), a monk and professor of theology, wrote his Ninety Five Theses and according to tradition posted them on the door of the Castle Church in Wittenberg Germany. The theses were a series of statements that attacked the sale of indulgences (pardon from some of the penalty for sins). Luther later criticized what he considered other abuses in the church. Luther taught that God justifies human beings. By that he meant that God makes them righteous through His kindness to them. The doctrine of "justification by faith in Christ alone" was the heart of Luther's belief. It contradicted the Church's teaching of grace and good works as a way to salvation.

In January 1521, Pope Leo X excommunicated Luther and declared him a heretic. In May 1521 Emperor Charles V signed what was called the Edict of Worms. The document declared Luther to be an outlaw whom anyone could kill without charge. However, Frederick the Wise, Prince of Saxony, feared a revolt and protected Luther. Luther continued to lead the Protestant movement until his death in 1546. In the Pence of Augsburg signed in 1555, the Lutheran churches were officially recognized in the Holy Roman Empire. Each ruler was allowed to choose the religious faith of his land.

Earlier, in the 1520's King Gustavus I of Sweden took over much church property and introduced Lutheranism in Sweden and in Finland which was then under Swedish control. In 1536, King Christian of Denmark made Lutheranism the state religion. They also established it in Norway which was then a Danish province.

Calvin

John Calvin helped establish Protestantism in Geneva, Switzerland. From there he directed efforts to convert the people of France and other countries of Western Europe. Calvin, a refugee from France had an iron will and a great gift for organization. He established the form of Church government called Presbyterianism in which a council of elders rules each church. Calvins followers in France were called Huguenots.

Henry VIII and the Church of England

In England, as in Scandinavia, the Reformation was established by an act of state. But its success was due in part to anticlericalism among the people. The immediate cause for England's break with the Catholic Church was the refusal of Pope Clement VII to annul (cancil) King Henry VIII's marriage to his first wife, Catherine of Aragon. Catherine had not borne Henry a son, and the king wanted to marry Anne Boleyn in the hope that the marriage would produce a male heir to the throne. The pope refused to grant him a divorce from his Spanish wife. Henery also desired the extensive Church properties in England

In 1534, Parliament passed the Act of Supremacy which instituted an independent Anglican Church of England with the monarch the head of the Church in England. Henry VIII remained basically a

Catholic. However Protestantism made great advances under his son Edward VI. Queen Mary I succeeded Edward in 1553. She restored Catholicism as the state religion of England and she suppressed the protestants.

Queen Elizabeth I (r.1558 to 1603), established a moderate form of Protestantism that became known as Anglicanism. English people who followed John Calvin were called Puritans. They opposed Anglicanism because it was episcopal (governed by bishops). The Puritans preferred the Presbyterian form of Church government. Catholicism was officially banned.

In Scotland, John Knox introduced Calvin's teachings and introduced Presbyterian system. In 1560, the Scots made Protestantism their state religion. England forced Ireland to adopt Protestantism as the state religion, but the Irish people remained loyal Catholics. Protestants colonized northern Ireland, also known as Ulster, and the conflict started between Catholics and Protestants.

The Roman Catholic Church and Counter Reformation

Counter Reformation also known as the Catholic Reformation generally refers to a period of Roman Catholic Church history in the 16th century. The Counter Reformation consisted of two related movements (1) a defensive reaction against the Reformation, and (2) a Catholic reform.

The Roman Catholic Church called the Council of Trent partly as a defense against Protestantism. The Council met in sessions between 1545 and 1563 in Trent, Italy. It defined Catholic doctrine on questions disputed by Protestant theologians. The questions included original sin, grace, free will, the seven sacraments, the mass and the relation between Scripture and tradition. The council arranged for the pope to issue a catechism and books on liturgy (acts of worship) so there would be greater uniformity in Church teachings. The Church also published a list of books Catholics were forbidden to read because the books were considered harmful to faith or morals. In 1542, the Church reorganized the Inquisition in Italy to help the courts fight Protestantism more effectively.

The Council of Trent tried to stamp out abuses by the clergy. It ordered bishops to live in their dioceses, visit their parishes and set up seminaries to train priests.

During the Counter Reformation many religious orders experienced reform and considerable growth. The capuchins played a major role in the renewal movement through this preaching. The Jesuits and the Dominicans led a revival of philosophy and theology at Catholic universities. Jesuit colleges trained many members of upper- class Catholic families in Europe. Prayer and religious donation intensified. Books teaching meditation and personal reform, such as those by Ignatius Loyola and Saint Francis de Sales became popular.

Missionaries brought new peoples to Catholicism. Dominicans, Franciscans, Jesuits and members of other orders worked among the inhabitants of Africa, Asia and the Americas.

Historical Significance of the Reformation

As a result of the Reformation, Europe was divided between the Catholic countries of the south and the Protestant countries of the north. In many parts of Europe the diversity of religious life created the necessity of religious toleration and a respect for the impotence of individual conscience.

The establishment of state Churches as occurred in England, reflected the growth of nationalism. Lutheran regions tended to be conservative and supported strong central governments. Calvinist areas where protestants were often in the minority, tended to support democracy and argued for a citizen's right to oppose tyranny by monarchs.

Luther and other Protestants opposed the celibate life of monks and nuns and idealized family life and participation in community activities. The protestant stress on the holiness of a person's daily life encouraged industriousness, thrifty living, and careful management of material things. This attitude became known as the protestant ethic. It may have contributed to the growth of industry and commerce during the 18th and 19th centuries.

Protestant leaders also emphasized education. They promoted literacy, an educational curriculum based on ancient Greek and Ronan literature, and a high respect for teachers and learning.

Art During Reformation

Baroque is a term applied to many forms of art created in western Europe and Latin America. The style first appeared in Rome in the late 16th century. Baroque art is large in scale and filled with dramatic details.

Three elements in the cultural life of western Europe helped form the baroque style. First artists in the late 16th century rebelled against the art of the Renaissance. Renaissance art was restrained and orderly and generally systematically balanced. Baroque painters, architects and sculptors achieved balance in a more dramatic and exciting way. For example, a Renaissance architect might use rectangular areas to achieve balance and beauty. The more dramatic baroque architect would replace the rectangular areas with curved areas.

Second many rulers wanted an art style that would glorify their reigns. Magnificent baroque palaces such as Versailles in France and the Zwinger in Germany expressed the power and authority of the head of state.

Third, the Counter- Reformation stirred a sense of religious enthusiasm in Europe during the late 16th and 17th centuries. Baroque churches expressed the drama and emotion of this movement.

6.3. The Rise of Absolute Monarchs and National States

Rise of Absolute Monarchs

Throughout history many monarchs have wielded absolute power, sometimes based on their presumed divinity. By the Middle Ages, the monarchical system of government had spread over Europe often based on the need for a strong ruler who could raise and command military forces to defend the country. European monarchies were dynastic with the throne usually being passed on to the eldest son or nearest male descendant. Many medieval rulers obtained soldiers and weapons from the feudal lords and thus were dependent on the allegiance of the nobility to maintain their power.

By the 15th and 16th centuries absolute monarchs such as King Henry VIII of England and King Louis XIV of France ruled the countries of Europe. Abuses of power, as well as growing dissatisfaction among the growing middle class or bourgeoisie, helped bring about the end of many absolute monarchies. Revolution in England in the seventeenth century and in France in the eighteenth century, were major landmarks in the limitation of absolute power.

Beginning of National States

England

Early English history was the story of invasions. In the days of Rome's greatest power, Roman legions controlled what is now England. As soon as the Roman legions had withdrawn in the fifth century, however, other invaders rushed in. Teutonic tribes from northwestern Germany first raided, then conquered and finally settled in England and Scotland. These peoples were called Anglo- Saxons; because the two main invading tribes were the Angels and the Saxons. The Anglo-Saxons established several small kingdoms in England. Then invaders from Denmark overran the island in the late ninth century, when they were halted by Alfred the Great, a great Saxon king. Under Alfred's descendants, England was united into one country.

In 1066, the Normans led by William, Duke of Normandy in northern France, defeated the Anglo- Saxons at the Battle of Hastings. William who became known as William the Conqueror, was crowned king of England. In time, the Normans and the Anglo-Saxons became a united people. The Normans spoke French at first. But eventually, their language blended with that of the Anglo Saxons to make the beginning of the present day English language. William I established a strong central

government in England. He took the lands of the Anglo-Saxon nobles and divided them among his Norman followers. At his death, the king had established royal power over the country.

About a hundred years after William's time, England was ruled by another remarkable king, Henry II. He was well- known as a builder of the English government and law. The jury system grew under Henry II. In time trial by jury came into use in England in cases where persons were charged with crimes.

King John, Herny's youngest son, brought troubled times to England. He was treacherous and cruel. John tried to overthrow his father and also plotted against his older brother, Richard the Lion-Hearted.

John became king after Richard's death in 1199. During his reign John made enemies among the barons and religious leaders; lost much of the land England held in France; and quarreled with Pope Innocent III. In an attempt to reduce John's power, a group of barons and Church leaders demanded reform and then rebelled. They forced John to agree to a document in 1215 that became known as Magna Carta (Great Charter). The charter placed the king under English law and limited his power.

House Parliament became important in the late 13th century, during the reign of John's grandson, Edward I. It had two branches: the House of Lords which was made up of leading nobles and Church leaders and the House of Commons that consisted of knights, lesser landowners, less important Church leaders and the representatives of the towns. In 1297, Edward agreed not to collect certain taxes without the consent of parliament. Parliament slowly developed into a lawmaking body in England.

In 1283, Edward brought Wales under English control and gave the title prince of Wales to his son who later became Edward II. Edward I also tried to conquer Scotland but the Scots defeated his force and assured their independence for more than 300 years.

In the 400 years between William's victory at Hastings in 1066 and the time when the Tudor family assumed power in 1485 England had become more unified and royal power had increased. For over a hundred years (1485-1603) the Tudor family ruled England and strengthened royal authority. First, Henry of Tudor won his crown on the battle field of Bos worth in 1485, and became King Henry VII. He crushed the feudal nobles who opposed him. Following Henry VII, there was his son Henry VIII. Then Henry VIII's three children- Edward, Mary and Elizabeth.

Henry VIII was crowned king in 1509. He was talented and popular, but he was also selfish and wasteful. He married six times in all; twice he dissolved his marriage; twice he had his wives beheaded; one wife died a natural death; one outlived him. In 1534, Henry VIII had Parliament pass a law declaring that the king, not the pope was supreme head of the Church in England. These actions occurred while the Reformation was spreading across northern Europe. Following Henry's actions, English Church leaders made changes in Roman Catholic services that gradually led to the formation of the Church of England (Anglican Church). During

enry VIII's reign, England and Wales were finally united. The Welsh people had revolted against the English several times after Edward I had conquered Wales in the 1280's. But Henry joined both countries under one system of government. Henry VIII left England a mightier nation than he found it. In 1547, after a reign of nearly forty years, Henry VIII died. Edward VI, his sickly son, ruled only a few years. Then Mary, Edwards half sister, became queen. She was an ardent Catholic, and as queen, she reestablished

Catholicism as the state religion. Mary ruled only five years. Then her half sister, Elizabeth I became queen in 1558.

The reign of Elizabeth I is often called the Golden Age of English history. Elizabeth was a strong but cautious ruler who played her enemies off against one another. One of her first acts was to reestablish the Church of England.

Under Elizabeth England advanced in many areas. Merchants formed a great trading company, the East India Company, in 1600. Sir Francis Drake, Sir Walter Raleigh and other daring English adventurers explored the West Indies and the coasts of North and South America. English literature flowered during Elizabeth's reign with the works of such great writers as Francis Bacon, Ben Johnson, Christopher Marlowe, Edmund Spencer and-above all- William Shakespeare.

In 1588, England won a great sea battle against Spain, the most powerful nation in Europe. King Philip II of Spain built a huge fleet called the Armada to conquer England. But an English fleet led by Admiral Lord Howard defeated the Spanish Armada.

After Elizabeth I died in 1603, her cousin James VI of Scotland inherited the English throne. James belonged to the House of Stuart which had ruled Scotland since 1371.

France

Many historians mark the beginning of the French nation from the coronation of Hugh Capet in 987. He was the Count of Paris when he was chosen as king by the more powerful lords of the time. Most of France was controlled by great nobles and Hugh Capet actually ruled only his own section of the country. For many years the Capetian kings controlled only their royal domain (land), between Paris and Orleans. But the captain kings gradually added more territory to their personal lands and became stronger than any of their rivals.

Philip II, called Philip Augustus, was the first great Capetian king. After he came to the throne in 1180, he more than doubled the royal domain and tightened his control over the nobles. Philip built up a large body of government officials, many of them from the middle classes in the towns. He also developed Paris as a permanent expanding capital.

The handsome Philip IV, called Philip the Fair, rebelled against the pope's authority. He taxed Church officials and arrested a bishop. In order to gain support in his dispute with the pope, Philip the Fair called together representatives of all estates, or classes of people in France in 1302. This council of the estates was called the Estates- General. It was made up of representatives from the three estates, or classes- the clergy, the nobility, and the commoners. Philip won public approval for his actions in the first Estates-General. In 1305 through Philip's influence, a French archbishop was elected pope and became Pope Clement V. After four years, Clement moved the pope's court from Rome to Avignon, where it remained until 1377.

The last king of the Capetian dynasty, Charles IV died in 1328 without a male heir. A cousin succeeded him as Philip VI. King Edward III of England, a nephew of the last Capetian king also claimed the French throne. In 1337 Edward landed an army in Normandy. This invasion started a series of wars between France and England which become known as the Hundred Years War (1337-1453). The English won most of the battles. But the French, after their victory at Orleans under Joan of Arc, drove the English out of most of France.

During the Reformation, many French people became Protestants. They followed the teachings of John Calvin and were called Huguenots. After 1540, the government persecuted the Huguenots severely, but they grew in number and political strength. In the late 16th century, French Roman Catholics and the Huguenots fought a series of civil wars that lasted over 30 years. In 1572, thousands of Huguenots were killed during the Massacre of Saint Bartholomew's Day.

The power of the kings and their ministers grew steadily from the 16th to the 18th centuries. France be came a strong nation largely through the efforts of such ministers as Cardinal Richelieu who as a prime minister of Louis XIII had increased royal power more than any other individual.

Louis XIV was the outstanding example of the absolute French king. He is said to have boasted: " I am the State" After his Prime minister died in 1661, Louis declared that he would be his own prime minister. In 1685, Louis persecuted the Huguenots savagely. About 200,000 Hoguenots fled France which

weakened the country's economy. Louis' minister of finance, Jean Baptiste Colbert promoted a strong economy. But the construction of Louis', magnificent Palace of Versailles and a series of major wars drained France's finances. Louis tried to rule supreme in Europe. He was stopped by military alliances that included England, Spain, the Holy Roman Empire, and other nations.

Spain

In 1469 Prince Ferdinand of Aragon married Princess, Isabella of Castile. Isabella became queen of Castile in 1474 and Ferdinand became king of Aragon in 1479. Almost all of what is now Spain thus came under their rule.

Ferdinand and Isabella wanted to create a strong united Spain. They considered Jews and Muslims to be a threat to this goal. In 1480, they established the Spanish Inquisition, a court that imprisoned or killed people suspected of not followings Roman Catholic teachings. The Inquisition continued for over 300 years. Also in the 1480's, Ferdinand and Isabella began to drive the Muslims from Granada. Their troops defeated the Muslims in 1492. That same year, the last of the Spanish Jews who would not convert to Catholicism were driven from the country. But some Jews who had converted practiced Judaism in secret. This situation continued for generations. Ferdinand seized the small kingdom of Navarre in 1512 to complete the union of Spain.

Russia

After the rise of Moscow its grand prince came to be called czar. In 1547, Ivan IV also known as Ivan the Terrible became the first ruler to be crowned czar. He made the power of the czar over all Russia complete.

Ivan was brutal, extremely suspicious and perhaps at times, insane. Under him, a special police force was formed and a reign of terror began in which hundreds of aristocrats were arrested and murdered. Ivan gave his victims's estates as payment to the service gentry (landowners serving in the army and government). He burned many towns and villages, and killed church leaders who opposed him. In a fit of rage, he even struck and killed his oldest son.

Ivan and later czars passed a series of laws that bound the peasants to the land as serfs. Serfdom became the economic basis of Russian power.

Ivan fought Tatars and Kazan to the southeast, and won their lands. Russian forces then crossed the Ural Mountains and conquered western Siberia. He also tried to win lands north west to Baltic Sea, but he was defeated by Lithuanian, Polish, and Swdish armies.

In 1610, Polish invaders occupied Moscow and they ruled through a powerless council of boyars (high ranking landowners) until 1612. However, the Polish control of Moscow led the Russians to unite their forces and drive out invaders. They recaptured the capital in 1612.

After the Poles were defeated, there was no one of royal birth to take the throne. In 1613, a kind of parliament with little power, called the Zemski Sobor (Land Council),elected Michael Romanov czar. The Romanorvczars ruled Russia for the next 300 years, until the February, Revolution of 1917 which ended the czarist rule.

During the 17th century, Russia annexed much of Ukraine and extended its control of Siberia eastward to the Pacific Ocean.

In 1682, a struggle for power resulted in the crowning of two half brothers- Peter I (later known as Peter the Great) and Iran V- as co-czars. Both were children, and Ivan's sister Sophia ruled as regent. Peter's followers forced her to retire in 1689. Peter made close contact with the many Western Europeans living in Moscow and absorbed much new information from them. He came into full power in 1696, when Ivan died.

Peter was greatly influenced by ideas of commerce and government then popular in Western Europe. A powerful ruler, he improved Russia's military and made many important conquests. During Peter's reign, Russia expanded its territory to the Baltic Sea. In 1703, Peter founded St. Petersburg on the Baltic. The capital was moved from Moscow to St. Petersburg in 1712. After traveling throughout Europe, he introduced Western- type clothing, factories and schools in Russia, and reorganized Russia's government to make it run more efficiently.

Peter forced Russia's nobility to adopt many Western customs. He also increased the czar's power over the aristocrats, church officials and serfs. He dealt harshly with those who opposed these changes. Under Peter the legal status of serfs further deteriorated. After Peter's death in 1725, a series of struggles for the throne took place.

Prussia

The rulers of Prussia, headed by the royal family of Hohenzollern, controlled lands originally peopled by Slavs, and conquered and colonized by Germans in the Middle Ages. There were about 200 families of hereditary aristocrats of Junkers, who owned most of the land Men served in the Prussian army about eight or nine months each year. Prussian armies were among the most rigidly drilled and disciplined in the world.

The main cities of Prussia were Berlin, the capital, and Konigsberg(now Kaliningrad) in East Prussia.

The story of the rise of the Hohnzollern family is the story of Prussia. The Hohenzollerns were a family of German counts. In 1415, the Hohenzollerns became rulers, or margraves of the large district, or mark, of Brandenburg. When they came to take part in the election of the Holy Roman Emperor, they received the title Elector of Brandenburg. In the 1600's, the Hohenzollerns added the districts of East Prussia and Pomerania to their territory.

Prussia was greatly strengthened during the rule of the Great Elector, Frederick William, from 1640 to 1688. His son, Frederick I was crowned the first king of Prussia in 1701. He built a strong army.

Frederick the Great or, Frederick II, came to the throne of Prussia in 1740. He helped form the Prussian theory of government based on discipline and authority. Frederick believed in the idea "might makes right". His tax collectors were called war commissars, and all the members of his cabinet were called war ministers.

Using the strong army his father had organized, he seized Silesia from Austria in 1740. In the late 1740's he expanded Prussia further by taking part of Poland.

Austria

In the late eighth century, Austria came under the rule of Charlemagne, king of Germanic people called the Franks. After Charlemagne's death in 814, the Frankish empire broke up. In the tenth century, tribes of Magyars overran Austria. But the king of Germany, Otto I, defeated them in 955. Austria then came under his rule. In 962, the pope crowned Otto emperor of what later became known as the Holy Roman Empire. German emperors ruled the Holy Roman Empire until 1806 when it came to an end. Austria was to become the empire's most important state.

In 976, Emperor Otto II gave control of north eastern Austria to Leopold I of the Babenberg family. In 1156, Emperor Frederick I increased the importance of this area by declaring it a duchy, a territory ruled by a Duke.

The last Babenberg duke died with out an heir in 1246. King Ottokar of Bohemia then gained control of the Babenberg duchies of Austria and Styria, plus some lands to the south. In 1273, the princes of Germany elected Rudolf I, a member of the Habsburg family of Switzerland, as Holy Roman Emperor. Rudolf defeated Ottokar in battle in 1278 and began to acquire for his family the lands that the king had taken.

In the 14th century, the Habsburgs lost the Holy Roman crown. In 1359, the great grandson of Rudolf I, Rudolf IV, claimed the title of archduke of Austria. But his claim was not recognized by other European rulers until 1453. In that year, the Duchy of Austria became the Archduchy of Austria. In time, the Habsburgs acquired the other regions that make up present day Austria.

Strong Monarchs and Hundred Years War (1337-1453)

Hundred Years War extended over the reigns of five English and five French kings who fought for control of France. This struggle between England and France actually consisted of a succession of wars broken by truces and treaties. The English loss of Normandy in France in 1204 developed as the basic cause of the war. The war had several contributing causes. The English were angered by the efforts of the French kings to control the English-held province of Gascony in southwest France. The French supported the Scots against England, and the French attempted to control Flanders and the English wool trade there. English and French sailors and fisher men quarreled over rights in the English Channel. Edward III of England, whose mother was the sister of three French kings, formally claimed the throne of France in 1337. He landed an army in Normandy to begin the Hundred Years War.

In the fighting that followed, the English won most of the battles. But the French won the war. English resources in man power, supplies, and wealth were about a third as great as those of the French. Several events hindered the course of the war. These included peasant rebellions; pillaging in France by unemployed soldiers; the Black Death, (a form of bubonic plague, in the two countries); a peasants' revolt in England in 1381. The war weakened the powers of the nobility and strengthened centralized government in both countries. It also marked the decline of feudalism, the rise of French unity, the development of new military tactics, and the growth of English sea power.

English archers and infantry won the war's greatest victory in the Battle of Crecy in 1346. The English also won the Battle of Poitiers in 1356. The Treaty of Bretigny in 1360 began a brief period of peace. But Henry V of England renewed the fighting and emerged triumphant at the Battle of Agin court in 1415. Henry V was made heir to the French crown by the Treaty of Troyes in 1420.

After Henry V died in 1422, the French disputed the English claim to the throne, and war flared again. By 1428, the English had swept through northern France and laid siege to Orleans. Joan of Arc, led a French army in raising the siege in 1429. Joan of Arc (1412 -1431), was a French national heroine who became a saint of the Roman Catholic Church. She was a simple peasant girl who rescued France from defeat in the Hundred years. War with England. Her first great triumph was to lead a French army against the English who had laid siege to the city of Orleans. She became a prisoner of the English, who later burned her as a witch. The French continued to win battles. By 1453, England had lost all its territory on the continent of Europe except Calais. The French took Calais in 1558.

6.4. European Expansion Over Seas

Factors Encouraging Overseas Voyages

In the fifteenth century, a number of wealthy Europeans wanted to buy some goods from the East, such as jewels, porcelain, silk, and cinnamon, cloves, pepper and other spices. The price of these goods gradually increased as the demand for them increased from time to time. The major over land trade route between Europe and the East had been controlled by the Muslim Turks since 1453. The Turks began charging Europeans higher and higher prices for the Eastern products. The major European trading nations wanted to by-pass the Muslim traders and find a direct sea route to the Indies, as the Europeans then called the eastern part of Asia.

Two hundred years before Columbus discovered America, the Venetian Marco Polo had told strange, exciting stories as to how he traveled to distant lands in Asia and had become rich. There was also the yarn about Prester John, a rich Christian king who ruled somewhere in Asia or Africa. Such tales of travelers fascinated Europeans and dramatically increased their curiosity about the Far East.

Exploration and discovery took place in a large scale in the 15th and 16th centuries, because of the development of more efficient sailing ships and availability of navigation instruments like the compass, the quadrant and astrolabe. These kind of instruments made long distance voyages across oceans possible for European seamen for the first time. Sailing ships were entirely dependent on the wind. The discovery that the winds of the globe blow in a regular pattern across the oceans of the world also made regular oceanic voyages possible. For example, the "trade winds" moved sailing ships across the Atlantic and back, and the monsoon winds, changing directions according to the season, moved ships across the Indian Ocean and back.

Prince Henry the Navigator of Portugal (1394-1460) did much to encourage exploration. He wanted to expand Portugal's' trade along the African coast. He also hoped to find the source of gold that Islamic traders had been carrying north from central Africa for hundreds of years. Henry devoted himself to training and equipping explorers. He brought together the ablest sea captains, map makers, astronomers and mathematicians that he could find. He collected maps, records of voyages and navigation instruments such as compasses and astrolabes. He studied how to build better ships. Then on the southern most of Portugal, Henry the Navigator opened a school for the leaders of his many expeditions.

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Fig 6.6 Astrolabe

Fig 6. 5 Henry the Navigator

Let us now look at the principal voyages of exploration. By the middle of the 15th century, the Portuguese were trying to find a way round Africa to open a direct sea route to the valuable spice trade of the East. In 1497-98, Vasco da Gama sailed to India and back; and the "Cape route" round Africa and across the Indian Ocean to the East was open. In 1492, Christopher Columbus, an Italian in the service of Spain, crossed the Atlantic Ocean and reached the islands now called the West Indies. He was trying to sail round the world to reach India, China and the East. He did not know that the American continents were across his route. On his first and later voyages, Columbus had in fact reached not the East as he thought, but the Caribbean islands and the main land of the American continents. Other Spanish voyages soon confirmed that a new continent had been discovered. In 1519-22, Magellan's expedition first sailed round the world. At the head of 241 men and a fleet of 5 ships, Magellan sailed across the Atlantic Ocean to the coast of Brazil. He and his crew resumed the voyage through a passage to the pacific a passage known ever since as the strait of Magellan. Magellan named the ocean pacific across which he end his crew sailed, and then reached the Philippines where Magellan was killed in April, 1521. The Victoria, one of the five ships, with the surviving, members of the crew finally reached Spain on Sept 6, 1522 nearly 3 years after the voyage had begun.

The Spanish and Portuguese led the voyages in the 15th and 16th centuries. The Dutch, the French and the English followed in the 17th and 18th centuries. By about 1800, the coasts and oceans of the world were well known and had been accurately put on maps. The interior of much of the American continents, Africa and much of Asia were still little known, however.

European Colonial Empires in Asia (16th to the 18th centuries)

In the 15th and 16th centuries, no large colonial empires were established in the East, that is, India, China, Japan and South East Asia. Asian states were still too strong to be conquered. European colonial empires, as in India, appeared only later. Europeans, first the Portuguese and then the Dutch, English and French came to trade. They established trading posts called "factories". These "factories" are not the same as European factories of the Industrial Revolution. "Factories" in the East were places to store and exchange goods in the eastern trade. Until the Industrial Revolution, there was not much which Europe produced that Asian customers wanted to buy. Asia had its own goods and manufactures which

in fact Europe wanted to buy, such as spices, cotton goods, silks and later (from China) tea. European merchants had to buy these eastern goods with gold or silver.

Portugal was more interested in developing a network of profitable trading posts in Africa and Asia than in colonizing the New World. The Portuguese established trading posts in Asia and during the 16th century controlled most of the profitable Far East trade. But in the late 16th century, the chief blow to the Portuguese came when this country was annexed by Spain for over sixty years. Meanwhile, Portuguese ports in the Far East were preyed upon by other nations particularly the ambitious Dutch. Nevertheless, the Portuguese managed to keep control of such points as Macao and Goa. The Dutch also controlled the islands that became the Dutch East Indies (now Indonesia), while the English became a strong influence in India.

The British gained a strong foothold in India. Trading companies were responsible for the founding of several of the most important British colonies. One of the most famous trading companies was the British East India Company. In 1608, a representative of this company arrived in India. His purpose was to make arrangements with the local rulers for trading rights. By the later 17th century, however, the British East India Company controlled most of the trade in northern India. It also had a firm hold over such cities as Bombay (present Mumbai).

Englishmen began to be disturbed when news reached them that Frenchmen had opened up trading centers in parts of Southern India. By 1689, it was clear that England and France would some day fight it out for control of India and its rich trade.

Religious conflict between the Muslims and Hindus also helped to split India apart. This confused state of affairs made it easier for Europeans to gain control of India's rich trade. In the absence of any strong central government, Europeans were able to make deals with local rulers and obtain positions of authority. By the late 17th century, English and French trading companies had a foothold in India.

Employees of both the British and French trading companies took advantage of the disorder prevailing in India. French traders supported some of the quarreling local rulers, while English traders took sides with others. Finally, an able Frenchman named Dupliex managed to win most of the rajahs of southern India over to the French side. On the other hand, a young Englishman named Robert Clive set out to defeat Indian rulers supported by the French. Leading a small force of 300 native troops and 200 English, Clive captured the Indian city of Arcot. In spite of efforts to retake Arcot, Clive held out for 54 days until other English led forces drove off the enemy. Clive soon made the British East India Company master of southern India.

Meanwhile, since the Seven Year's War had began in Europe, Englishmen in Calcutta improved the defenses of this trading post. This move angered the Indian ruler of the state of Bengal who was friendly to the French. The nawab, as he was called, gathered 50,000 men and seized Calcutta. Then the angry nawab locked up 146 English subjects in a small cell less than 20 feet square. Next morning 123 of the English were dead of suffocation in what had ever since been called the "Black Hole of Calcutta".

When Clive heard the news, he led a small army to Calcutta and recaptured the city. In the campaign that followed, the nawab's army was twenty times as large as Clive's, Nevertheless, Clive destroyed the enemy army on the battle field of Plassey in 1757. By appointing a new nawab, Clive was able to rule Bengal for the British East India Company.

English control of India was nearly complete at the end of the Seven Yerars' War in 1763. This control, however, did not operate directly but was carried out by the East India Company through local rulers. France kept a few trading posts in India, but no forts or armies.

The East India Company had been formed merely to carry on trade. As a result of Clive's victories, however, it faced the job of ruling far more people in India than lived in Great Britain. In 1784, the East India Company

was placed under control of the English government.

Portugal, Spain, Holland, France, England in the New World

Portugal

In the New World, Portugal claimed Brazil as a result of Cabral's discovery. In 1500, a Portuguese captain named Cabral set out from Portugal with 13 ships. He meant to follow da Gama's route to India. But strong winds blew Cabral's fleet from the west coast of Africa to the east coast of the South American country we call Brazil. Promptly Cabral claimed Brazil for Portugal. Then he turned eastward again, rounding Africa and sailing on to India. Years later, Portuguese colonists in large numbers settled in Brazil. This is the reason why Portuguese remained to this day the language most widely used in Brazil.

Spain

In the early 16th century, Spanish explorers pushed across most of Central America and South America. After them came waves of conquering armies and settlers.

One of the most important expeditions of Spain in the New World began in 1519. That year, Hernando Cortes, who commanded an army of about 600 Spaniards, sailed from Cuba to the east coast of what is now Mexico. After landing on the coast, he learned that the rich Aztec Indians ruled a great civilization some distance inland.

Cortes marched his army to the Aztec capital at Tenochtitlan (now Mexico City). There the Aztec and their emperor, Montezuma, welcomed the strange white visitors as gods. But Cortes took Montezuma captive and put the empire under his control. This led to the Spanish conquest of Central America and made Mexico one of Spain's most important bases in the New World.

In 1533, the Spanish explorer and conqueror, Francisco Pizarro conquered the wealthy empire of the Inca Indians in what is now Peru.

During the 16th century, Spaniards also explored what is now the southern part of the United States. In 1539, an army of about 600 Spaniards commanded by Hernando de Soto sailed from Cuba to the west coast of Florida. In search of gold, this expedition traveled through what are now Georgia, South Carolina, North Carolina, Tennessee, Alabama, Mississippi, Arkansas and Louisiana. They found no gold but they became the first Europeans to reach the Mississippi.

Holland

The Dutch West India Company was founded in 1621 to trade in the New World and western Africa. In 1624, the company colonized New Netherlands, which consisted of parts of present day New York, New Jersey, Connecticu, and Delaware. In 1626, Dutch colonists bought Manahattan Island from the Indians for goods worth about $24. They had established New Amsterdam (now New York City) there the year before.

The Netherlands fought three naval wars with England between 1652 and 1674. The English hoped to seize the shipping and trading leadership from the Dutch; but failed. During this period, the Dutch won what is now Suriname from the English, and the English gained New Netherlands.

France

French fur traders played a leading role in the exploration of North America. They traded for the skins of beaver, fox, mink, and other small animals.

In 1603, the French explorer Samuel de Champlain followed the route up to St. Lawrence River. Champlain founded the city of Quebec as a fur – trading post in 1608.

The French had a thin line of settlements, trading posts, and forts scattered from Quebec in eastern Canada to New Orleans near the Gulf of Mexico. These dotted the St. Lawrence Valley, the shores of the Great Lakes, and the valleys of the Ohio and Mississippi Rivers. The French also had some islands in the West Indies. The headquarters of the governor of New France (as the French settlements and ports in North America were called) were in Quebec, on the banks of the St. Lawrence River. Even to this day Quebec is more French Canadian than it is English- Canadian.

England

The first permanent English settlement in North America was founded at Jamestown Island in Virginia in 1607. Plymouth was the second permanent English settlement in America. A group of men, women, and children who had separated from the Church of England established the colony in 1620 on the south eastern shore of what is now Massachusetts.

After English colonists had settled Jamestown and Plymouth, large areas of the Atlantic Sea coast were colonized. The colonies are generally grouped according to location: (1) the Northern or New England Colonies, (2) the Middle Colonies, and (3) the Southern Colonies.

The Northern Colonies were Connecticut, Massachusetts, New Hampshire, and Rhode Island. The Middle Colonies were Delaware, New Jersey, New York and Pennsylvania. The Southern Colonies were Georgia, Maryland, North Carolina, South Carolina and Virginia.

There were three major types of American Colonies (1) royal, (2)proprietary, and (3) corporate. A royal colony was under the direct control of the king. A proprietary colony was controlled by a prominent individual- the proprietor- under a grant from the king. A corporate colony was operated, as a rule, under a charter obtained from the king by a company's stock holders. All the 13 English colonies were

founded either as proprietary or corporate colonies. By the time the American War of Independence began in 1775, however, eight of them had become royal colonies.

Colonial Rivalries and Wars

In the mid-16th century, Spaniards settled some of the many islands in the Philippines, which were named in honor of Spanish King Philip II. But the Spanish claim to the islands was disputed by Portugal. Portugal was already in possession of the nearby Moluccas and could invoke the Treaty of Tordesillas of 1494, (this treaty established the so-called Line of Demarcation, which set the boundaries between areas that would become Spanish territories and those that would be Portuguese). In 1542, however, a Spanish expedition reasserted Spain's claims and named the archepelago, Philippine Islands. In 1571, a colonial capital was established at Manila, from which Spain ruled the Philippines for more than 300 years.

During the 1600's the Dutch and the English also took control of the Asian trade from the Portuguese. The Dutch gained control of the islands that became the Dutch East Indies (now Indonesia), and the English became a strong influence in India. The Dutch, English and French also took over parts of Latin America chiefly the West Indies.

The English and French moved into parts of Canada as well. The Dutch, English, and French claimed sections of what became the United States. There the English eventually established the Thirteen Colonies between 1603 and 1733. In 1424, the Dutch settled New Netherlands, which included parts of what are now Connecticut, Delaware, New Jersey and New York. The English took over New Netherlands in 1664.

Seventeenth-century colonists fought wars with the coastal Native American peoples upon whom they had intruded. Eighteenth century colonial wars, in contrast, usually began in Europe, and they pitted the English colonies against French and Spanish empires in North America. These empires posed a number of problems for English colonists. Spanish Florida offered refuge to run away slaves from the south eastern colonies. The French built an interior arc of settlements from Quebec to New Orleans; they also made trading, agreements with Native Americans. The French trading empire impeded the expansion of English settlements, and the strength of the French and their Native American allies was a constant concern to the British and to American settlers.

The English and French fought frequently: in King William's War (1689-1697, (known in Europe as the war of the League of Augsburg); in Queen Ann's War (1702-1713), (the War of the Spanish Succession); in King Georges War (1744-1748), (War of the Austrian Succession); and in the French and Indian War (the Seven Years War), which began in America in 1754 and ended in Europe in 1763. In all these wars, which took place in North America, the French had the assistance of most Native Americans of the interior.

The French and Indian War (1754-1763) concluded a global series of Wars (1689-1763), as mentioned above, between Britain and France. The two European powers teamed with their respective allies in a quest for domination of North America. During the course of these wars, the English gained strength in relation to their French and Spanish rivals, and in the French Indian War, with strong help from colonial militia, they expelled the French from mainland America. In 1763, Britain became the lone European

imperial power in North America between the Atlantic Ocean and the Mississippi River. (The Spanish, allies of the French, gave up Florida but took over French claims in New Orleans and in lands west of the Mississippi as compensation).

Victory in the French Indian War gave the British an enlarged mainland empire but also brought new problems. First, the war had been expensive. Second, the acquisition of French and Spanish territory gave the British new administrative tasks. They acquired not only vast tracts of land, but also the French settlers and indigenous peoples who lived there.

The Commercial Revolutions and its Effects on World Trade

The foundations of European sea-board empires were laid during the 16th and 17th centuries. By the 18th century, these empires had become powerful. To understand these empires, it is helpful to break them up into regional networks or world systems. A World System is an area where different cultures are related through commercial and other interactions. The boundaries of a world system are not restricted to territory controlled by any one country. The Atlantic Ocean is an example of a world system, as is the Indian Ocean.

For the Atlantic Ocean, there are two fairly distinct, but connected World Systems. The North Atlantic system included Western Europe, Russia, the Baltic, Scandinavia, the abundant fishing areas near Newfoundland and New England, and what became Canada and the northern states of the United States. Its main products were timber, fish, and fur. The South Atlantic system included the Spanish colonies in South and Central America, the Portuguese colony of Brazil, the sugar producing islands of the Caribbean, West Africa, and the southern colonies in North American. The most prominent products were silver, sugar, tobacco, African slaves, and after 1800, cotton.

The North Atlantic World System relied heavily on the French, Dutch and English colonies in North America. By the beginning of the 18th century, conflicts between competing Europeans had intensified in that area. Along North America's eastern seaboard the British gained control of Dutch areas, and the French and British entered into a series of wars. The French and Indian War determined that British, rather than French ideas and institutions would dominate North America.

In the South Atlantic World System, slavery was crucial as a source of labour. The plantation system also became the main form of agricultural production in the South Atlantic system. The plantation system was particularly prominent in the sugar producing areas of the Caribbean islands and Brazil and in the southeastern colonies of mainland North America, where cotton and tobacco were important.

Around the world, in the Indian Ocean World System, British power was growing. The English East India Company, which had established a presence in India during the 1600's, had gradually taken over the entire Indian subcontinent. The Company accomplished this by hiring an Indian army, over seen by British officers, which was paid for with taxes collected from Indians. This army formed the main British military weapon in Asia, until India achieved independence from Britain in 1947.

In the Indian Ocean World System, trade was primarily in spices, silk, and other luxury goods. This trade had existed for thousands, providing Asian countries with economies featuring large, sophisticated markets, credit systems, and manufacturing techniques. Before the Industrial Revolution of the 18th

century, Europeans produced little that Asians wanted, so they were able to participate in the Indian Ocean World System only because they possessed a great deal of silver from America.

All these developments led to the emergence of Britain as the dominant economic and political power in the world. Left unchallenged on the seas, the British were often able to extend their power through informal influence without necessarily asserting formal political control, which would add administrative and defensive costs and responsibilities.

The push for informal influence became known as the imperialism of free trade. The British did not establish many formal colonies, but they controlled other nations in order to increase their economic power. Britain gained a great deal of informal power both in Asia and Latin America. Because Britain's power and influence were so vast, a popular saying was, "The sun never sets on the British Empire".

Negroes in Africa Transported to the New World

The Atlantic Slave trade developed after Europeans began exploring and establishing trading posts on the Atlantic (west) coast or Africa in the mid- 15th century. The first major group of European traders in West Africa were the Portuguese, followed by the British and the French. In the 16th and 17th centuries, these European colonial powers began to pursue plantation agriculture in their expanding possessions in the New World (North, Central and South America, and the Caribbean Islands), across the Atlantic Oceans. As European demand grew for products such as sugar, tobacco, rice, indigo, and cotton, and as more New World lands became available for European use, the need for plantation labour increased.

West and west central African states, already involved in slave trading, supplied Europeans with African slaves for export across the Atlantic. Africans tended to live longer on the tropical plantations of the New World than did European laborers (who were susceptible to tropical diseases) and Native Americans (who were extremely susceptible to "Old World" diseases brought by the Europeans from Europe, Asia and Africa). Also, enslaved men and women from Africa were inexpensive by European standards. Therefore, Africans became the major source, and eventually the only source, of the New World plantation labour.

The Africans who facilitated and benefited from the Atlantic slave trade were political or commercial elites, generally members of the ruling apparatus of African states or members of large trading families or institutions. African sellers captured slaves and brought them to markets on the west. At these markets Europeans and American buyers paid for the slaves with commodities including cloth, iron, firearms, liquor, and decorative items that were useful to the sellers.

The Africans who were enslaved were mostly prisoners of war or captives resulting from slave raids. Africans captured in raids were marched down well-worn paths, sometimes for several hundred miles, to markets on the coast.

From the mid-15th to the late 19th century, Europeans and American slave traders purchased approximately 13 million slaves from west and west central Africa. Most were shipped across the Atlantic for sale in Portuguese- administered Brazil; the British, French, Dutch and Danish islands of the Caribbean; Spanish- controlled South and Central America; and British North American mainland (Later United States and Canada). About 65 percent of the slaves were brought to Brazil, Cuba, Jamaica, Saint

Domingue (now Haiti), and other sugar colonies. Brazil alone received about 38 percent. North America got about 6 percent.

The slave trade took several triangular routes. Over one route, ships from Europe transported manufactured goods to the west coast of Africa. There, traders exchanged the goods for slaves. Next, the slaves were carried across the Atlantic Ocean to the West Indies and sold for huge profits. This part of the route was called the middle passage. The Atlantic crossing was night marish for slaves, who were poorly fed, subject to abuses at the hands of the crew, and confined to cramped storage holds in which diseases spread easily. Historians estimate that between 1.5 and 2 million slaves died during the journey to the New World.

Summary

Between the 14th and 17th centuries, Western Europe experienced great and rapid changes. Many of these changes were connected in some way with the rebirth of learning, or the Renaissance. So important was progress during the Renaissance that some historians used to say it marked the end of the Middle Ages and the beginning of modern times.

The movement which Luther started is sometimes called the Protestant Reformation, or more briefly the Reformation. When the Holy Roman emperor tried to crush it, there was widespread protest. Those who protested were called protestants. The Protestant movement split the Catholic Church into two, in the 16th century. Protestant leaders established various protestant churches. People who followed Luther's particular religious teaching were called Lutherans. The most dynamic and effective Protestant alternative to Luther's teachings was the teaching of John Calvin whose followers became known as Calvinists. The movement back to the Roman Catholic Church is called the Catholic Reformation or sometimes the Counter-Reformation.

By the 16th century, profound changes had taken place in the way of life which was common throughout Europe during the Middle Ages. Separate nations were becoming stronger under the rule of kings. These monarchs not only gained the upper hand over feudal nobles but questioned the powers and privileges long claimed by the Church.

Voyages of exploration and discovery on a large scale took place in the 15th and 16th centuries with Portugal and Spain as leaders. The Dutch, the French and English followed in the 17th and 18th centuries. By the 19th century, the coasts and oceans of the world were well known and had been accurately put on maps. In the New World, discovery was very soon followed by colonial conquests.

Review Questions

I. Choose the correct answer

Identify the leading Christian humanists.

a) Petrach and Boccaccio

b) Erasmus and More

c) Dante and Cervantes

d) Marlowe and Shakespeare

2. The fresco School of Athens was painted by

a) Raphall

c) da Vinci

b) Michelangelo

d) Giotto

3. The heart of Luther's belief was

a) the sale of indulgences

c) justification by faith in Christ alone

b) grace

d) good works

4. Which English ruler established Anglicanism?

a) Henery VIII

c) Mary I

b) Edward VI

d) Elizabeth I

5. In 1066, at the Battle of Histings, the Anglo-Saxons were defeated by the

a) Normans

c) Scots

b) Vikings

d) Spaniards

6. Which English ruler had parliament pass a law declaring that the king not the pope, was supreme head of the Church of England?

a) Henery VII

c) Edward VI

b) Henery VIII

d) Elizabeth I

7. In Russia, which event took place first?

a) Polish invaders occupied Moscow

b) Ivan the terrible killed his oldest son

c) Peter the Great assumed full power

d) Sophia, the sister of Ivan V, ruled as regent

8. The history of the rise of the Hohenzollern family is the history of

a) Austria

c) Prussia

b) Russia

d) Holy Roman Empire

9. Which of the following was a consequence of the Hundred Years War (1337-1453) between France and England ?

a) It weakened the powers of the nobility in both countries

b) It strengthened the central government in both countries

c) It marked the rise of French unity

d) All are possible answers

10. Which of the following leaders did much to encourage exploration?

a) Prince Ferdinand of Aragon

b) Princess Isabella of Castile

c) Prince Henery of Portugal

d) Edward III of England

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

1. Zemski Sobar
2. Junkers
3. “Factories”
4. Robert Clive
5. Cabral
6. Tenochtitlan
7. Montezuma
8. Francisco Pizarro
9. Champlain
10. French and Indian War

a) Discovered Brazil for Portugal

b) The Seven Year's War (1754-1763) between France and Britain

c) Land Council inside Russia

d) Conquered the Incas for Spain

e) Emperor of the Aztecs

f) Place to store and exchange goods in

the eastern trade.

g) A French explorer who founded

Quebec

h) Hereditary aristocrats inside Prussia

i) He made British East India

Company master of Southern India.

j) Capital city of Aztecs

UNIT SEVEN

THE ETHIOPIAN REGION AND THE HORN OF AFRICA UP TO 1529

Introduction

The downfall of the Zagwe dynasty around 1270 A.D. was followed by the rise to power of a new dynasty called the 'Solomonic' dynasty. This dynasty began to trace its genealogy from the ancient kings of Israel. It gradually shifted its political centre from Lalibela to northern Shewa.

The period beginning from 1270 is generally known in Ethiopian history as the medieval period. It is to mean the Middle Age or the period between the ancient and modern history of Ethiopia. This period witnessed several developments. From its centre in northern Shewa, the Christian kingdom began to expand its territories in different directions. Islam, which was introduced to the region earlier, began to make a great break through into the interior of the Horn of Africa, mainly from the coast of the Gulf of Aden. The spread of Islam followed the trade routes which connected the Ethiopian region with the Gulf of Aden and Red Sea coasts. The communities along these trade routes set up a series of Muslim states in the Ethiopian region and the Horn of Africa.

Besides the Christian and Muslim states, various states also existed in the southern and western parts of the region, where the peoples practiced various forms of traditional religion. The Falasha who followed ancient Judaism were another group of people in the region.

In general, during the medieval period the Ethiopian region and the Horn constituted several states and peoples who followed different religions. In this unit, we will see the political, economic and cultural lives of these states and people. We will also discuss the political, economic and cultural interactions among the peoples and states of the region.

Objectives

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

explain the states in the Ethiopian region and the Horn of Africa between the second half of the thirteenth century up to 1529;

compare the peoples and states in the southern, eastern and central regions of Ethiopia;

explain Ethiopia as a multi-cultural country and land of diversity.

Terms to Know

- Kafficho

Legitimacy

Makhzmite dynasty

Made Seyon's expansion

Motelami

Mikrecho

'Mountain of kings'

- Omotic State

- Port of Zeila

- 'Restoration'

'Solomonic' dynasty

Sultanate

- Tato

- Walasma Dynasty

?

7.1. "Restoration" of the Solomonic Dynasty and the Christian Highland Kingdom

As stated earlier, the major rivals of the Zagwe dynasty came from the Amhara region. In those days the Amhara region constituted the present day southern Wello and northern Shewa. During the period, the region was the tributary of the Zagwe dynasty. Just like the Zagwe kings before them, the Amhara ruling class also took away political power from their predecessors around 1270.

The founder of the new dynasty was a local ruler in Amhara called Yekuno-Amlak. This dynasty, which came to power in 1270, called itself 'Solomonic'. Yekuno-Amlak and his followers took this dynastic name to justify their legitimacy by claiming that the Zagwe rulers were illegitimate. To justify this they resorted to the legend of Queen Sheba and King Solomon.

The legend of Queen of Sheba and King Solomon maintains that Queen Sheba or Negeste Saba, the supposed queen of Ethiopia at one time, visited King Solomon of Israel. When she returned back to her country, the queen gave birth to a son called Menelik I. According to the legend, Menelik I is the son of Queen Sheba and King Solomon. The legend also states that Menelik I and his descendants ruled as kings of Ethiopia for long period of time and that the rulers of Ethiopia had to be direct descendants of this line.

The Agaw were considered illegitmate rulers of Ethiopia since they do not trace their descent to the family of Menelik I. When Yekuno Amlak took over the political power in 1270, he tried to justify himself as legitimate ruler of Ethiopia by establishing a genealogy which linked him to the family of Menelik I through Dil Naod, the last king of the Aksumite state. So, he said "I restored the lost power", and hence the “restoration” of the 'Solomonic' dynasty.

But when we closely investigate this legend, we do not have any historical justification for it. Thus, we categorize it in the realm of legend. Yekuno-Amlak took this dynastic name in order to legitimize his rule and to check in advance any sort of political uprising against his rule. But even as a legend, it was very important since it was generally accepted at the time and the whole legitimacy of state power was essentially based on it. From about 1270 until fall of the despotic Haile Selassie I rule in 1974, all the Ethiopian kings who assumed power over the central state, claimed descent from this family. This means that the 'Solomonic' dynasty can be said to have lasted for over 700 years.

However, the success of Yekuno Amlak was not simply based on his legendary claims. His success had economic and military reasons. In the trade between the Zagwe kingdom and the Red Sea and Gulf of

Aden coasts, the Christian communities in the Amhara region played the role of middlemen. As one of the local rulers in Amhara, Yekuno-Amlak must have monopolized the profit of the trade. It is known that Yekuno-Amlak maintained friendly relations with the Christian rulers and traders of the Zagwe dynasty as well as the Muslim traders of Shewa. This meant that he had a strong economic and political position in the region. Using the revenue from the trade, Yekuno-Amlak built an effective army by which he challenged the Agaw rule and defeated the last king of the Zagwe dynasty called Yetbarek. In his struggle to take power, Yekuno-Amlak was able to mobilize the people of the Amhara region against the Agaws. Therefore, the success of Yekuno-Amlak was not due to his legitimacy. Rather, he was strong militarily, economically and politically.

At the beginning the new dynasty established its centre around Tegulet, a district in northern Shewa. But later on the royal court has shifted from region to region on the eastern foothills of the Shewan plateau. The issue of securing the newly won power captured the immediate attention of the dynasty. This was because sometimes after the death of Yekuno-Amlak in 1285, the dynasty began to face internal political instability. One of the reasons for this instability was lack of formal rules of succession to the throne. As a result, the sons and descendants of Yekuno-Amlak began to fight each other over this issue. Particularly, between 1294-99 the problem of succession was so intense that five successive kings came to power.

All male descendants of Yekuno-Amlak were detained at a royal prison at Amba Gishen after he came to the throne. The passes and foothills of the mountain were guarded by loyal warriors. This measure solved the problem of succession and facilitated the consolidation of the power of the Christian kingdom of the medieval period.

Fig 7.1 The royal prison of Amba-Gishen

Another issue of immediate attention was the regulation of the kingdom's relations with the neighbouring states and peoples. When Yekuno Amlak (r1270-85) came to power, the territory of the Christian Kingdom was almost limited to the former possessions of the Zagwe rulers. This territory was surrounded by different states and peoples. Various Muslim sultanates existed in the eastern, southern and southeastern frontiers of the kingdom. The Falasha lived along the northwestern frontier. South of the Falasha existed a predominantly Agaw speaking kingdom of Gojam. The southern and southwestern frontiers were occupied by different states and peoples. During the reign of Yekuno-Amalk, the kingdom had peaceful relations with all its neighbors. At the time there has been power balance among the states of the Ethiopian region and the Horn. But the rise of Amde Seyon (r. 1314-44), grandson of Yekuno-Amlak, began to disturb the balance of power in favour of the Christian Kingdom. As a result, the Christian Kingdom began its territorial expansion against the neighboring states and peoples. Amde Seyon was the most expansionist king of the medieval period. Consequently, conflict and war affected the Ethiopian region and the Horn of Africa up to the end of our period in 1529.

In the early period of the ‘Solomonic’ dynasty, the economy of the kingdom mainly depended on agriculture, which was dominated by mixed farming. Most of the members of the communities were prosperous with large families. Such families also kept slaves who were used for domestic purposes. As a political and economic system, feudalism also began to take shape beginning from the fourteenth century. This is known from the records of the period, which show land grants made by kings to officials in return for special services.

Trade took a very important place in the economy after the conquest of the Muslim sultanates in the southern parts of the region. During this period, Zeila had completely overtaken Dahlak as a gateway of internal and external trade. Most of the trade items came from the western and southwestern parts of the Ethiopian region. Among the trade items were slaves, ivory and gold. Cereals and fruits of the highland were also higly demanded in the lowlands on both sides of the Red Sea. The trade of the region was still controlled by Muslim merchants. Revenues collected from export and import trade became a source of income for the Christian kings. The Christian kings also took part in the trade. They organized and financed caravan traders who were led by the agents of the kings.

In general, trade played a very important role during the medieval period. Through trade various states and peoples of the region were brought together and they developed a sense of economic interdependence. Trade also promoted their interaction in different aspects of social life. This could be explained both in terms of wars as well as peaceful relations. The desire to monopolize the long distance trade routes of the region led to frequent clashes between the rival states of the region. On the other hand, the trade routes which criss-crossed the Ethiopian region and the Horn of Africa resulted in the exchange of various social and cultural values among the diverse peoples of the area.

Another development of the period was the further expansion of the Orthodox Church. At the time of the rise of Yekuno-Amlak, the Church had already been strongly established in Tigray, Wag, Lasta, Angot and Amhara. Subsequently, the Church further expanded into Shewa, Gojjam and in the regions around Lake Tana.

A very important feature of the medieval Christian highland kingdom, that followed the large scale territorial expansion, was the consolidation of the feudal mode of production. This was mainly the creation of a feudal administration. In order to effectively administer the vast empire which came into existence, the kings maintained both hereditary chiefs and appointed officials. In some regions, the earlier ruling classes were allowed to remain in power, with close supervision of the central government. In the other regions, new officials were appointed by the kings from the centre and sent to the newly conquered areas with large number of soldiers. These officials, administrative as well as military, were given the right to collect tribute from the local people over whom they were appointed. This system was called the Gult system. Gult was a right to right to levy tribute on the owners of rest and produce of rest land. Rest was hereditary right to land use by members of families and clans whose ancestors retained the land for the long period of time. This system remained to be the predominant feature of Ethiopian feudalism upto the twentieth century.

This man enjoyed a number of economic and political privileges over the peasants under him. For example, he was responsible for the collection of tributes in kind from the peasants under him. These may include items like grains, cattle, honey, butter, salt, house hold equipments, etc. Most of these tributes are kept by the bala-gult himself and part of them could be transmitted upwards to the central state. He can also use the corvee or free labour of the people under him . Moreover, the bala-gult is responsible for the maintenance of law and order in his region. He acted as a chief judge and gave an administrative justice to his people. He could also raise a regional army from his region and command them during the time of regional or national crisis.

Generally, the gult system had served two very important purposes in the medieval Christian kingdom. Firstly, it helped the kingdom to maintain large territorial army during the period. Because almost every bala-gult was responsible to recruit soldiers from his region and command them. Secondly, it greatly

simplified the task of administering the vast Christian kingdom of the period. The empire was divided into different minute pieces in which each bala-gult maintained the peace and security of his region.

Another main feature of the medieval period was the mobile nature of the royal court. Throughout the period there was no permanent capital city like Aksum or Lalibela. Instead, the kings lived in roving or moving capitals. They roamed around in the various parts of their domains followed by their court officials and soldiers. During this time the monarches and their dignitaries lived in tents, while the other camp followers lived in temporary huts. There were no permanent structures like palaces and castle.

Focus

The constant move of the royal court from region to region owes partly to the lack of provision or supply for the large number of camp followers and partly to the shortage of firewoods. But they moved also for political reason, i.e. to control rebellions in different regions of the empire. Therefore, the relative peace and stability of the period also owes to this checking mechanism by the medieval kings.

For most of the medieval period, the court was moving on the eastern foothills of the Shewan plateau. In fact, some kings after the middle of the fifteenth century, tried to stay at one region for many years. For instance, Emperor Zara-Yacob (r. 1434-68) found the town of Debre Berhan in 1454 and subsequently stayed in it for fourteen years.

7.2. Muslim States in the Ethiopian Region and the Horn of Africa up to 1529

Trade and Islam were the main factors for the emergence of the Muslim sultanates in the Ethiopian region and the Horn of Africa. In order to see the establishment of the Muslim states in the region, let's first discuss the introduction of Islam to Ethiopia and the Horn.

Focus

Islam was introduced to the region through two points: the Red Sea and the Gulf of Aden coasts.

However, The friendly relations between Aksum and the Muslim Arabs was later changed to rivalries over the Red Sea trade between the two. As we have already stated, these rivalries resulted in the destruction of the port of Adulis and the occupation of the Dahlak Islands by the Muslim Arabs in the early eighth century. It was beginning from this time onwards that Islam began to be introduced to the region.

Generally, Islam penetrated the region through two main gates. One of the gates was the Dahlak Islands in the Red Sea. With the Muslim Arab occupation of the Islands in 702, Dahlak and the Red Sea coastal regions began to have their first Muslim expriences. The Muslim Arab merchants played the role of converting the people of the area to Islam. However, as a result of the existence of strong Christian community in the highland regions of northern Ethiopia, Islam could not make successful penetration into the interior of the region in that direction. Rather, it was mainly limited to the Red Sea coastal territories of the immediate low land region.

The second, and perhaps the most important gate for the spread of Islam into the interior of the region was the port of Zeila on the Gulf of Aden coast. Several trade routes from the interior of the region run to the direction of this port. Here also, the Muslim Arab merchants were the agents of the expansion of Islam. Along the Zaila trade route into the interior, these merchants established important market centres, where they could stay for sometimes to exchange the items they brought from South Arabia with the locally available items. In the meantime, they underwent a considerable interaction with the local pastoral communities and gradually preached Islam and were able to convert the people to their religion. Apparently, it was in this process that Islam was peacefully introduced to Harar, Eastern Shewa, Wollo, Bale, Arsi and the other regions of the interior of Ethiopia.

The introduction of Islam in the region, together with the trade, led to the establishment of a series of Muslim sultanates or states along the Zeila trade route into the interior. These sultanates shared many features in common, such as:

Their population was made up of Muslim communities.

Their rulers exercised both religious and political powers.

Islam and trade were the main factors for their emergence.

Most of the sultanates were located in the southeastern lowlands of the Ethiopian region.

Although some of the communities practiced mixed farming, the economy of the sultanates mainly depended on trade.

Beyond these common features, however, each sultanate developed in its own peculiar way. Unfortunately, we do not have sufficient information on the history of some of the sultanates. Yet, all that have been left by Arab and Christian sources is altogether to illustrate the internal history of the medieval Muslim states of the Ethiopian region as follows.

The Sultanate of Shewa

The sultanate of Shewa roughly occupied the northeastern half of the present province by that name. It was the oldest Muslim state in the Ethiopian region. The first ruler of the sultanate came to power around 897 A.D. The ruling dynasty of this Sultanate was called Makhzumite. The Makhzumite claimed to have descended from the Makhzumi clan of South Arabia. The rulers used the Muslim title called sultan. Because of this, Shewa as well as the other Muslim states ruled by sultans are named sultanates.

For most of its history, the sultanate of Shewa did not have good relation with its neighbours. One of its neighbours was the kingdom of Damot which existed to the northwest of Shewa. For sometime Damot extended its hegemony over Shewa. Nevertheless, the worst enemy of Shewa was the sultanate of Ifat in the eastern frontier of Shewa. The rulers of Ifat led constant campaigns against Shewa. They wanted to extend their hegemony over the sultanate. Finally, one of the sultans of Ifat deposed and murdered the sultan of Shewa in the mid 1280s, thereby putting an end to the oldest Muslim sultanate of the Ethiopian region.

The Sultanate of Dahlak

Dahlak is a common name for a group of islands in the Red Sea. The islands are located not far from the port of Massawa. Since ancient times, the islands were a port of call for sailing ships from north to south in the Red Sea. The Arabs established their settlement on the Dahalk Islands after they had attacked and destroyed Adulis in 702. By then Islam had already firmly established in the islands . By the tenth century the prosperous sultanate of Dahlak had emerged.

The economy of the sultanate was based on trade and piracy, the later being an exception to the common economic features of the Muslim sultanates. Before Zeila emerged as a main center of trade, Dahlak was the major out-let for the trade of the region.

For most of its existence, the sultanate of Dahlak had attracted the interest of three powerful states, i.e., the Mamluks of Egypt, Yemen and the Ethiopian Christian Kingdom. Each tried to extend its hegemony over the sultanate. However, the rulers of the Dahlak Islands usually overcame the threat through diplomacy and alliances. As a result, they maintained their independence until the conquest of Ottoman Turkey ended that independence in the mid sixteenth century.

The Sultanate of Ifat

The sultanate of Ifat seems to have emerged in the mid thirteenth century. in the lowlands east of the Shewan plateau. It was founded by a local Muslim ruling family called Walasma. Umar walasma, the contemporary of Yekuno- Amlak, was the first historically known ruler of the sultanate, Ifat attained military and political prominence during his reign. During the region of Umar Walsma Ifat subdued and incorporated the Muslim sultanate of Shewa.

Through the territory of Ifat passed a series of trade routes which connected Zeila with the interior of the Ethiopian region. This strategic position enabled Ifat to monopolize the trade of the region. Along with this, the local community was also converted to Islam in great number. This enabled Ifat to become the lea ding and the most powerful Muslim sultanate of the Ethiopian region. In the first half of the fourteenth century Ifat extended its hegemony over the sultanates along its frontiers. This hegemony came to an end after Amde Seyon took power in the Christian kingdom. During his reign Ifat was ruled by one of its strongest sultan called Sabredin. This sultan fought many battles to retain the power of Ifat in the lowlands. But he was finally defeated, after which Ifat became a tributary state to the Christian Kingdom.

The Sultanate of Hadya

Hadya was one of the medieval Muslim sultanates of the Ethiopian region. We do not know when the sultanate came to power. However, the sultanate is mentioned for the first time during the reign of Amde Seyon. At the time the sultanate was one of the tributaries of the Christian Kingdom.

Among the Muslim sultanates, Hadya occupied the most westerly territory of the Ethiopian region. The western frontiers of Hadya touched the Gibe River. In the south the territory of the sultanate seems to have stretched up to Lake Awasa, while in the north it extended a little to the north of Lake Zway.

One problem in the history of the medieval Muslim sultanates is lack of information on the ethnic identity of their population. In the case of Hadya, it is known that the ancestors of the present Hadya ethnic group were among the original settlers of the sultanate. It is also suggested that the ancestors of the present ethnic groups like Burji, Kambata, Timbaro, and part of the Alaba people constituted the medieval population of Hadya.

The economy of Hadya mainly depended on mixed farming, while some part of the population led a purely pastoral life. Trade also contributed to the economy of the state. Hadya was the main source of slaves for the region.

The sultanate of Hadya possessed rich natural resources and mainly it was known for its wealth in human resource. Because of this the Christian kings gave much attention to Hadya and defeated it in the early 1330s reducing it to a tributary status. Nevertheless, Hadya had always caused problem to the Christian kings. The rulers had the title of garad. The garads rebelled now and then against the Christians kings. As a result, the Christian kings occasionally led punitive expeditions to retain the tributary status of Hadya. They even went to the extent of securing the loyalty of the rulers of Hadya by means of political marriage. The daughter of a well-known Hadya garad was married to Emperor Zar'a Ya'eqob and became Queen Illeni, a famous women in the politics of the Christian Kingdom. Baide Mariyam and Libne Dengel were also officially married to Hadya princesses. This policy was followed by the other members of the Christian ruling class. Yet, this dynastic marriage did not moderate the militancy of Hadya. The last rebellion of Hadya was during the reign of Sarsa Dengel (r.1563-1597) who totally abandoned the sultanate because of the increasing pressure from the expanding Mecha Oromo.

The Sultanate of Bali

Bali was another Muslim sultanate of the Ethiopian region. Its rulers also used the title of garad. We do not know when Bali emerged as a state. The sultanate is mentioned in the chronicles of the Christian kings beginning from the fourteenth century, when the sultanate came under the control of Amde Seyon. Since then the garad of Bali paid tribute to the Christian Kingdom up to the sixteenth century.

Bali occupied the most southerly territory of the Ethiopian region. Except on the southern frontier, Bali was surrounded by various Muslim sultanates. North of Bali existed the sultanates of Dawaro and Sharka. In the west existed Hadya, while the eastern frontier was occupied by the sultanate of Adal. The southern limit of the territory of Bali is not clearly known.

The medieval population of Bali seems to have consisted of different ethnic groups. The ancestors of the present Sidama ethnic group were one of the settlers of the sultanate. Some groups of the Oromo people also occupied the highlands of Bali.

The Sultanate of Sharka

The present territory of the Arsi Oromo made part of the territory of the medieval sultanate of Sharka. We do not know when the sultanate emerged as a state. But beginning from the fourteenth century onwards it existed as tributary to the Christian Kingdom up to the first quarter of the sixteenth century, when it was controlled by the army of Imam Ahmad Ibrahim. One of the medieval settlers of Sharka were the ancestors of the present day Alaba people. Some groups of the Oromo people were also part of the medieval population of Sharka.

The Sultanate of Dawaro

Dawaro was situated South of Shoa, bordering on Ifat on the right bank of the Awash, stretching Southwards as far as the river Webi which marked the border with the neighbouring state of Bali. Dawaro therefore, corresponded roughly to present Arsi region. The ancestors of the present Sidama ethnic group are known to have settled in the territory of Dawaro. The present-day Dawro people also trace their origin to Dawaro. According to their tradition, they were forced to move to their present territory around the Omo River because of the wars of Imam Ahmad Ibrahim.

The Sultanate of Dera

Dera was a very small sultanate located east of the Awash river between the sultanates of Dawaro and Bali. At the beginning of the fourteenth century the Sultanate of Bali extended its power over Dera. But the hegemony of Bali came to an end when the power of the Christian Kingdom grew strong in the area during the reign of Amde Seyon. The Christian kings used Dera as a place of exile for unruly monks, who were forced to reside amid a hostile Muslim population.

The Sultanate of Fatagar

The sultanate of Fatagar emerged around the middle of the thirteenth century. The sultanate was located between Lake Zway in the south and the present town of Bishoftu (Debre Zeit) in the north. The territory of Fatagar included more or less the present districts of Minjar, Shenkora and Ada'a in Shewa.

Fatagar also became the tributary of the Christian Kingdom during the reign of Amde Seyon. It was later reduced to a province directly ruled by the Christian Kingdom. Since then, the province became the center of the kingdom for almost a century.

The Sultanate of Arbabini

Arbabini was a sultanate about which we know very little. The information we have is only about its location which comes from an Arab historian called al-Umari. According to al-Umari the sultanate of Arbabini existed south of the Awash river between the sultanates of Hadya and Dawaro.

The Sultanate of Adal

The sultanate of Adal emerged towards the end of the fourteenth century. Ifat and Adal shared a common history. At one time or another both were ruled by the same dynasty called Walasma. Once Ifat was conquered and became tributary of the Christian kingdom, its ruling class began to be divided into two groups. The first group, the merchant class, decided to recognize the authority of the Christian kingdom over Ifat. The second group, the militant wing, however, opposed this Christian domination and determined to regain the lost independence of Ifat. Since Ifat was closer to the Christian court it could no longer serve as a centre of Muslim resistance. Therefore, this militant group decided to establish a new base by retreating further to the south eastern lowlands of Harar, where they founded the sultanate of Adal around 1380. The first centre of Adal was at Deker, southeast of Harar, which later shifted to Harar.

It did not take long for the Walasma family to consolidate its power in the new centre, after which its sultans began another phase of military offensive against the frontiers of the Christian kingdom. Among the successors of Umar Walasma, Haqadin II and Saadadin rebelled against Amde Seyon’s son and successor, Sayfa Arad (r. 1344-71) and they continued their resistance from their new centre in Adal. The offensive grew strong particularly during the times of Ahmad Badlay, one of the strongest sultans of Adal. He led a series of military campaigns against his contemporary Christian king, Zar’a Ya’eqob (r.1434-1468). After his initial success, however, Badlay finally suffered a complete defeat in 1445. This battle was followed by the growing internal weakness of both Adal and the Christian kingdom. The Christian kingdom did not recover from the weakness. But Adal recovered in the first decades of the sixteenth century and even replaced the Christian kingdom as a dominant power in the Ethiopian region and the Horn of Africa.

Fig 7.2 The medieval sultanates of the Ethiopia region

7.3. Omotic States in the Ethiopian Region and Horn of Africa up to 1529

So far, we have discussed the history of states whose communities were dominantly Muslim and Christian. We have also mentioned the Falasha people who followed the religion of Judaism. There were also states whose communities mainly followed traditional religion.

This section will present a brief history of the states of this group.

?

Fig 7.3 The Omotic states of the medieval period

The Kingdom of Damot

Damot was one of the oldest and strongest states in the Ethiopian region. For most of its history Damot roughly occupied the western and southwestern part of the Ethiopian region. The eastern part of the state probably included what is now the territory of the Regional State of Beni Shangul- Gumuz. The northern frontier of the kingdom stretched to the present day northern Shewa, and Damot also included the central and southern parts of Shewa. A vast territory south of the Abbay gorge was also part of the territory of Damot.

We do not know when the kingdom of Damot came into existence. However, the history of the kingdom goes back to the Aksumite period. At that time Damot was known for its gold which reached the market of Aksum and the ports of the Red Sea coast. During the southward political orientation of the Christian kingdom of Aksum in the ninth and tenth centuries, it seems that the kingdom of Damot had put up a strong challenge against the further expansion of the Christian state.

The dominance of Damot in the Ethiopian region continued during the Zagwe period. During the period, Muslim and Christian trading communities depended on the kingdom of Damot for the sources of trade items. From Damot trade items such as gold, ginger and slaves were exported to countries as far as Arabia, Persia, India, Egypt and Greece. The communities served as middlemen between the coast and the kingdom. Therefore, trade influenced the pattern of their relation with the kingdom of Damot. In this respect, common interest promoted the maintenance of peaceful relations for most of the time. But there were occasions when Damot interfered in the commercial affairs of the communities. On such occasions the communities put pressure on the Zagwe kings to interfere on their behalf. Under such a pressure, one Zagwe king led a military expedition against Damot towards the end of the twelfth century. Unfortunately, the expedition ended in complete defeat of the Zagwe king. This shows that Damot was a viable state even by that time.

Among the kings of Damot, Motalami is constantly mentioned in the records of the period. Damot seems to have attained the peak of its power during the reign of this king. One indication to this is a fierce struggle between Motalami and Yekuno-Amlak. The struggle was over the control of Shewa. In the struggle Motalami was finally defeated. After this defeat Motalami was converted to Christianity which marked the beginning of a growing Christian influence in Damot. But Damot continued its resistance from lands to the south of the Gibe river until 1316, when Amde Seyon finally annexed the kingdom. Subsequently, Damot became the tributary of the Christiam kingdom and continued to exist up to the time of the expansion of the Mecha Oromo in the area towards the end of the sixteenth century. On the arrival of the Mecha, part of the population of Damot fled across the Abbay river to southern Gojiam. The district they settled at the time is still called Damot.

The Kingdom of Kafa

The medieval kingdom of Kafa was located south of the Gojeb river. We do not know exactly when the kingdom came into existence. However, there is evidence which indicates the rise of the kingdom in the fourteenth century.

The people of Kafa call themselves Kaficho. They trace their origin to a people called Minjo. This original people of Kafa is considered as a royal clan from which the kings of Kafa were descended. The crown of Kafa was hereditary in the Busase

family of the Minjo clan. The kings used a title called tato. They also took a different name at their accession to the throne.

The administration of the kingdom was divided into provinces which were ruled by provincial governors. The central government was headed by the king who had absolute power in the kingdom. He was assisted by a council of seven called Mikrecho, which had a very strong power in the state system.

The kingdom of Kafa was known for its defense system. The northern frontier of the kingdom was defended by the Gojeb river. All along the territory watch towers were erected at high points to watch the enemy approach. The kingdom had also a very old tradition of digging trenches along its frontiers for defensive purposes. In war time, the warriors formed the nucleus of an army which was joined by all able bodied men of the kingdom.

The kingdom of Kafa was a very rich area. Its economy depended on trade and agriculture. Land was the property of the king. The people paid tax in cattle which was collected by provincial governors and sent to the king's treasury. Trade also formed another source of income for the kings of Kafa. The major items of trade from Kafa were slaves, ivory, cattle, musk and later on coffee. Merchants who traded in these items paid taxes and customs dues at the gates of the kingdom. With such a strong internal political organ, defence and economy Kafa survived as an independent state until it was incorporated by Menelik in the late 1890s.

The Kingdom of Enarya

The medieval kingdom of Enarya was located immediately to the north of the Gojeb river and west of the upper course of the Gibe river. We do not know when this state came into existence. But Enarya is mentioned for the first time in the documents of the Christian kings towards the end of the Aksumite period. Christian influence had reached Enarya as early as the middle of the thirteenth century. Subsequently, the Christian influence grew strong and finally, Enarya became the tributary of the Christian kingdom during the reign of Amde Seyon.

Enarya was the main source of trade items for the trade of the region. Above all, pure gold from Enarya was exported to the countries as far as Egypt, Greece and Rome. Enarya continued to serve as an important source of trade items, particularly for gold, up to the sixteenth century.

The later history of Enarya was closely related to the history of the Oromo people. Enarya was one of the kingdoms which strongly resisted the expansion of the Mecha Oromo in the area beginning from the end of the sixteenth century.Enarya resisted the Mecha Oromo for more than a century. Finally, it was defeated by one of the clans of the Mecha called Limmu. Subsequently, the conquerors took the name Limmu-Enarya, signifying a complete assimilation of the people of Enarya to the Mecha Oromo.

The Kingdom of Bizamo

The kingdom of Bizamo existed on the southern bend of the Abbay river just opposite to the present district of Wambarma in southern Gojjam. We do not know when the state of Bizamo came into existence. But it existed until the end of the sixteenth century under the control of the Christian kingdom.

The medieval population of Bizamo consited of the speakers of the Omotic language family. Among them the present day Shinasha ethnic group was one of the settlers of the kingdom. The population of Bizamo was constantly harassed by the Christian kings who led occasional slave raids into the kingdom. This reduced the population of Bizamo. On the arrival of the Mecha Oromo towards the end of the sixteenth century, part of the remaining population fled across the Abbay into Gojjam. Part of the

population which remained behind retreated further west to the lowlands, while the remaining part was assimilated by the Mecha Oromo.

The Kingdom of Welayita

The medieval kingdom of Welayita was located south of the sultanate of Hadya. It may have derived its origins from the ancient kingdom of Damot. The kingdom is mentioned for the first time during the period of the Zagwe dynasty. During the reign of Amde Seyon, Welayita became the tributary of the Christian kingdom. It paid tribute in horses to King Yeshaq (r.1413-1430). In the sixteenth century Welayita was invaded by the army of Imam Ahmed Ibrahim. But the kingdom did not fall under Muslim control.

The kings of Welayita used the title of Kawo. Welayita was a very fertile area rich in different products like ensat, maize, wheat, barley, coffee, tobacco and cotton. It maintained a wide network of contacts with the other states in the neighboring regions.

The kingdom of Welayita was successively ruled by three dynasties. The first dynasty came to power towards the end of the Zagwe period. The founder of the dynasty was Motalami, who is said to have originally been the king of Damot. It is not known when the second dynasty rose to power, but it came from Kucha and ruled Welayita. This dynasty came to an end around 1550. About the same time the third dynasty came to power and expanded its influence among the neighboring peoples living in the Omo river valley: like Gamo, Kucha, Boroda and Dawro. The dynasty continued to rule Welayita right upto the end of the nineteenth century, when the kingdom was made part of the territory of Ethiopia.

The Kingdom of Yama

The kingdom of Yama existed between the Gibe river and the upper course of the Omo river. The kingdom is mentioned in the Christian kings literature for the first time during the reign of King Yeshaq to whom it paid tribute in horses.

The first kings of Yama belonged to a dynasty called Halmam Gama. Later on, this dynasty was overthrown by a clan called Mwa. The Yama kings had absolute power. They wore golden bracelets which were an emblem of kingship.

The economy of Yama mainly depended on agriculture. Barley and sorghum were the main cereal crops produced in the kingdom. From ancient times enset was widely known in the region as a whole. It formed the staple food of the Yama people.

Trade played a secondary role in the economy of the kingdom. Nevertheless, the kingdom was one of the sources of slaves for the Ethiopian region. Slaves from Yama were exchanged for cloth, the main foreign trade item, which was brought through long-distance trade.

7.4. Hegemony of the Christian Highland Kingdom in the Ethiopian Region and the Horn of Africa up to 1529

From 1270-1529 the Christian kingdom was in constant war, particularly with the Muslim sultanates. The conflict arose over the control of the trade routes along which the long distance trade of the region was conducted. This trade was totally monopolized by Muslim traders who sometimes acted as agents of the Christian kings. But it was difficult for the Christian kings to depend on them, because the traders were not under the sovereign power of the kings. On the other hand, the trade routes passed through the territories of the Muslim sultanates, to whom the merchants paid tributes. Therefore, the Christian kings could not ensure safe passage for their traders and other subjects to the coast. This created constant threat to the economic interest of the kingdom. The only way to safeguard this economic interest was by the extension of the power of the Christian kingdom to these territories along which the trade routes passed. In fact, this was the root cause for the conflict and consequent war between the Christian kingdom and the Muslim sultanates in the Horn of Africa.

The War of Expansion

The wars of expansion of the Christian kingdom were initiated by Amde Seyon. He was the most expansionist is highland Christian king of the medieval period. The first military campaign of Amde Seyon was directed against Damot, Falasha and Gojjam. These territories were annexed to Christian kingdom in 1316 and 1317. With the conquest of these territories, Amde Seyon mastered an important source of manpower and trade items, which further strengthened his power.

The initial campaigns of Amde Seyon prepared the ground for the major war against the Musluim sultanates. Among the sultanates, as stated earlier, Ifat was the most powerful state. At the time, Ifat had extended its hegemony over the sultanates between the highland and the coast, the territory along which the trade routes passed. From this strategic position, Ifat threatened the economic interest of the Christian kingdom and other travelers from the Christian kingdom. Amde Seyon decided to put an end to this threat. He prepared for war cautiously and stayed until he could find a pretext to pick up a conflict with Ifat. The sultan of Ifat called Haqqedin provided that pretext by arresting a commercial agent of Amde Seyon towards the end of 1325. At the time, Ifat was not prepared for war and Amde Seyon's attack took Ifat by surprise. The Christian army gained an easy victory, after which many villages, including the town of Ifat, were plundered and burnt.

The success of the Christian army alarmed the Muslim communities in Ifat. To avoid the danger, they rallied around Haqqedin's successor called Deradir who opened a massive offensive on the territory of the Christian kingdom. In one of the battles that followed, Deradir defeated the Christian army. But the Christian army soon recovered from its defeat and even reversed the situation by scoring a major victory. In the battle, Deradir himself was captured and killed.

Earlier, Amde Seyon had conquered the sultanate of Hadya around 1317. The livelihood of the Muslim merchants in Hadya totally depended on the slave trade. Other merchants who conducted the trade between Hadya and the coast were also affected by the conquest of Hadya. After the conquest, Hadya paid annual tribute to the Christian kingdom. But effective Christian rule was not established. The Muslim merchants used this loose situation to undermine the Christian power in Hadya. They incited the Hadya garad called Amano to rebel. Thus, Amano suspended the annual tribute which indicated his revolt. Amde Seyon reacted immediately and led a strong army to Hadya. He destroyed the country and took many prisoners including Amano. Subsequently, Hadya was reduced to tributary status and became the main source of manpower for the Christian army.

The reconquest of Hadya seriously damaged the economic interest of the Muslim merchants who traded in slaves. The new development also affected the Muslim sultanates between Hadya and the coast. They reacted by forming a united Muslim front against Amde Seyon. The leader of the front was the sultan of Ifat called Sabreddin who launched his attack in 1332. In the final battle the Muslims were completely defeated and Sabreddin escaped to the neighbouring sultanate of Dawaro. Amde Seyon continued his campaign to Dawaro where he succeeded in capturing Sabreddin, who was imprisoned subsequently.

After the 1332 defeat, Ifat was no longer the leading Muslim state in the region and it was reduced to tributary status. This was followed by the successive Christian appointments over Ifat and a large Christian garrison was stationed in Ifat.

After his victory over Ifat, Amde Seyon continued his campaigns against the other Muslim sultanates along the Zeila trade route and reduced them to tributary status. Finally, Amde Seyon died in 1344, extending the Christian control over a large area including the Muslim sultanates of the southeast.

However, this Christian superiority over Ifat did not last long. Sometime after the conquest, the peoples of Ifat began to be divided into two groups. As stated earlier, one branch of the Walasma family began to fight against the Christian domination in order to regain the lost independence of Ifat. But this group could not withstand Christian military superiority in Ifat. Consequently, they left Ifat and moved further east to the lowlands, to establish a new sultanate called Adal around 1380.

The struggle against the Christian rule started during the reign of Sultan Haqqeddin II (AD 1363/4-1373/4, who extended his power over many of the sultanates from the new centre of Adal in Harar. During the first years of the reign of King Dawit (r. 1382-1413) Haqqeddin opened a massive offensive against the Christian kingdom. In the first engagements Haqqeddin scored a series of victories over the Christian army. However, the Christian army finally defeated the army of Adal in 1387. Haqqeddin himself was killed in the battle. The struggle continued during the time of the next sultan called Sa’adaddin, who waged a guerrilla type resistance. This continued until the early fifteenth century, when the army of Adal faced another defeat. Sa’adaddin succeeded to escape from the battle field. But he was pursued and killed in Zeila in 1403.

For the next thirty years, the Christian kingdom did not face any challenge from Adal. The power of Adal was weakened and the sultans were exiled to Arabia. They returned from exile and the sultanate again revived under Ahmed Badlay, one of the most powerful sultans of Adal. He resumed guerrilla warfare against the Christian kingdom. King Yishaq (r.1413-30), marched to Adal to finish off this Muslim resistance. But he lost his life in 1430. Unfortunately, Ahmed Badlay faced an equally powerful Christian king. But he Zar'a Yae'qob (1434-68). Sultan Badlay organized a united Muslim front against Zar'a Yae'qob. He also won the support of Mahigo, the garad of Hadya. Although Zar'a Yae'qob faced serious military set-backs during the first engagements, he finally defeated the army of Adal in 1445. Sultan

Badlay and his collaborator Mahigo were killed in the battle. This marked the peak of the dominance of the Christian kingdom in the Ethiopian region and the Horn of Africa.

The dominance of the Christian power began to decline during the last quarter of the fifteenth century. The reign of Zar'a Yae'qob marked the peak of the power of the Christian kingdom. Zar’a Yae’qob suppressed internal revolts and repulsed the growing military offensives from Adal and Hadya. His successor, Ba'ida Mariyam (1468-1478) was not powerful enough to push back the mounting pressure. It was during the reign of Ba’ida Mariyam that the Christian army faced its first serious defeat. This defeat marked the end of the dominance of the Christian kingdom in the Ethiopian region and the Horn of Africa. Eventually, this led to the establishment of Muslim hegemony in Ethiopia and the Horn of Africa in 1529, when Ahmad 1bn-1brahim defeated the Christian army at the battle of Shimbra Qure.

Summary

In this unit, we have discussed the medieval history of the states and peoples of the Ethiopian region and the Horn of Africa. Their history is characterized by both wars and peaceful interactions. Trade was the main factor for the wars as well as for the peaceful interactions. On the one hand, trade fulfilled the economic interest of the peoples and states of the region and created a sense of economic interdependence. Along with trade there was also an exchange of social and cultural values among the peoples of the region. On the other hand, the competition for the control of trade incited prolonged wars that ravaged the region for more than two centuries.

For the major part of the period, the Christian kingdom was the dominant power in the region. Most of the states were reduced to tributary status. In such states the Christian kings imposed indirect rule. Usually, hereditary families were appointed as rulers of the tributary states. They paid annual tribute to the kingdom. The system worked as long as the Christian kingdom could maintain garrison stationed in the territories. In fact, the Christian kingdom exercised such power during the reign of powerful kings like Amde Seyon and Zar’a Ya’eqob. This condition continued up to the last quarter of the fifteenth century, after which the dominance of the Christian kingdom in the Ethiopian region and the Horn of Africa came to an end.

Review Questions

I. Identify the following

Amba Gishen

King Amde Seyon

Gult system

advantages of mobile court

Muslim Sultanate of Ifat

Mikvecho

Kingdom of Damot

Kawo

Sultan Ahmed Badley

II. Choose the correct answer

The main significance of the story of 'restoration' of the Solomonic dynasty was

a) to prove the real tie between Ethiopia and Israel.

b) to trace Zagwe's descent from ancient Israel.

c) to legitimize the rule of the dynasty that took power in 1270 A.D.

d) None of the above

Islam was introduced to Ethiopia and the Horn

a) by the wars of conquest of Muslim Arabs

b) from Egypt via the Sudan

c) through the agency of Muslim Arab merchants

d) All of the above

The Zeila trade route has no relevance to

a) the Christian Muslim conflict

b) the introduction of Islam to Ethiopia

c) the formation of Muslim Sultanates

d) None of the above

The Makhzumite dynasty was established by the Sultans of

a) Ifat c) Shewa

b) Dawaro d) Adal

Gult right was

a) the rights to own land

b) a medieval substitute for salary

c) a right to collect tributes from the peasants

d) b and c

Which one of the following was not tributary to the Christian kingdom of the medieval period?

a) The kingdom of Gojjam c) The kingdom of Kafa

b) The sultanate of Ifat d) The kingdom of Welayita

UNIT EIGHT

MAJOR EVENTS OF THE 16TH CENTURY ETHIOPIAN REGION AND THE HORN OF AFRICA AND THEIR IMPACTS

Introduction

The sixteenth century witnessed two major events in the Ethiopian region and the Horn of Africa. These were the conflicts between the Christian and Muslim states of the region and the Oromo population movement. The conflicts of the sixteenth century were the continuation of the conflicts of the earlier centuries. They were the results of a desire to control the trade routes between Zeila and the interior of the Ethiopian region. Before the sixteenth century, the Christian kingdom had been a dominant power in the region. This dominance began to decline after the death of Zar'a Ya'eqob in 1468. The period that followed his death saw the reign of young and weak kings. This also coincided with the growth of threat from the sultanate of Adal. As a result, the Christian kingdom and the sultanate of Adal were once again drawn into a bloody conflict in the years between 1529 and 1543. This event was followed by the great population movement of the Oromo people from their original homeland to different parts of the Ethiopian region.

These two great events of the sixteenth century were also coupled with an international development. During this period Portugal and Ottoman Turkey were the major world powers struggling for political and economic dominance in the Red Sea region. To promote their interest, the rival powers interfered in the military conflicts between the Christian kingdom and the sultanate of Adal. As we shall see in this unit, all these events of the sixteenth century had considerable impacts on the history of the Ethiopian region and the Horn of Africa.

Objectives

After completing this unit, you will be able to:

examine the causes of the war between the sultanate of Adal and the central Highland Christian Kingdom;

explain the involvement of the Portuguese and the Ottoman Turks in the war between the sultanate of Adal and the Christian Highland Kingdom;

explain the causes and processes of the Oromo population movement and expansion of the sixteenth and seventeenth centuries and its consequences;

analyze the traditional Oromo social and political organizations and practices.

Terms to Know

Abba Boku

Abba Dula

Abba Muda

Crusade

Fugitive

Imam Ahmed

Madda Walabu

Prester John of the Indies

Qallu

gada grades

Queen Elleni

Sea-route

Shimbra Qure

Waqa

Weyna Dega battle

8.1. Portuguese and Ottoman Turkish Rivalries in the Ethiopian Region and the Horn of Africa

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The legend of the Prester John of the Indies was important for the revival of the foreign relations of Ethiopia with Christian Europe. The legend was developed by the Christian Europeans during the time of the Crusade in the mid twelfth century, when the European Christians were defeated by the Muslim forces in the Holy Land. The legend was about the existence of an extremely wealthy and powerful Christian king somewhere in the East. The objective of creating the legend was to reinforce the religious morale of the European Christians. It promised that a fabulously rich and strong Christian king known as the Prester John of the Indies was marching from India to the Middle East in support of his fellow Christians and fight against the Muslims. For this he invited the kings of Christian Europe to join in his mission. As a result, the European Christian states hoped to form an alliance with this powerful king against Islam. However, they did not know the where about of the kingdom ruled by the Prester John.

Beginning from the fourteenth century onwards, however, the country of the Prester John came to be identified with the medieval highland Christian kingdom of Ethiopia. This was mainly because of the information which the Europeans got from the Ethiopian religious communities living in different parts of the Christian world and the Arab Muslim merchants. Both confirmed the existence of a strong Christian kingdom in the Horn of Africa, which defeated and conquered the Muslim sultanates of the area. The Ethiopian pilgrims who visited the Holy Land also spread exaggerated news about the power of the Christian kingdom of their country. As a result, any European who got this information began to associate the name Prester John with the Christian kingdom of Ethiopia and some European powers even sought to establish closer relationship with it. In fact, the highland Christian kingdom of that time was very strong and it expanded at the expense of the Muslim states in the southeast.

Therefore, some European monarchs began to communicate with this Christian state through letters. For instance, in 1400 King Henry IV of England wrote a letter to the Christian king addressing him as the Prester John. In this letter he requested the king to provide a military help to liberate the Holy Land from the Muslims. Moreover, the Portuguese, the Christian superpower of the world, continued to search for the country of the Pester John and before the end of the fifteenth century they succeeded to send a delegation to Ethiopia in 1494.

Before the Europeans came to know about the Christian kingdom, the latter had made a series of attempts to establish contact with them. But these attempts were always frustrated by the Egyptian sultans who did not want to see the rise of a Christian power in the Horn of Africa. The Egyptian sultans put pressure on the Christian kingdom through the Coptic Patriarchs who appointed bishops for the kingdom. The Egyptian authorities also prevented Ethiopian Christian delegates from traveling to Europe

through their country. The early attempts of King Yishaq and Zar'a Ya'eqob to establish contacts with Europe failed, because the Egyptian authorities stopped the delegates on their way to Europe.

The Portuguese expansion of the early sixteenth century in the Indian Ocean was the result of the voyages of exploration of the preceding century. In the middle ages, the overland route which connected Europe with the Far East passed through the Middle East. This territory fell under the rule of the Ottomans, the Muslim rivals of the Portuguese, who captured the city of Constantinople in 1453. Subsequently, the Turks monopolized the trade and imposed high taxes on the goods coming from the Far East.

Among the goods coming from the Far East, spices were highly valuable in Europe. The Europeans used spices for making perfumes, cosmetics, medicines and, above all, for flavoring and preserving meat. The spices were produced only in the Far East. The people of the Far East sold spices to Arab, Indian and Chinese merchants. These merchants shipped the spices to Egypt, where they were sold to Venetian merchants. Finally, the Venetian merchants sold the spices in the European markets at a high price. European states such as Portugal were jealous to the profit reaped by the Venetians. Therefore, they wanted to trade directly with the Far East. This economic motive led the Portuguese government to finance sea voyages to explore a new sea route to the Far East. Finally, the Portuguese sailors succeeded in discovering a new sea route with the voyages of Vasco da Gama who reached India in 1498.

After Vasco da Gama's voyage, the Portuguese launched a huge naval expedition to the Red Sea and the Indian Ocean, where they looted and destroyed a number of merchant ships. They set up a series of posts along the coasts of India, the Persian Gulf, Arabia and East Africa. They also blockaded the Red Sea and diverted the trade to the new sea route around the continent of Africa. In this way, the Portuguese monopolized the spices trade between the Far East and Europe.

The Portuguese monopoly over the trade dealt a crushing blow to the economic interests of many groups. The Arab, Indian and Chinese merchants were pushed out of the trade. The Egyptian economy, which had largely depended on this trade, was seriously affected. Above all, the Portuguese dominance in the Red Sea and the Indian Ocean undermined the economic and political interest of the Ottoman Turks. Thus, the Turks immediately challenged the Portuguese. In 1517, they defeated the Egyptian Mamluks and extended their power over the whole country. The Turks used Egypt as a base from where they attacked the Portuguese naval forces in the Red Sea and the Indian Ocean. Consequently, the sixteenth century rivalry between the Portuguese and Ottoman Turks was intensified.

Already before the coming of the Ottoman Turks to the Red Sea and the Indian Ocean, the Portuguese were surrounded by enemies such as the coastal merchant communities, who lost control over the trade of the region. This forced the Portuguese to look for allies in the region, who will help them chase their rivals from the Red Sea and the Gulf of Aden. During the search for a new sea route to the Far East, a Portuguese named Pedro de Covilhao reached the court of the Christian kingdom of Ethiopia in 1494. But he was not successful to establish closer relationship between Ethiopia and Portugal.

Just as the Europeans were eager for a Christian ally in the Red Sea and the Gulf of Aden, the Ethiopians were also keen to obtain the Christian European technical assistance. They began to request for European artisans, craftsmen, masons and other technicians who could build churches and bridges, make firearms, train their army and help in the improvement of state administration. But the attempt on the whole was not successful.

As stated earlier, the late fifteenth century was marked by the decline of the Christian kingdom and the growth of threat from the sultanate of Adal. As a result, the Christian kings were in need of the military help of their European Christian counteparts against the Muslim threat from the southeast. To that end, Queen Elleni, the wife of Emperor Zar'a Ya'eqob and the regent ruler of the Christian kingdom, sent a mission to Portugal in 1512. The mission was led by an Armenian merchant called Matthew. In her letter, Elleni requested the Portuguese government for military help against the sultanate of Adal. In 1520, the Portuguese sent an official diplomatic mission to the Christian kingdom of Ethiopia. But this mission stayed for six years and left Ethiopia in 1526, on the eve of the wars of Imam Ahmad without concluding any agreement with King Lebne Dengel (r.1508-40). The king ignored the mission mainly because of his military victory over the forces of Emir Mahfuz, who was killed in battle in 1517. Yet, although both countries were eager for military alliance, they could not come to any agreement for their military targets were very different.. Christian kingdom needed help against the lowland sultanates, while Portugal wanted a maritime ally to chase Turkish ships out of the Red Sea. Whatever the case, it was this contact which prepared the ground for the later involvement of the Portuguese in the military conflict between the Christian kingdom and the sultanate of Adal. In 1541 the Portuguese expeditionary force, which played a significant role in the final defeat of Ahmad Ibn Ibrahim, arrived in Ethiopia.

8.2. Conflicts Between the Sultanate of Adal and the Highland Christian Kingdom

After Zar'a Ya'eqob’s victory over the army of Sultan Ahmed Badley of Adal in 1445, the sultanate of Adal was reduced to a tributary status. However, Zar'a Ya'eqob’s successors were not strong enough to maintain their hegemony over Adal.

Meanwhile, in Adal there was strong opposition against the status of dependency. From the very beginning various emirs, imams, shaykhs and powerful merchants put strong pressure on Sultan Muhammad, the son and successor of Ahmed Badley, to lead a revolt against the Christian kingdom. However, the sultan continued to pay annual tribute to the Christian state. After the death of the sultan in 1470, they formed a strong opposition and challenged the power of the reigning sultan. Subsequently, a civil war broke out in Adal which lasted for a long period of time. The Afars from the lowlands also began to make incursions into the highland agricultural regions.

During the years of the civil war the sultans lost their power. Actual power was held by Emirs or Imams who completely dominated the sultans. The emirs and imams fought for power. Only few imams held power for long years. Mahfuz was one of the powerful emirs who strengthened the sultanate and launched a series of attacks on the Christian kingdom from the last decade of the fifteenth century onwards. Mahfuz's attacks continued throughout the reigns of Eskindir (r. 1478-1494) and Na'od (r. 1494-1508). Finally, he was killed in a battle with the army of Lebne Dengel (r. 1508-1540) in 1517. After the death of Mahfuz, various emirs fought against one another for power. But finally the leadership of the Muslim sultanate of Adal passed to a powerful imam called Ahmad Ibn Ibrahim al- Ghazi, who was commonly known in Ethiopian Highland Christian tradition as Ahmad Gragn (the left handed).

The family background and early life of the Imam are not sufficiently known. According to his chronicler, he was born to a clan called Balaw in Hubat, a place located between Harar and Jijjiga, near the present-day Babile. He served as a cavalry officer of Mahfuz and also married to his daughter, Bati Dil Wambara. He was an energetic and a very tactful man. As such, he systematically got rid of his rivals one after the other and became the Imam of Adal.

As soon as he took power in Adal and before launching his campaigns against the highland Christian kingdom, Ahmad ibn Ibrahim tried to consolidate his rule in the lowlands. As stated earlier, the Afars had already started to make incursions into the agricultural highlands. Apart from them, the Somali and other pastoral peoples of the region also began to move, along with their cattle, to the relatively fertile highland regions of Harar. These population movements created violent conflicts among the Muslim communities of the south east. Thus, after much internal fightings between the Afar, Somali and Harari, Ahmad was able to restore peace in the area. He persuaded the fighting groups to make up their differences and launch a war against the highland Christian kingdom. By playing the role of an arbitrator, he restored peace in the lowland regions and recruited soldiers from the peoples of the area. Moreover, he also strengthened his army by instilling the spirit of Jihad into the conflict.

However, it should be noted that the conflict between the highland Christian kingdom and the Muslim sultanates was not over religious issues. This inter-state rivalry was the extension of the earlier conflict. The conflict was between the Solomonic and Walasma rulers over the basic economic interest. That is the control of the lucrative Zeila trade routes and the lands through which these routes passed. The Muslims were also fighting to regain the independence which they lost to the Christian kingdom earlier and create a Muslim empire of their own. Therefore, as soon as he consolidated his power in the lowlands, Imam Ahmad began to make preparations for a war against the Christian kingdom.

Ahmad opened his campaigns on the Christian kingdom in 1527. These campaigns were mainly launched along traditional lines of raiding the frontier districts under the Christian control and return to the lowlands with large booties. In this year, Ahmad's forces successfully raided Dawaro, Fatagar and Bali, the tributaries of the Christian kingdom. Emperor Lebne Dengel, who defeated and killed Mahfuz in 1517 and who never expected a serious Muslim threat after Mahfuz's death, responded by ordering Degelham, the governor of Bali, to march to Adal. But Degelham was defeated by the Muslim forces of the Imam in Adal. Since then the Christian forces took defensive position. Ahmad then undertook a series of expeditions which took him further westwards into the highlands. In all this he faced no strong resistance from the Christian kingdom. This strengthened his confidence and forced him to launch a conventional war against the Christian kingdom. Finally, Ahmad fought a major battle with the Christian army led by Lebne Dengel in March 1529 at a place called Shimbra Qure, near Mojjo. At this battle

Lebne Dengel and his army suffered a crushing defeat from which they could not recover. So, Lebne Dengel retreated to the center of the kingdom. In fact, many of the Imam's soldiers were also killed or wounded in the battle and consequently the victorious Imam returned to Harar to celebrate his victory and reinforce his army for the next campaign.

Whenever the different sultanates in the region had the power, they used to attack each other to control the trade routes. They also carried out raids on the borders of the Christian kingdom. Beyond this, they rarely attempted to extend their hegemony over the Christian kingdom. However, the Imam wanted to change this strategy. His ambition was to build a big empire in the Horn of Africa. To this end, he fought and defeated the Christian army in the first phase of his campaigns and began to make preparations for the total conquest of the Christian kingdom. Therefore, in 1531 he resumed his campaign and led the Adal army to Dawaro and Bali. The two sultanates were easily defeated and were annexed to Adal. After that he proceeded with his all out attack on the Christian kingdom. He wanted to force the retreating King Lebne Dengel to surrender. As such, from 1531 onwards no part of the kingdom was left untouched. But the Imam could not capture the King who fled from one place to another with a small group of his followers.

After two years of campaign, the Imam gave up the idea of pursuing the King. Instead he prepared for another major campaign to control the states and peoples in the southern, southwestern and western parts of the Ethiopian region. At the time, the Imam’s command centers were Debre Berhan, Waj and Dawaro. From these centers, the commanders of his army moved to the south, southwest and west. The campaign took a little more than a year and was completed in the middle of 1533. This campaign put almost all states and peoples of the southern half of the Ethiopian region under the hegemony of Adal. Welayita was the only state which successfully resisted the Imam’s army led by Wazir ibn Mujahid.

During the last phase of the Imam's campaign, the northern half of the Ethiopian region was attacked. During this campaign, Debre Berhan had served as a command centre. When the campaign was completed in 1535 the northern part of the kingdom, particularly the present regional state of Tigray and the adjoining settlements along the Red Sea coast were put under the rule of Imam Ahmad. Finally, the sultanate of Adal established its hegemony over the Ethiopian region and a large part of the Horn of Africa. The territory was divided into provinces which were ruled by governors appointed by Imam Ahmad. At first, the Imam established his centre in Aksum. Later on, the centre shifted to Dembiya, near Lake Tana. From this centre, the Imam ruled the empire until his defeat and death in 1543.

Since the 1529 Battle of Shimbra Qure, Lebne Dengel had lived as a fugitive. However, he remained optimistic about defeating the Imam one day. Nevertheless, in several battles the Christian army did not gain any victory. In all battles, the outcome was always a crushing defeat for the Christian

army. Finally, Lebne Dengel lost any hope of defeating the Imam by himself. Therefore, he decided to ask the Portuguese for military assistance.

Map 8.1 The campaigns of Imam Ahmed

You remember that the Portuguese diplomatic mission to the Christian kingdom stayed in the country for six years, until 1526. When the mission departed for Portugal, one of its members called John Bermudez remained in the court of Lebne Dengel. In 1535 Lebne Dengel sent Bermudez to Europe with two letters addressed to the Pope of Rome and the King of Portugal.

It took Bermudez six years to accomplish his mission. He first went to Europe and submitted the letters to the Pope of Rome in Italy and to the King of Portugal in Lisbon. Then he took a letter of order from the king of Portugal to the Portuguese colony of Goa in India. According to the order, the Viceroy of India in Goa was empowered to send a strong military force to the Christian kingdom. In 1541, Bermudez arrived with 400 soldiers led by Christopher da Gama, the younger son of famous sailor, Vasco da Gama. Lebne Dengel did not live to see the arrival of the military assistance. He had died in

1540 in the monastery of Debre Damo in Tigray and was succeeded by his son Gelawdewos (r.1540-1559).

The Portuguese army disembarked at Massawa and took control of the coastal town of Arkiko which was governed by an appointee of Imam Ahmad. At the time, Gelawdewos was in the southern part of the kingdom. Therefore, the Portuguese headed south to meet the king. On the way, the Portuguese fought their first major battle in which they defeated the Adal army garrisoned in Agame. After this battle, the Portuguese stopped their southward march and returned to Debarwaon the Red Sea coast. This was the result of the Imam's counter-attack. Up to the battle of Agame, the Imam was at his center in Dembiya. He immediately moved to the Simen mountains and established a new command center in Deresge. The strategy of the Imam was to stop the Portuguese from joining force with the army of Gelawdewos in the south. He wanted to isolate the two forces and attack them separately.

On the basis of this strategy, the Imam first led his army to attack the Portuguese in Seharti. With the help of their canon, the Portuguese defeated the Imam's army. The Imam himself was seriously wounded and narrowly escaped capture. The Portuguese pursued the defeated army and two weeks later they gave another battle. After heavy fighting, the Portuguese again defeated the Adal army. The wounded Imam and his army retreated to the southeast of Lake Ashenge. The Portuguese also moved southwards and camped in Wafla south of the Lake, where they awaited the coming of King Gelawdewos.

In the meantime, the defeated Imam realized that he could not prevent his final defeat and downfall. To avoid this he turned to the Ottoman Turks, the rivals of the Portuguese, for military assistance. The Ottomans responded immediately by sending 900 infantry men armed with muskets and canons. As soon as the military assistance arrived the Imam marched against the Portuguese who were still awaiting the king in Wafla. In the battle that followed, the Portuguese suffered a crushing defeat. Their wounded commander, Christopher da Gama, was captured and killed.

The defeated and demoralized Portuguese army retreated to the northwest and met with Gelawdewos towards the end of 1542. Meanwhile, the victorious Imam returned to his former center in Dembiya and sent back most of the Ottoman troops. By doing so, the Imam committed a fatal mistake. The Portuguese were not completely defeated. They were so furious at the death of their commander which they wanted to avenge. Moreover, the Portuguese presence had raised the morale of the Christian army under Gelawdewos. Immediately, Gelawdewos led the combined forces against the army of the Imam in Dembiya. The decisive battle was fought in February 1543 at a place called Wayna Dega, near Lake Tana. In the course of the battle, the Imam was shot by one of the Portuguese soldiers. A little later, the Imam died and his army retreated to Adal.

The battle of Wayna Dega brought the dominance of the sultanate of Adal in the Ethiopian region to an end. Ultimately, the war weakened both fighting sides. Indeed, the war had exhausted both the Christian kingdom the sultanate of Adal.

The military conflict which lasted for about two decades caused much destruction. Several churches, monasteries and mosques were looted and burnt to the ground. Invaluable documents

deposited in these institutions were also destroyed. It was a loss of several cultural heritages. Besides, a large number of men died on both sides. As a result, there was a severe population reduction in the region. It was a loss of an immense wealth both in human and in material. Above all, the war undermined the power of the Christian kings by destroying the earlier professional soldiers built over the preceding centuries. This resulted in the outbreak of a rivalry between the monarchy and the nobility. Subsequently, the authority of the kings was challenged by regional lords who became more powerful than the kings. Consequently, the Christian kingdom was never the same again after the wars with the Muslim sultanate of Adal.

The military conflict was also responsible in part for population movements in the region. Many people changed their settlement area to avoid the conflict. The war also led to the intermixing of different ethnic and religious groups of the region. For example, the Muslim lowlanders settled amidst the highland Christians. This minimized the religious and ethnic differences in the region. Because of the population movement and chaos which accompanied the conflicts, the trade routes to Zaila became more and more unsafe for caravans. In fact, some trade continued to trickle through to Zeila until 1559, when Harar was abandoned and the Muslims shifted their center to Awsa in the Afar region.

8.3. Oromo Population Movement

In the last section, we have mentioned the population movements of the Somali and the Afar. But they were not the only population movements of the medieval period. Several other population movements have occurred in the region. One of them was the Oromo population movement, which was one of the great events of the sixteenth century Ethiopia.

The Oromo are one of the indigenous and oldest peoples of Ethiopia and the Horn. Different linguistic evidences ascertain that they belong to the Cushitic -speaking group of peoples, who are culturally and linguistically interrelated.

8.3.1. Original Homeland of the Oromo

Until recently, the issue of locating the original homeland of the Oromo has been the subject of controversy among historians. But this controversy has now been resolved because of the growing availability of historical evidences. One type of the evidence is the Oromo oral traditions, which were collected from various Oromo clans who now live in different parts of the Ethiopian region. According to these traditions, the original homeland of the Oromo people is the highlands of the present Bale and Sidamo provinces. This is because almost all of the Oromo clans in Ethiopia attribute their origin to either one of the following places: Harro Walabu, Tullu Walal, Tullu Qurqur and Harro Girja, all located in the two provinces. Before the sixteenth century, this region had been part of the territory of the medieval sultanate of Bali.

Map 8.2 The centers of Oromo land before the sixteenth century

But this does not mean that the homeland of the Oromo before the sixteenth century was only the highlands of historical Bali. While the ritual and political centers, more specifically known as Madda Walabu, of various Oromo clans were located in the highlands, a number of Oromo groups also lived outside these centers. For instance, sedentary Oromo groups existed in the sultanate of Sharka and Dawaro. Some of them also existed in the sultanate of Adal, particularly around the middle course of the

Awash river. Still, some pastoral groups moved with their cattle to the lowlands of the Rift Valley and the valley of Genale river. Yet, the main centre of the Oromo was the highlands of Bale and Sidamo in the south-central part of the Ethiopian region from where the movement of the sixteenth century started.

8.3.2. Oromo Institutions and Social Organization

On the eve of the sixteenth century movement, the Oromo were organized into two separate confederacies called Borana and Barentu. The Borana confederacy consisted of the Macha-Tulama, Guji and southern Borana clans while the Barentu consisted of Karayu, Ittu, Marawa, Akachu, Warantisha and Humbana. At the time, the major part of the population of the confederacies lived in the highlands of Bali and practiced mixed farming. The lowlands in the immediate south and northwest of the highlands provided an excellent pasture, where young men took cattle for grazing. In the course of time, these young men evolved into separate clans with a predominantly pastoral economic life. Thus, the Oromo who practiced mixed farming permanently settled in the highlands, while the pastoral groups constantly moved with their cattle in the lowlands.

Religion

Before their conversion to Islam or Christianity, the Oromo worshipped their own traditional religion. In this traditional religion, the Oromo believed in one supreme God called Waqa, which refers both to the sky and the sky God. They believed that Waqa is the ultimate power in the universe and it is also the source of life and nature. The power of Waqa is manifested through a spirit called Ayana. The spiritual leader in the Oromo traditional religion was known as Qallu. He was a high priest and believed to be possessed by the Ayana. He served as an intermediary between the Waqa and Oromo people. He was also the guardian of the laws of Waqa. As a result, Qallu was highly respected by the people and can exercise great influence beyond the spiritual sphere in the economic, political and social life of the people. Young and adult men visited the Qallu to get his blessing. Children were also taken to him for the same purpose.

The Qallu was also called Abba Muda, i.e., father of anointment. He got this name from the ceremony named muda. This ceremony was celebrated once every eight years in honour of the Qallu. In the ceremony, the Qallu gave his blessing and anointed the gada officials who governed the Oromo for eight years. Thus, the muda ceremony was the point at which the gada system and the Qallu institutuion intersected.

During the movement of the sixteenth century, the Qallu did not leave his centre in the Bale highland. It was his delegates who accompanied the various Oromo clans. Because of this, after the sixteenth century movement, the Oromo clans who had settled in far away territories had to maintain their link with the Abba Muda. They maintained this link through the pilgrimage undertaken once every eight years to the Abba Muda. This pilgrimage was a piece of evidence which confirms that the highlands of Bale were the centre of Oromo land before the sixteenth century.

The Gada System

The social and political life of the Oromo people was directed by an institution called the gada system. We do not know when the Oromo first adopted the gada system. However, at the beginning of their movement in the 1520s, the Oromo had an elaborately organized system that worked in a complex manner. Because of this, many scholars suggest that the system must have existed long before the sixteenth century.

The gada system is a complex socio-political and military organization of the Oromo people. Some scholars who made a thorough study of the gada system defined it briefly as a system of classes that succeeded each other every eight years in assuming military, economic, political and ritual responsibilities among the Oromo people.

Two distinct categories existed in the gada system, which are very important to understand how the system worked. The categories, called the gada grade and gada class, worked in parallel or side by side. There were ten different grades and five different classes. In particular, the gada grades were important, because they made the system work in a cycle. The full cycle of the system had ten grades and each grade had a life-span of eight years. Therefore, the full cycle of the gada system had a life span of eighty years. The first five grades or forty years were the practical schools during which the young men were trained militarily, politically and ritually to take over the leadership of the nation. These trainings will qualify them for leadership. Let us see how the system worked by means of the two categories.

All male Oromo joined the gada system at their birth. Joining the system was marked by membership to one of the five classes. At the same time, the members of the class would enter the first grade. Those who became members of one of the classes would remain for the rest of their lives as members of that class. But this was not the case with gada grades, because members of gada class would not remain in the same grade. Rather, they would stay for eight years in one grade and then pass to the next grade, where they again would stay for another eight years. In short, every eight years members of gada class passed from one grade to the next grade until they completed the last eight years of the tenth grade. After completing the eight years of the last grade, the members of the gada class would leave the gada system.

In the gada system, specified social and political duties were assigned to members of gada class which they accomplished during their stay for eight years in each grade. In this regard, the sixth gada grade is very important, because members of gada class would assume political leadership. The right of political leadership was held by members of the gada class as a whole. But before assuming the political power, they have either to raid new territories which their ancestors did not raid, or achieve something new for the Oromo society. Nevertheless, the gada government called Chaffe (assembly) was set up by officials elected from the members of the gada class. Officials were elected on the basis of their ability and merit. Among the officials, the highest authority was vested upon the abba bokku or abba gada (father of the gada, i.e the spokesman). However, the abba gada was just first among equals. Under the abba gada various other officials such as abba sera or chief of judge and abba dula, or commander of the army, were elected. These elected officers were simply the representatives of the reigning set.

The elected gada officials would assume executive power for eight years. They administered the clan in accordance with the laws of the gada system in which the will of their class members and that of

the Oromo people at large is embodied. After eight years, the gada officials and their class members would hand over power to the class in the fifth grade during the term of their office. In this manner, the gada system functioned among all Oromo clans for many centuries even after their movement and expansion. However, due to various factors, the system lost its traditional elements through time and finally collapsed.

8.3.3. Cause and Directions of the Oromo Movement

The main cause for the movement of the Oromo was population pressure. However, the conflict between the Christian kingdom and the Muslim states seems to have accelerated their free movement in the region. As we have already stated, the major part of the Oromo people lived in the highlands of historical Bali, where they practiced mixed farming. The abundant products and the healthy climate of the highland seem to have caused rapid population growth among the Oromo.

Beginning from the fourteenth century, an increase in the number of cattle resulted in the shortage of pastrureland in the highlands. This forced young men to move with their cattle to the valley of the Genale river in the south. But a similar movement to the Rift Valley in the north was hindered by the southward expansion of the Christian kingdom. Moreover, in the subsequent centuries, the Rift Valley became a zone of acute conflict between the Christian kingdom and the Muslim sultanates. As a result, some Oromo pastoralists who had already moved to the Rift Valley were forced to change the direction of their movement to the south. Nevertheless, the centuries-long conflict between the Christian kingdom and the Muslim states reached its climax with the wars of Imam Ahmad in the sixteenth century which weakened the border defense of the Christian kingdom and accelerated the northward movement of the Oromo people. Thus, it seems that the sixteenth century Oromo population movement was not motivated by the desire to extend a political control, to collect tribute or to impose a national religious culture. It was mainly a movement in search of grazing land for their cattle and a breathing space for themselves. As a result, between the 1550s and 1580s there was a rapid Oromo population movement into the central, southeastern, western, southern and northern regions of Ethiopia. The Oromo also moved to the present day Kenya and Somalia.

The Oromo movement of the sixteenth century was initiated by the Tulama and the Mecha pastoralists, about whom our source is the works of Abba Bahrey. Bahrey was an Orthodox monk who lived in the sixteenth century in Gamo, a province in the western bank of Lake Abbaya. Bahrey's province was relatively near to Harro Walabu which was located about 60km away from the eastern bank of Lake Abbaya. The Tulama and Mecha movement began at about 1522 from Harro Walabu in Sidamo. From this center, the pastoralists took the northward direction and passed through a corridor

between Lake Abbaya and Mount Walabu. When they reached half way between Lakes Abbaya and Awasa, they tried to turn westwards and penetrate across the Bilate river to the southwestern part of the Ethiopian region.

However, they could not break-through the strong resistance put up by the Welayita state. Therefore, they gave up the attempt and headed northwards to the lakes region of the Rift Valley. In the course of the movement, they launched a number of swift attacks on the states of Hadiya, Bali, Sharka, Dawaro and Fatagar. The Christian army under Gelawdewos (r.1540 - 1559) failed to stop the rapid advances of the Oromo who controlled the territories of all these states in the 1550s.

At the beginning of the 1560s, the Oromo established their new center in Fatagar, at a place called Oda Nabi, in Dukam, about 30 kilometers, southeast of Adis Ababa. From this centre, the Oromo launched periodic campaigns in the western direction against Waj, Bizamo, Damot and Gafat. In the course of these campaigns, the Christian army led by Sarse Dingil (r.1563 - 1597) scored a victory over the Oromo warriors. But this temporary success did not curb the Oromo attack and consequently the above mentioned states were all defeated and controlled in the 1580's. As a result, part of the population of Bizamo and Damot fled across the Abbay to southern Gojjam, while others were assimilated by the Oromo settlers.

In the southwest, the Oromo met stiff resistance from the medieval state of Enarya. The Oromo attack against this state began in the first decade of the seventeenth century. But the heroic resitance of Enarya continued throughout the century until it was finally defeated by the Limu Oromo in 1710. South of the Gojeb river, the kingdom of Kafa successfully repelled the attack of the Oromo and curbed their expansion to the south of the river.

The direction of the movement we discussed above was the one taken by the Tulama and Mecha pastoralists.

The Arsi who left the highlands of Bale and moved towards the northwest to their present territory around Lake Zway.

The southern Borana who left their centre in northwestern Bale and moved southwards to their present territory.

The Karrayyu who lived in the upper course of Wabi Shebele, from where they moved eastwards to their present territory in the eastern lowland.

The Ittu and Humbana clans who left the highlands of Bale and moved to their present territory around Harar.

Moreover, the Oromo clans such as the Guji had already launched their northward movement earlier. According to the Guji traditions, in the vicinity around Lake Zway, they were hard hit by the Christian army under Zar'a Ya'eqob. Consequently, the Guji were forced to change the direction of their movement towards the south. In general, the pastoral groups of all major Oromo clans took part in the movement that took them to distant territories through different directions.

The Oromo population movement was almost completed within eighty years, i.e, in the period of one full gada cycle. The movement began at about 1522 and subsided around 1604. The exception was the resistance of Enarya which lasted up to 1710.

There are two important reasons for the success of the Oromo population movement. First, the strong nature of Oromo socio-politico-military organization gave them superiority in military tactics. Under the gada system, all male members are trained in various military practices from their early childhood. Before coming to power, the gada class have also to do something new in order to deeply imprint its reign among the Oromo. Above all, young boys grew amid the society where warriors were praised and served with special funeral ceremony. Because of this, young boys were always eager to become warriors. Second, the civil war which had exhausted the major states of the Horn of Africa also contributed a lot to the success of the Oromo population movement. As a result of the conflict, both the

highland Christian kingdom and the Muslim sultanates were weakened militarily and they could not withstand the Oromo expansion of the second half of the sixteenth century.

8.3.4. Consequences of Oromo Population Movement

The movement took various Oromo clans to faraway places in Ethiopia. In so doing, the movement brought the Oromo into contact with various peoples of the Ethiopian regions. The Oromo also engaged in war with various states of the period. The consequences of the movement equally affected both Oromo and the states and societies of the period.

The medieval states of the Ethiopian region were the first to be affected by the population movement. The Christian kingdom was restricted to the north of River Abbay. In the eastern lowland, the sultanate of Adal was reduced to a city-state surrounded by the wall of Harar. In the southwestern and southern part of the Ethiopian region, the Kingdom of Kafa and Welayita survived mainly because of their heroic resistance and sacrifices. But the others such as Damot, Gafat, Bizamo, Bali, Hadiya, Ifat, Dawaro and Fatagar were highly influenced and some of them were completely destroyed.

The motive behind the movement was a search for better grazing land. During their movement, the Oromo were governed by one major principle. The communities who accepted the Oromo peacefully were treated kindly. Their property would not be looted. Instead, they would be adopted by Oromo clans and enjoyed every right this position entailed. But those who resisted were cruelly treated and their property was plundered. This was what happened to the states of Damot and Bizamo. Part of their population fled to Gojjam, while the rest was assimilated by the Oromo settlers.

The movement also increased the interaction between the Oromo and the people with whom they came into contact. The result was an exchange of socio-cultural values and institutions. Several ethnic groups in the neighbourhood of the Oromo adopted the gada system. The Oromo also took various socio-cultural elements from the peoples among whom they settled or from their neighbours. A number of Oromo clans who settled in the neighbourhood of Christian communities were converted to this religion, while others took the religion of Islam, particularly in the second half of the nineteenth century.

The consequence of the population movement on the traditional political system of the Oromo people was particularly severe. Earlier the gada system worked effectively in a geographically-limited territory. But the movement dispersed the Oromo clans over a large territory. In this condition, it was impossible for the Oromo clans to live under one gada system. The immediate result was the disintegration of the political system, because each sub clan evolved its own gada system in the new areas where they settled.

Changes in the economic life also affected the gada system. Pastoral economy fits with the political life of the gada system. As we have already stated, it was the pastoral Oromo who took part in the population movement. However, in the territories where they settled, they adopted sedentary mixed farming economy that led to the formation of classes. They were also involved in the long-distance trade of the region, which revived immediately after the population movement had subsided. The revival of the trade brought about an acute competition for the control of trade and trade routes. The competition created constant wars which gave rise to powerful warlords in the first half of the nineteenth century, who began to defy the authority of gada officials.

Using the income from trade and agriculture, some successful abba dulas or war leaders began to build private armies by which they controlled land, markets and trade routes. They also began to impose their authority first on their clans and then expanded their territories at the expense of their neighbours. Unfortunately, the traditional gada system did not provide for a mechanism of controlling such ambitious war leaders, who remained in power for long period of time and eventually assumed the title of moti (king).

In addition to these internal factors, there were also external factors which affected the gada system. In this regard, the Oromo borrowed some elements of the political system of kingship from the neighbouring peoples. Consequently, the authority of the gada system was gradually undermined and the political system based on kingship developed among the Oromo of the Gibe basin, where Limmu-Enarya, Jimma, Gera, Goma and Guma were the major states of the region. Similar states also developed in Wallagga: Leeqaa Qellem, Leeqaa Naqamtee and Horo-Guduru.

Summary

The sixteenth century was known in Ethiopian history for two great events. During the first half of the sixteenth century, the Christian-Muslim conflict of the earlier centuries reached its peak with the wars of Imam Ahmad. The second half of the same century was dominated by a very great population movement of the Oromo people. These two events had long lasting social, political and economic consequences in the region of Ethiopia and the Horn. The main reason for the military conflict of the sixteenth century was the rivalry between the Christian kingdom and the sultanate of Adal to monopolize long-distance trade and control territories. The consequences of the conflict were far-reaching. A great number of people lost their lives and there was also a huge material destruction. The end of the conflict was followed by the Oromo population movement. Before the sixteenth century, the centre of the territory of the Oromo was in the highlands of the present provinces of Bale and Sidamo. From this center, the population movement of the sixteenth century took several Oromo clans to new territories. As a result, they came into contact with many peoples and states of the Ethiopian region. The contact brought about greater interaction and intermingling of the Ethiopian peoples, resulting in the exchange of diverse social and cultural values. Today many peoples of Ethiopia share several common social and cultural values. This reality is one of the consequences of the Oromo population movement of the sixteenth century.

Review Questions

I. Identify the following

Legend of the Prester John of the Indies

Vasco da Gama

King Lebne Dengel

Imam Ahmad Ibn Ibrahim

battle of Shimbra Qure

the coming of Portuguese military expedition to Ethiopia

Harro Walabu

Qallu

Abba Bokku

Moti

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

A

B

_____1. Queen Elleni

a) commander of Portuguese soldiers in Ethiopia

_____2. Battle of Wyna Dega

b) spiritual father of the Oromo

_____3. Waqa

c) expert of traditional Oromo laws

_____4. Christopher da Gama

d) requested for Portuguese military help

_____5. Abba Sera

e) end of Muslim hegemony in Ethiopia

f) sky God

g) Oromo war leader

III. Choose the correct answer

The wars of Imam Ahmad Ibrahim has paved the way for

a) the decline of imperial power
c) expansion of trade in the region
b) the successful Oromo expansion
d) a and b

Which of the following does not belong to the Barentu confederacy?

a) Ittu
b) Guji
c) Karayu
d) Akachu

The major cause of the Oromo population movement was

a) to control trade routes
c) population growth
b) to expand their traditional religion
d) to collect tributes

At the battle of Wayna Dega

a) Lebne Dengel was defeated
c) Imam Ahmad Ibrahime was killed
b) the Muslims strengthened their rule
d) a and b

IV. Explain with concrete examples

1. The consequences of the Oromo population movement for the states and societies of the Ethiopian region.

2. The consequences of the population movement for the Oromo themselves.

3. In what way was the story of the Prester John related to the Christian kingdom of Ethiopia doing the medieval period?

UNIT NINE

THE ETHIOPIAN CHRISTIAN HIGHLAND KINGDOM (1543 - 1855)

Introduction

The period between 1543 and 1855 was dominated by chaos and disorder. After the wars of Imam Ahmad, the Christian kingdom was no longer at ease in the following decades. The end of the wars of Imam Ahmad was followed by the rapid Oromo population movement, which lasted roughly up to the end of the seventeenth century. Both events had seriously weakened the Christian kingdom of Ethiopia.

No sooner had the Oromo population movement subsided than the kingdom fall into chaos and disorder as a result of the intervention of the Jesuit missionaries, who attempted to convert the country to Catholicism. In the long run, the Jesuit interlude also led to the outbreak of doctrinal controversies in the Ethiopian Orthodox Church. During the same period, the Christian kingdom had also to face the encroachment of the Ottoman Turks, who controlled the port of Massawa in 1557 and tried to expand to the hinterland of northern Ethiopia.

The long years of political instability resulted in the decline of the power and authority of the Christian kings, while the provincial governors and the warlords became more powerful. This led to the emergence of the Zemene Mesafint, which brought back, at its wake, another period of violence and political disorder. The only lasting achievement of the period was the establishment of Gondar which became the political, economic and cultural centre of the kingdom during the period. In this unit, the major themes outlined above will be discussed in brief.

Objectives

After completing this unit, you will be able to:

analyze the attempt to Catholicize the Christian highland kingdom;

discuss the origins as well as socio economic and political developments of the Gondarine period;

examine the socio-economic and political developments in the Christian highland kingdom during the Zemene Mesafint.

Terms to Know

Abdicate

Adversary

Circumcision

Dignitary

Depleted treasury

Encroachment

Encumber

Expulsion

Fitha Negest

Heresy

Hit-and-run

Jesuits

Mobile Court

Ordain

Pasha

Regiment

Sparkling

War throphy

?

9.1. Attempts to Consolidate and Shift the Political Centre of the Highland Christian Kingdom

After the death of Imam Ahmad at the Battle of Weyna Dega in 1543, the raids from Adal did not cease immediately. Moreover, the Oromo population movement, which started in the 1520's, began to affect the frontiers of the kingdom. Furthermore, the encroachment of the Ottoman Turks on the territories along the Red Sea coast became an additional threat to the sovereignty of the kingdom. As a result, the three Christian kings, who ruled in the second half of the sixteenth century, completed their reigns in a continuous struggle to tackle these problems.

Among the three kings, Gelawdewos (r. 1540 - 1559) was the first to confront the raids of Adal and the Oromo incursions. Before he set out to meet his adversaries, Gelawdewos had to consolidate his power in the northern provinces of the kingdom i.e., Dembiya, Gojjam, Begemdir, Lasta, Simen and Tigray. Then, he moved south of the Abbay river and established his centre in the province of Waj (around the present town of Debre Ze'it). From this centre, Gelawdewos intended to launch a sustained military campaigns against Adal in the east and the Oromo in the south.

Unlike the war with the Oromos, Gelawdewos was more successful in his campaigns against Adal. In a number of punitive expeditions, the Christian army crushed the Muslim forces of Adal. There were some reasons for the success of the Christian army. The Muslim army fought a conventional war, in which the Christians had superiority in manpower and firearms. Moreover, the Muslims were a settled community who could be pursued and punished if necessary.

On the contrary, the tactics of the warfare of the Oromos were quite different. It was a hit-and -run type often launched at night fall when the Christian army was eager to have rest, because of the exhaustion from the days march. Furthermore, the strategy of the Oromo's warfare was suitable for the rapid movement of the army, in that it was not encumbered by camp followers like the Christian army. In this kind of warfare, the superiority of the Christian army in manpower and firearms had little effect on the outcome of the wars. The Oromo warriors usually struck the enemy hard and quickly retreated to safe base areas. By employing this type of attack, the Oromos harassed and demoralized the Christian army and made it unable to hinder the forward move of the Oromo warriors.

Meanwhile, in 1559 Gelawdewos led his army in a fatal campaign against Adal. In the heat of the battle that followed, the army of Adal which was led by Emir Nur Ibn Mujahid, scored a sparkling victory over

the Christian army. Gelawdewos himself was killed and beheaded, and his head was taken to Harar as a war trophy. After the death of Gelawdewos, the Muslim forces of Nur Mujahid did not pursue their victory over the Christian forces and reconquer the kingdom. Rather they returned to Harar in order to defend the sultanate from falling to the Oromo forces. However, the forces of Emir Nur were defeated by the Oromo forces on their way back to Harar and they were not able to save the sultnate from the Oromo attack. With that the Sultanate was reduced to the Walled city of Harar, which was built by Emir Nur to check the Oromo assault.

In the meantime, the Oromo got a free hand to fall upon the powerful Christian army called Jan Amora, which was defeated and driven out of Fatagar. Subsequently, Fatagar became a new base from where the Oromo launched their next attacks on the Christian kingdom and the neighboring provinces.

Gelawdewos was succeeded by his brother Minas (r. 1559 - 1563). This Christian king decided to shift the centre of the kingdom from its former center in Shewa to the north of the Abbay river. His decision was influenced by the fear that the army of Nur would follow up its victory and takeover the Christian kingdom like Ahmad ibn Ibrahim. On the basis of this calculation, Minas hastily moved his centre across the Abbay to eastern Gojjam, to a place called Mengiste Semayat. After a short while, the highest dignitaries of the kingdom met in Mengiste Semayat and decided on a further shift of the centre to Dembiya, where the court was established near Lake Tana, at a place called Guba'e in Enfranz.

Minas' fear was groundless, because Emir Nur did not pursue the Christian army. On the contrary, the Adal army evacuated Waj and Fatagar and quickly returned to Harar to protect the city from the Oromo expanding forces. The evacuation of both the Christians and the Muslims had brought two consequences. On the one hand, the territory to the south of the Abbay was left open for the Oromos who moved into the region and setlled without any hindrance. On the other hand, the event abruptly changed the political geography of the Christian kingdom, which was now restricted to the old province of Dembiya, Gojjam, Begemdir, Lasta, Simen and Tigray. Furthermore, Minas decided not to make any attempt to regain the Christian provinces to the south of the Abbay river. From the new centre, the monarchy began to maintain itself and its army by looting and harassing the peasantry. This began to create a social disorder and anarchy in the Christian kingdom of Ethiopia. The provincial warlords began to reject the authority of the monarchy, which led to a strong rivalry between the two.

The successor of Minas was his son Sarsa Dingil (r. 1563-1597), who came to power at the age of thirteen. The first years of his reign were marked by political instability that was caused by the rebellion of old generals against the young king. One of the rebellious old generals was Hamalmal who defied the authority of the king and settled with his large army in western Shewa. However, Hamalmal had soon reconciled with Sarsa Dingil. In 1566 another lesser general called Fasilo rebelled against the king. Fasilo even attacked Sarsa Dingil who narrowly escaped the death.

?

As soon as his power was consolidated, Sarsa Dingil marched across the Abbay to the south to stop the Oromo advance and regain the former provinces of the kingdom. In the campaign of 1568, Sarsa Dingil got the submission of Enarya whose ruler pleased the king by generous tribute in gold. The tribute filled Sarsa Dingil's depleted treasury and bolstered his power. But Sarsa Dingil did not succeed in his campaigns against the Oromo. He led the Christian army in a number of campaigns against the advancing Oromo. However, he was successful in only one battle in which the Christian army scored an important victory over the Oromo warriors in 1572.

In the late 1570's, the attention of Sarsa Dingil shifted towards another problem. This was the encroachment of the Ottoman Turks on the northern territory of the kingdom. Since 1557, the Ottoman Turks had occupied the port of Massawa and established posts in the coastal territories of the northern most province. From these bases they advanced into the interior and occupied the highland village of Debarwa, the capital of the coastal areas. The coastal areas were then ruled by Yeshaq, who had the title of Bahr Negash. Yeshaq was a rebellious chief. The rebellion of Yeshaq began towards the end of the reign of Minas and continued during the reign of Sarsa Dingil. For a short while, Yeshaq submitted to Sarsa Dingil, who reinstated him to his old post. However, the Ottoman Turks won him to their side and incited him to rebel against the king. Thus, Yeshaq rebelled in 1578. In the campaign of 1579, Sarsa Dingil successfully crushed the rebellion of Yeshaq, although he did not dislodge the Ottoman Turks from the coastal territories. Subsequently, Massawa and the surrounding coastal regions were to remain under the Turkish control for about three centuries.

The victorious king marched south to face the Oromos once again. But it was too late to hold back the advance of the Oromos. Their attack was launched from different areas which they had already controlled. At the time, Sarsa Dingil's brother, Fasil, was stationed with his large army in Waj. From this centre, Fasil campaigned against the Oromo since the early 1580's. Unfortunately, Fasil and his army perished in a devastating attack of the Jawi Oromos in 1588. Sarsa Dingil swore to avenge the death of Fasil and the destruction of his army. As a matter of fact, after their victory, the Jawi warriors had taken a hasty retreat as usual. Therefore, Sarsa Dingil had two options: either to await until the Jawi made their come-back for another attack or to pursue and punish them in their base area. The king chose the second option which proved fatal. The Jawi retreated through a barren territory which had little effect on the Oromo warriors because they depended for their supply on cattle products. But for the pursuing

Christian army, the venture was fatal, because it was unable to get provisions in the territories through which it marched. Consequently, many of the Christian troops perished from hunger and disease. After this disastrous campaign, Sarsa Dingil retreated back to the old centre established by Minas in the east of Lake Tana, at Guba'e, and decided not to venture again across the Abbay to regain the former provinces of the kingdom.

However, Sarsa Dingil reversed his decision and marched southward across the Abbay in 1595. He was forced to do so because of appeals from Enarya, which was made tributary to the Christian kingdom, for military assistance against the Oromo. Sarsa Dingil also made another campaign to Enarya in 1597, but he fell ill and died in the district of Shat, near the Gibe river.

Upon the death of Sarsa Dingil, the Chrisstian kingdom once again fell into political disorder and bloody civil wars, because the old generals wanted to put their own candidates on the throne. From 1597 to 1601, Ya'iqob, Za Dingil and Suseniyos were enthroned and dethroned one after another. Finally, Suseniyos succeeded in securing the throne with the assistance of the Oromo warriors, among whom he had stayed during his exile for more than two decades. Eventhough the rise of Suseniyos solved the problem caused by power struggle, the Christian kingdom was not lacky to enjoy a period of political stability. This was because with the coming of Suseniyos another period of disorder started which was the result of religious controversy between Orthodox Christianity and Roman Catholicism.

9.2. Catholicization and Civil Wars

In unit eight we discussed the development of early contacts between the Christian kingdom and Portugal. On the basis of this contact, Libne Dingil sent a letter to Portugal in which he requested military assistance for the war against Imam Ahmad Ibrahim. As stated earlier, that military help came in 1541 and played a decisive role in ending the Muslim hegemony in the Christian kingdom. The Portuguese soldiers killed Imam Ahmad and forced the Muslim army to retreat to Adal. However, once they accomplished their task, the Portuguese soldiers did not withdraw from Ethiopia. Rather they stayed in the country and invited the Catholic missionaries, known as the Jesuits, who sought to convert the Orthodox Christian of Ethiopia to Catholicism.

Although we do not know what was discussed between the king and his Portuguese messenger, Bermudez, Libne Dingil's letter of 1535 did not mention anything about his intension to be converted to Catholicism. However, Bermudez later claimed that in return for military assistance, Libne Dingil had

promised to give a third of his kingdom to the king of Portugal and to be converted, together with his subjects, to Catholicism. This claim gave the Portuguese government and the Pope of Rome a ground for their steady effort to convert the Orthodox Christians of the kingdom to Roman Catholicism.

The attempt at conversion began as soon as the Portuguese soldiers entered the Christian kingdom in 1541. At the time, Gelawdewos had already succeeded his father, who died in 1540. Bermudez heard of the death of the king while he was still in Goa. The ambitious Portuguese soon made himself patriarch of the Christian kingdom. In fact, he was not ordained by the Pope of Rome. However, he claimed that Libne Dingil had nominated him patriarch of the kingdom, provided that his nomination was approved by the Pope of Rome. On the basis of this claim, Bermudez began to try to force Gelawdewos to fulfill the alleged promises of his father. He required the Emperor to convert to Catholicism and recognize his position as a patriarch of the kingdom. He also insisted him to assist in converting the subjects of the kingdom to Catholicism. Bermudez knew how much Gelawdewos depended on the Portuguese army he brought from India. Therefore, he used this situation as a leverage to force Gelawdewos into fulfilling his demands.

But Gelawdewos who was with his father until the Emperor's death, knew that Libne Dingil did not make the alleged promise. Therefore, he rejected the request of Bermudez. Bermudez then, tried to induce the Portuguese soldiers not to fight for Gelawdewos. However, the Portuguese soldiers who knew about the story rejected Bermudez's attempt to stop them from fighting on the side of Gelawdewos. The king of Portugal, John III, also refused to recognize Bermudez as the patriarch of the kingdom. Finally, the frustrated Bermudez retired to Debarwa in 1553.

The official appointment of patriarchs and bishops for the Christian kingdom began after the retirement of Bermudez. The appointees were selected from the Society of Jesus or the Jesuits.

Focus

Nevertheless, the first attempt at appointment of a patriarch and bishops for the Christian kingdom was the result of a misunderstanding of the letter of Gelawdewos. After the war with Ahmad Ibrahim was over, some of the Portuguese soldiers who fought in the army of Gelawdewos accepted the request of

the king to live permanently in the kingdom. So, the grateful king wrote a letter to the king of Portugal to send Catholic priests who could render religious services for the Portuguese soldiers. But King John III of Portugal thought that Gelawdewos wanted to be converted to Catholicism. Therefore, the king and the pope, decided to send one patriarch and two bishops who were selected and ordained from among the Jesuits.

When Gelawdewos heard about the arrangements made in Europe for his conversion, he wrote a letter of objection to the Portuguese governor of India. The governor sent a young Jesuit priest called Rodriguez to convince the king to accept the patriarch and become a Catholic. On his way to the court, Rodriguez met Bermudez who adviced him to use threat in forcing Gelawdewos to accept his request. Soon after he arrived, the young Jesuit priest openly criticized the Orthodox Christian practices such as circumcision, food taboos, fasting and the observance of Saturdays as heresies. Gelawdewos tolerated the priest, because he needed the Portuguese army, as the military conflict with Adal had not yet abated. However, Geladewos rejected the demand for his conversion and Rodriguez returned to Goa.

The recruited patriarch and the bishops decided to go to the Christian kingdom and asked the governor of Goa for an armed escort. But the governor opposed the idea of using force and instead sent again a bishop called Andre de Oviedo to try to convince Gelawdewos. The bishop arrived at the court of Gelawdewos in 1557 and followed the king from one campaign to another trying to convince him. But Oviedo failed to convince the king. Indeed, the king wrote a book called Confessions of Gelawdewos, in which he defended the practices of the Orthodox faith of his kingdom against the criticisms of the Catholic priests. As a result, Oviedo retaliated by isolating the Portuguese army from Gelawdewos. It was at this time that Gelawdewos, who was abandoned by the Portuguese army, faced the army of Adal who defeated and killed him in 1559.

After the death of Gelawdewos, Oviedo moved with the Portuguese army to the province of Tigray, where he joined Bahr Negash Yeshaq, the leader of opposition forces against King Minas. Oviedo assured Yeshaq that Portuguese military assistance would come soon to depose Minas and appoint a puppet king of their own choice. Yeshaq and his followers agreed to be converted when the said military assistance arrive. But, Oviedo's promise was not fulfilled and he himself died in 1597 without any success in his mission. After the death of Oviedo, two other bishops, Pedro Paez and Alfonso Mendez were successively ordained for the Christian kingdom. Paez came in 1603 and died in 1622, while Mendez arrived in 1622 and stayed until all Portuguese and Jesuits were expelled from the kingdom in 1632. Paez was particularly successful in converting many influential dignitaries of the kingdom, including King Suseniyos (1607 - 1632). Let us see how he succeeded and the consequences of his success.

Upon the death of Sarsa Dingil in 1597, the Christian kingdom faced political disorder as a result of an acute power struggle. Since the wars of Imam Ahmad, there has been a gradual erosion of the power of the kings. The weakness of the kings led the Orthodox Church leaders to ally with the more powerful provincial governors. Besides, the kings could not depend on the loyalty of the army. Therefore, they began to consider the advantage of converting to Catholicism, i.e getting military assistance, etc, from Portugal.

All Jesuit bishops who came to the Christian kingdom knew about the situation in which the kings reigned. But some bishops, particularly the first arrivals, did not succeed in their mission, mainly because they were not wise in their dealings with the kings. Among them, Paez was the most successful. When Paez arrived at Massawa in 1603, the reigning king was the fourteen-year-old Ya'iqob. Paez was informed that the young king knew Arabic and was fond of the language. The bishop who also knew Arabic hoped to use the language to get along with the king smoothly. But, before he reached the Christian court, Ya'iqob was deposed and replaced by Za Dingil.

Za Dingil was fully aware of the political problem faced by his predecessors. Therefore, he was determined to get rid of the disloyal soldiers and their commanders as well as the clergy, whom he thought were the sources of the weaknesses of the monarchy. When Paez understood this attitude of the king, he directly told Za Dingil that if he agreed to be converted to Catholicism, he could get Portuguese military assistance with which he could deal with his enemies and consolidate his political power. Even before the agreement could get acceptance in Portugal, the impatient king intended to take measures like banning the observance of Saturdays to satisfy the demand of Paez. However, Paez advised the king to be cautious and not to take hasty measures that might lead to failure. Whatever the case, Za Dingil had already been suspected of being secretly converted, and consequently, he faced strong opposition from the Orthodox Church which accused him of being converted to Catholicism. In the civil war that followed, Za Dingil was killed in 1604. After the death of the king, Ya'iqob was again put on the throne. Paez continued the same dealing with Ya'iqob, who agreed to accept Catholicism. But, before the agreement was implemented, Ya'iqob was killed in battle in 1607.

Ya'iqob was succeeded by Suseniyos. The reign of Suseniyos saw the success of the long effort of the Jesuit bishops. Just like his immediate predecessors, Suseniyos leaned towards Catholicism in order to get Portuguese military assistance to maintain a strong and peaceful monarchy. So, the Jesuits got freedom to preach and recruit converts even in the court itself. Suseniyos did not take the lead in being converted to Catholicism. The first important convert was his brother, the old powerful general, Si'ile Kristos, who was rebaptized publicly in 1611. The palace clergy and other influential cousins of the king followed the example of Si'ile Kristos.

Beginning from 1612 a series of public debates on Catholic principles were held in the court. The debate was chaired by Suseniyos himself. In the debate, the Catholics were represented by Si'ile Kristos. In the meantime, the Orthodox Chruch practices such as circumcision, fasting on Fridays and Wednesdays and the observance of Saturdays were condemned as heresies. The Orthodox clergymen who stood against Catholicism also faced mistreatment in the court. All these measures brought about the rebellion of the peasants headed by the clergy and the nobility. Suseniyos, himself, was officially converted to Catholicism in public and made Catholicism the official state religion in 1622. The first peasant rebellion against Suseniyos and Catholicism broke out in 1617 and from 1626 to 1632 Suseniyos fought many battles. This was mainly because of the hasty imposition of the new religion on the peasants of the

kingdom. Besides many of the long established Ethiopian Christian practices were also banned . So, both the peasantry and the clergy joined in rebellion to defend their religion from falling to Catholicism and the period witnessed one of the large scale peasant uprising in Ethiopian history.

Eventually, Suseniyos came to understand that he could not suppress the staunch opposition of the Church and peasants militarily. In the meantime, the Portuguese soldiers and firearms which he had hoped to obtain from Portugal failed to arrive. Therefore, he realised that he had simply incurred the enmity of his people and the clergy in vain. He understood that in an attempt to build a strong and peaceful government using Catholicism, he was leading the country to a bloody civil war. So, after his last battle, the Battle of Denqez in 1632, he decided to withdraw from the experiment with Catholicism. In the same year he abdicated in favor of his son, Fasiledes, whose first measure was the restoration of the Orthodox Church to its traditional position.

In the reaction that followed, many Catholic converts were killed. The first victim was Si'ile Kristos, who was publicly hanged. On the other hand, the Catholic missionaries were not harmed, because Fasiledes feared Portuguese interference. Instead, Fasiledes ordered the expulsion of the Jesuit missionaries from the country.

The theological controversies that shook the foundation of the Orthodox Church in the subsequent centuries were the consequence of the religious conflict between Orthodox Christianity and Roman Catholicism. The religious controversy had also a long-term consequence for the foreign relations of the Christian kingdom. It was believed that the bloody civil war was caused by the interference of alien forces. Thereafter, all European Christians were suspected as Catholics. Therefore, to avoid similar problems in the future, Fasiledes made an alliance with the hitherto traditionally hostile Muslim neighbors. He signed treaties with the Imams of Yemen and the Pashas of Swakin and Massawa, who agreed to prevent or report the coming of any European to the Christian kingdom. Thus, the Christian kingdom adopted a closed-door policy which isolated the kingdom from the Christian Europeans for

about two centuries i.e., from the seventeenth to the early nineteenth centuries. During this long period of isolation, only two Europeans succeeded in reaching the Christian court. They were a French physician named Jaques Poncet and the Scottish traveler, James Bruce, who came to discover the source of the Blue Nile.

9.3. The Gondar Period (1636- 1769)

As we have already pointed out, during the reign of Minas, the political centre of the Christian kingdom shifted to the north of the river Abbay. Consequently, the kingdom lost its former provinces in the south and east of the river to the Oromo settlers. Since then, there was little change in the political geography of the kingdom. For a short while, from the end of the seventeenth century to the middle of the eighteenth century, Shewa was one of the provinces of the kingdom. However, Shewa became independent of the Gonderine kings towards the end of the seventeenth century. Therefore, the core provinces of the kingdom were Gojjam, Begemdir, Simen and Tigrai.

As stated earlier, after 1270 A.D the Christian kings ruled the provinces from a mobile court. They did not have permanent capitals. But during the reign of Fasiledes (1632-1667) the kingdom regained a permanent capital city at Gondar in 1636. Since then, Gondar became the political, economic and

cultural centre of the kingdom for almost two centuries. Because of this, the period between 1636 and 1769 is commonly known as the Gondarine period.

The establishment of a permanent capital city promoted cultural revival in the Christian Kingdom. This was because, the Christian kings began to stay long in the city during which they embarked on various construction projects. One of such projects was the construction of a large imperial quarter in the center of Gondar.

Fig 9.1 The imperial quarter in Gondar

Inside the quarter, magnificent castles and palaces for kings, residences for the Abun and Echegge as well as churches were built. The architectural style of the buildings contain many elements from the Aksumite and the Zagwe periods. A number of churches were also built outside the imperial quarter. These churches became the main centers of education, music and poetry for which Gondar became famous. It attracted capable scholars of poetry, theology, law and other religious subjects from all over

the Christian kingdom of Ethiopia. In addition, church paintings, cross making, calligraphy and other types of art flourished in the city. In short, Gondar became a center of excellency.

Gondar also became the center of an active trade. Even long before its selection as a royal capital Gondar had existed as a famous market place. Fasiledes shifted to this town probably to control the trade route and collect revenues. One major trade route from the southwestern part of the Ethiopian region entered the city of Gondar. After entering Gondar, the route further branched into two: one of the routes continued to reach Massawa on the Red Sea coast of the northern part of the region, while the other proceeded westward to Metemma on the Sudan border. In addition to the weekly market which was then famous, daily markets began to flourish in the town after its foundation as a permanent capital city. The Gondar market became a meeting point for people from the surrounding regions. They traded their cattle, honey, butter and grain for the urban products of the weavers, blacksmiths and goldsmiths.

The trade was mainly dominated by the Muslims, who also took part in weaving. Items of various crafts were provided by the Falashas who were mainly engaged in masonry, pottery, basketry and metal works. Thus, in the daily market of Gondar, foreign merchants, the dwellers of the city and the rural

population exchanged their various products. With that we begin to see the dichotomy between the urban and rural, the growth of town- country relationship, which had been a necessary precondition for social development.

But the different communities at Gondar tended to live apart from each other. For instance the Muslim communities, the Falashas and other expatriates such as Armenian, Indian and Persian merchants were not allowed to live in the city. For such communities a separate quarter was provided in the outskirts of the city. This helped the town to expand. By the late eighteenth century, Gondar had about 70,000 inhabitants who belonged to different religious and cultural groups.

The prosperity of Gondar mainly benefited the ruling class who led a luxurious life in the splendid palaces and castles. Unfortunately, the prosperity and glory of Gondar did not last long. Right from the beginning, the shift of the Christian court to the lands north of Abbay began to indicate the withdrawal of the monarchy from the center of the Ethiopian region. Even though it was far removed from the Muslim Adali threat, Gondar was also equally far from the center of the Christian kingdom. From the time of the foundation of Gondar, the kingdom began to lose control over the central and outlying territories of the Christian state. This paved the way for the steady growth of regionalism and the increasing independence of the great regional lords.

Gondar experienced a period of glory and splendour only during the reign of its first three kings. These were Fasiledes (r.1632 - 67), Yohannis I (r.1667-82) and Iyasu I (r.1682-1706). Among the kings of the Gonderine period, the most powerful king was the successor of Yohannis I, Iyassu I, also nick-named Iyasu the Great. The nick-name was given to him because he was the last powerful Christian king before the kingdom fell into a period of political disorder. Since the establishment of Gondar, no Christian king ventured southward across the Abbay to regain the former provinces of the kingdom. But Iyasu campaigned to Shewa, where he collected annual tribute. However, he recognized the power of the rulers of Shewa. The reign of Iyasu was also important in many other respects. During his reign, a traditional civil code, the Fitha Negest, was revised. Land laws were amended. Taxes and customs were also reorganized. The reforms promoted the development of trade through which the king strengthened his relations with Egypt.

The closed-door policy which was introduced during the reign of Fasiledes was also violated by Iyasu I. As the king suffered from a skin disease, he invited a French physician, Jaques Poncet, who cured him. This was followed by the visit of two Jesuit and one Franciscan missionaries. The king also sent a delegation of seven young Christians to the Pope of Rome. This attempt to convert the Orthodox Christians aroused suspicion among the clergy. The alarm was further aggravated by the earthquake of 1704, which was considered by the clergy as God's expression of anger against the Jesuits' presence. In the face of a mounting opposition, Iyasu had no alternative but fled to an island in Lake Tana where he was pursued by assassins who murdered him. Up on his death his son, Tekle Haymanot, took the throne.

The death of Iyasu I ushered in a period of political upheaval when power struggle was severely intensified. Murder and assassination of the kings became common. Consequently, the Christian kings could not survive long on the throne. They were either murdered or poisoned to death by their political rivals. This was the fate of five kings who reigned between the murder of Iyasu I, in 1706, and the beginning of the reign of king Bakkafa, in 1721. The kings became too weak even to defend their own capital city, Gondar, which was occasionally plundered by bands of robbers and bandits.

Meanwhile, the clergy and members of rival ruling families were engaged in an endless religious controversy. The controversy was the heritage of religious conflict between the Orthodox Church and the Roman Catholic Church.

The reign of Bakkafa (1721-1730) was relatively peaceful than those of his predecessors. During his reign, the kingdom enjoyed a short period of political stability. Bakkafa was admired for his efficient administration. But his reign witnessed the beginning of the autonomous development of Shewa which continued to be ruled by an independent line of rulers for more than a century.

Bakkafa was succeeded by his young son, Iyasu II "Iyasu the Little" (r. 1730-1755). He was made king under the regency of his mother, Etege Mintiwwab, who came from Quara and became another prominent woman in the politics of the Christian Kingdom, after Queen Elleni. At the time, growing power of the regional lords had already become a threat to the power of the Christian kings. But Mintiwwab succeeded in securing the power of her son by the support she got from the lords and chiefs of Quara, who were her kinsmen. Particulary, in 1732 she brought her brother Welde Leul to the court of Gondar and appointed him as ras bitweded. Using his support and her kinsmen, she concentrated full power in her own hands and exercised a strong political power. After a short while however, the influential position held by the lords and chiefs of Quara in the court incited strong opposition from the lords of other provinces. Iyasu himself was tired of the growing power of his mother's kinsmen. So, he decided to get rid of them and be replaced by allies from Oromo lords, particularly the Wallo Oromo chiefs. Iyasu's father, Bakkafa, had earlier spent some years of exile with the Wallo Oromo chief called Amizo. The name Bakkafa itself (an Oromo term meaning a person who sprawls when he walks) was a nick-name he got during his stay with the Oromos. Subsequently, Bakkafa maintained good relations with this Oromo family, some of whom he had invited to his court. Iyasu extended his relations with the Oromos further by marrying the daughter of Amizo called Wabi who was baptized as Bersabeh. This event marked the active involvement of the Wallo Oromos in the politics of the Christian kingdom.

The successor of Iyasu II was his son Iyoas (r.1755-1769), who was born from Bersabeh. During the reign of Iyoas, the influence of the Oromos further increased. And the Amhara chiefs who felt dominated by the Oromos began to challenge the rule of Iyoas. The growing threat from the Amhara chiefs to his power forced the young king to depend more and more on the support of his maternal kinsmen.Accordingly, he invited his Oromo cousins, two powerful brothers of Bersabeh, i.e., Lubo and

Birile who arrived to Gondar with 3000 cavalrymen. Thus, the influence of the Wallo Oromo in the politics of Gondar grew strong. For the first time in the history of the Christian kingdom, Oromo language became the language frequently spoken in the Christian court. But the growing influence of the Wallo Oromo further aggravated the opposition of the alienated Amhara chiefs. Iyoas' grandmother, Mintiwwab, also took part in the opposition against her grandson. After the death of Ras Bitweded Welde Leul in 1767, a struggle for power between the two opposing factions, namely the relatives of Mintiwwab and those of Bersabeh, grew tense. Finally, to resolve the problem and to maintain her position through his help, Mintiwwab invited the powerful Tigrean lord, Ras Michael Sehul, to become the guardian of the king. Ras Michael arrived in Gondar in 1768 with large Tigrean forces and suppressed the opposition with a heavy hand. Consequently, he became ras bitweded and the guardian of the Gonderine king, Iyoas. Unfortunately, in the intrigue that followed, Ras Micha'el got Iyoas murdered in 1769 and put on the throne a seventy year old man, Yohannis II. This event marked the advent of the Zemene Mesafint (the Era of the Princes) in the history of the Christian kingdom.

9.4. The Zemene Mesafint (The Era of the Lords)

The Zemene Mesafint is a period in the history of Ethiopian which roughly started with the death of Iyoas in 1769 and lasted until 1855. It was a period characterized by the collapse of central authority of monarchy and the growth of the power of the regional lords or mesafints. It was a period when Ethiopia was divided within itself in to several regions with no effective central authority. In other wards, Zemene Mesafint was a period of feudal political disintegration. It was a period of intense power struggle between the monarchy and the nobility for political supremacy. In this struggle the former wanted to exercise an absolute power, while the latter contended to be autonomous by undermining the court. Eventually, they were the nobility who succeeded to convert their regions into more or less independent petty states.

The conditions that led to Zemene Mesafint developed through a long period of time. The erosion of the traditional power and authority of the Christian monarchy led to the Zemene Mesafint. The factors that led to the erosion of the power and authority of the monarchy had their origins in the wars of Imam Ahmad Ibrahim. Before the wars of Ahmad, the Christian kings, such as Amde Siyon and Zara Ya'iqob were renowned for their military and political exploits. In most of their campaigns, they emerged victorious and were able to extend their hegemony over a vast empire. Consequently, the exploits of such kings had left in the minds of the people the image of invincible Christian kings.

However, this image of the Christian kings was fatally dismantled eventually. The first victim was Libne Dingil who lived a fugitive life for more than a decade and died as a result of the wars of Ahmad. His successor, Gelawdewos, suffered a number of humiliating defeats in the hands of the Oromo. Even

worse, he lost his life fighting aganist the Muslims led by Emir Nur in 1559. Many other Christian kings faced similar humiliation in the hands of the Oromo warriors. As a result, the traditional esteem with which the Christian kings were held collapsed.

The establishment of Gondar as a capital city was another factor for the erosion of the traditional power and authority of the monarchy. Before its establishment, the kings lived in mobile capitals and moved along with their army and retinue constantly from one district to another. In the absence of effective administrative structure and garrisoned army, this ensured the loyalty of the regional lords. But, after the establishment of Gondar, the kings remained in the city for an indefinite period of time and neglected the provinces. In the meantime, the regional lords built up their power which threatened the traditional authority of the monarchy. Some of the powerful lords such as Welde Sillassie of Tigray and the rulers of Shewa, even ignored the very existence of the highest authority and made their regional power hereditary. Such regional lords began to defy the authority of the kings who tried to assert their power, in certain cases unsuccessfully. In general, the Zemene mesafint was a period marked by shadow kings and powerful regional lords or mesafints.

During the Zemene Mesafint, the Christian king virtually lost their traditional power and authority. The last king, with some sembelance of power was Tekle Giyorgis. But he was enthroned an dethroned six times in eleven years (1789-1800). Because of this, the Christian tradition has nicknamed him Fissame-mengist, i.e., the end of the kingdom. The successors of Tekle Giyorgis fared even worse. They became mere puppets in the hands of regional governors and warlords. The life of the kings was secluded in the castles of Gondar and they did not have military force. Their income consisted of customs duties and fines collected from part of the city of Gondar only and the charity of some pious peoples of the city. To cite one example, in 1832 the annual income of the Gonderine king was 300 Maria Theresa Thalers (MTT). In contrast, in 1816 the annual income of the Tigrian lord, Ras Walde Sillassie was 75,000 MTT, while in 1840 King Sahle Sillassie of Shewa had an annual income of 85,000 MTT. In short, the Gonderine kings lived in poverty without any power and authority.

The actual rulers of the kingdom were regional governors, the rases and dejjazmaches of the various provinces. They maintained their own army and kept the tribute and revenues of their provinces. Nevertheless, even the regional lords were not secure and did not retain power for long. The decisive factor in securing regional power for long and contend for more power was popularity with their troops and their connection with other powerful families who might come to their assistance in times of political difficulty.

The ras bitwededs of the kingdom, because of their military might, were appointing and demoting the kings. They were king makers. Therefore, the main aim of the struggle among the leading regional lords was to secure the title of ras bitweded or ras of the kingdom. But, before assuming this position, one had to increase his domains and become powerful in order to contend for the supreme position. Because of this, the struggle was conducted at various levels and the country turned out to be a hotbed of civil wars. Moreover, the struggle was further aggravated by religious doctrinal disputes within the Ethiopian Orthodox Church in which various regional lords were involved by supporting rival sides. Therefore, the Church was unable to play its traditional role of unifying diverse groups under one central government.

Several regional lords were involved in the struggle for the title of ras bitweded. But only few were successful. The first regional lord who held this position after the death of Ras Welde Leul was Ras

Micha'el Sehul of Tigray. However, after his downfall in the early 1770s, the position was totally monopolized by the Yejju Oromo who established the Yejju or Wara Sheh dynasty in 1786. The first Yejju Oromo lord who became Ras bitweded and founded the dynasty was Ali Gwangul, also known as Ali the Great (Ali I). After him, six members of his family held the title one after antother. Among these Oromo lords, the leading representatives of the family were Ras Gugsa and Ras Ali Alula (Ras Ali II). In this manner, the hegemony of Yejju Oromo was established over the central regions of the kingdom, including the city of Gondar, which they ruled from their residence at Debre Tabor.

Regarding the political geography of the kingdom, there was further political disintegration which gave rise to additional political units during the Zemene Mesafint. The major political units of the period were Tigray in the north; Simen, Dembia, Begemdir, Lasta, Amhara, Yejju and Wallo in the center; and Gojjam and Shewa in the south. All political units did not have equal status. Based on their resources and the power of their regional lords, their status was different.

The political disintegration of the Zemene Mesafint had its own impact on foreign relations of the period. The most powerful regions conducted their own foreign affairs independently of Gondar. One such region was Tigray, which made use of the port of Massawa. The Tigrian lords did not allow foreign envoys to proceed beyond their domain. Such envoys often departed with a conviction that the Tigrian lords were the kings of the Christian kingdom. Just like Tigray, Shewa also conducted its own foreign relations via Awsa and Tajura independently.

On the other hand, the Zemene Mesafint was characterized by a foreign threat to the Christian kingdom that mainly came from its western frontiers. This threat came from Egypt after the rise of Muhammad Ali, who extended Egypt's rule over the Sudan in 1821. From the Sudan, the Egyptians began to encroach on the western frontiers of the Christian kingdom. Nevertheless, serious threat from the Egyptian government was to come only after the end of the Zemene Mesafint.

Besides this, the violence of the Zemene Mesafint had a far-reaching consequences in the country. The immediate consequences mainly affected the life of the peasantry. The peasantry was forced to fight the endless wars of the provincial lords. What the peasants produced was also plundered by the feudal army. At times, their farms became battlefields. As a result, many people abandoned their normal profession and became shiftas or bandits. Such groups were also relying mainly on the peasantry for their supply. The merchants were also unable to conduct trade peacefully. Such groups were either robbed by bandits or forced to pay taxes at several gates (kelas) of the regional lords. Consequently,

trade was at a standstill. The traditional handicrafts were also disrupted.On the whole, the wars of the Zemene Mesafint caused decline in agricultural production, stagnation of trade and the collapse of handicrafts, which impoverished the people of the region. This also seriously undermined nationalism and, in fact, the Zemene Mesafint was the period of a weak national power. All this were responsible for the subsequent backwardness of the country.

The Zemene Mesafint came to an end in 1855. The man who initated the process of restoring the power and authority of the monarchy was Tewodros. Tewodros began his career as a bandit in Quara, Dembiya. At the time, his name was Kasa Haylu. Dejjach Kasa got rid of the powerful regional lords in four major battles. At the battle of Gur Amba in November 1852, he defeated Dejjach Goshu Zewde of Gojjam, and in April 1853, four vassals of Ras Ali II fell at the battle of Gorgora Bichen. The next victim was Ras Ali II himself, the then ras bitwaded who was defeated at the battle of Ayshal in June 1853. The last powerful regional lord, Dajjach Wube of Tigray and Simen, was defeated at the battle of Deresge in 1855. Kasa was later crowned as king of kings Tewodros II (r. 1855-1868) and began the process of bringing the provinces of the Christian kingdom under the control of monarchy. Thus, his rise to power marked the end of the Zemene Mesafint.

Summary

The period covered in this unit was characterized by chaos and political disorder. Several factors were responsible for this. After the wars of Imam Ahmad, military raids from Adal continued. To this was added the Oromo population movement, the encroachment of the Ottoman Turks and the religious controversies between the Orthodox and the Roman Catholic Churches. The violence and disorder of the period eroded the power of the kings and this resulted in the onset of the Zemene Mesafint. On the whole, civil wars, violence and social unrest became the rule of the day.

The consequences were many and far-reaching. The country faced acute political instability and disintegration. There was severe reduction in the population of the kingdom. The kingdom was isolated from foreign contacts. Trade, agricultural production and handicrafts stagnated, which was partly responsible for the backwardness of the country at present.

The long period of disorder was finally brought to an end by the rise of Tewodros in 1855. With Tewodros the process of building centralized monarchy began. And after him the Christian kings gradually succeeded in reasserting their traditional power and authority.

Review Questions

I. Choose the correct answer

1. The Christian forces of Gelawdewos were defeated in 1559.

a) at Shimbra Qure

b) by Imam Ahmad Ibrahim

c) by the Adali forces of Emir Nur Mujahid

d) by the Portuguese soldiers

2. One of the following was not an event of the sixteenth century Ethiopia

a) the Christian-Muslim conflict

b) the Oromo population movement

c) the establishment of a permanent capital

d) the Ottoman Turkish occupation of Massawa

3. The king who declared catholicism as the official religion of Ethiopia was

a) Gelawdewos b) Minas c) Fasil d) Suseniyos

4. Gondar was established as a permanent seat of power by

a) Suseniyos b) Minas c) Fasiledes d) None

5. Which of the following did not characterize the Zemene Mesafint?

a) a period of social and political instability

b) a strong union between church and state

c) a period of intense civil war

d) None

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

A

B

____ 1. Emir Nur Mujahid

____ 2. Ras Bitweded

____ 3. John Bermudez

____ 4. Wara Sheh dynasty

____ 5. Fasiledes

took a letter of Lebne Dengel to Portugal.

founded by Ras Ali I.

expelled the Jesuits.

built a wall around Harar city.

a supreme title during Zemene Mesafint.

III. Write short note on:

Minas

Suseniyos

Society of Jesus

4. Confessions of Gelawdewos

5. Battle of Denqez

6. Mintiwwab

IV. Discuss the consequences of the violence of the Zemene Mesafint.

UNIT TEN

CAPITALISM AND THE GROWTH OF DEMOCRACY

Introduction

In the first part of this unit, you will be introduced to the East Asian civilizations of China and Japan, how they are compared with Europe at the time and their relations with Europe. In the rest of the unit you will find a dramatic events of European, North American and Latin American histories which may be summarized as follows.

In the 17th century, most European countries were governed by kings who claimed to rule by the "Will of God"; but in our day almost all governments at least claim to rule by the will of the people. The change from government by kings to government by people is the most important fact in the political history of modern times. Government by the people has been won only slowly and by hard struggle, sometimes only by revolution and bloodshed. One of the earliest and most important of these revolutionary movements occurred in England in the 17th century (1640-1689). We may speak of the event that took place during this period as the "English Revolution".

In the 18th century, many people were beginning to think that government by kings was oppressive and unjust. They began to ask why nobles and priests should be thought better than other people. They began to ask why the majority of the people, who worked hard for a poor living, should be taxed to support the few, who already had enough to live in idleness.

As a result of this discontent and these questionings there occurred, between 1775, and 1818, three great events which brought the Age of kings and nobles to an end, or nearly so. The first of these events was the American Revolution (1775-1783) by which the English colonies in America won their independence and established the republic of the United States. The second of these events was the great French Revolution (1789-1795), which abolished the old system of society and established the French Republic. The third of these events, was not so much an event as a man- Napoleon- who, by toppling many thrones (1799-1815), prepared the way for the spread of new ideas and institutions.

In 1815, after 25 years of revolution and war, most people wanted peace and quiet. Rulers and wealthy people were afraid of the new ideas of "Liberty, Equality, Fraternity" which the French and American revolutions had let loose in the world; and for many years they tried to repress all popular movements.

But the new ideas were too strong to be repressed permanently. The middle and lower classes kept demanding political liberty, equality of rights and national independence; and gradually the old

form of government by kings and nobles was replaced in nearly every country of Europe by some form of government by the people.

A great economic and industrial revolution, the beginnings of which may be traced back to the 18th century and beyond, was rapidly accomplished in the latter half of the 19th century. As a result of this revolution, the old ways of life were rapidly and profoundly changed. In every country in which the Industrial Revolution occurred, the conditions of life changed so rapidly that people could not adjust themselves to the new conditions without stress and conflict – social conflicts with in the nations and economic conflicts between the nations.

Objectives

After studying this unit, you will be able to:

(trace the development of capitalism in the 16th and 17th centuries;

(examine the main features of liberal democratic revolutions in England,

the American colonies and France;

(discuss the democratic ideas which motivated the English, American, and French revolutions;

(analyze the main aspects of the Industrial Revolution.

Terms to Know

Bourgeoisie

Creole

Convention

Deism

Despotism

Estates

Foundry

Gentry

Hans

“Mandate of Heaven”

Restoration

“Reign of Terror”

Rump

Samurai

Shogunate

Old Regime

Philosophes

Prefects

Proletariat

States General

Tithe

10.1. China and Japan in the 16th and 17th Centuries

China

In unit 4, you learned about the ancient civilization of China. After the reunification of China under the Han dynasty (221 BC – 206 AD), there was much continuity in Chinese history and civilization.

China was united in a single empire, ruled by an emperor with absolute power. Under the emperor, China was administered by a bureaucracy at the center and in the provinces. These officials were educated men, qualified by passing a set of difficult examinations based on Confucian philosophy and the Chinese literary classics.

The Chinese officials were educated, cultured men but very conservative in outlook. They thought the past was superior to the present and did not see any reason for innovation in China's economy, social life or methods of government. In this way China was different from Europe where increasingly there was change and governments and ruling classes welcomed changes at least in things which increase the wealth and power of states.

Educated Chinese were convinced that China's civilization was the highest and best in the world and that in fact, there was no other real civilization. The Chinese regarded those who lived outside their Empire as "barbarians".

a) The Ming Dynasty

Like other dynasties before it, the Ming dynasty was at first powerful and effective. Under the Ming dynasty Chinese culture in painting, pottery and poetry reached high levels. The early Ming rulers were unusually interested in the outside world. In the 15th century, from a mixture of political and other motives, the Ming government sent out a series of great voyages of exploration. These voyages reached as far as East Africa. Chinese naval technology was fully capable of long voyages of exploration and discovery like those of 15th and 16th century Europe. However, in the later Ming period these voyages were stopped. A major reason for this seems to have been that the conservative Ming officials believed that there was no advantage of interest in pursuing contacts with other civilizations. The Ming dynasty declined in the 16th century and was overthrown in the 17th century by a combination of internal peasant revolt and external attack from the Manchu state in the north.

b) The Ching Dynasty

The Ching dynasty was a foreign, non-Chinese dynasty from Manchuria. Manchuria is now part of China but in the past it was outside the Chinese Empire. The Manchu people were not ethnically Chinese and they had their own language. In the 16th century a strong Manchu state appeared in Manchuria, copying Chinese methods of administration. In 1644, the Manchus took the Chinese capital Beijing, and the Manchu ruler became emperor of China. This was the foundation of the new Ching dynasty. In this way China and Manchuria were brought under the same rule.

Although the Ching dynasty was foreign, the Chinese landlords and educated class accepted it. The idea of the mandate of Heaven told them to accept any dynasty if it was strong enough. "Heaven" gave a "mandate"; that is authority to a ruler. If a ruler ruled badly, Heaven took away this "mandate of Heaven" and gave it to some one else. The Ching government also suppressed peasant revolt. Suppression of peasant revolt was in the interest of China's landlords and educated class. In addition, the Ching dynasty ruled China in the traditional Chinese way and encouraged Chinese culture. Chinese scholars were allowed and encouraged to enter the official examinations and were given positions in the imperial bureaucracy. In fact, the Chinese administration continued in much the same way as before the Ching, but the Ching government was strong and made the system function better.

Externally, the Ching regime was also at first powerful. Under the Ching dynasty China reached its greatest ever extent of territory. When there were clashes in the north between Ching troops and the expanding tsarist Russian empire, China won these clashes. The frontier between Russia and China was fixed where the Ching government wanted, not where Russia wanted the frontier.

Chinese traditional culture continued at a high level in the 17th and 18th centuries. However, the Ching dynasty and its officials continued in the same cultural conservatism as under the Ming dynasty. The limited contacts of China with Europe brought no real change to China before the 19th century. There was quite extensive overland trade by Russian merchants with China but it was trade without other effects. Jesuit missionaries appeared in China and at first had cordial relations with the Ching imperial court and officials in the capital. These Jesuits had some scientific and technological knowledge with which they served the Emperor. For example, they made cannon and maps, and did astronomical and engineering work. However, in the 18th century the dynasty changed its policy. The Jesuits were expelled and missionary work was banned. The technology which the Jesuits had brought made no permanent impact. Western merchants were allowed to trade with China by sea but only under strict regulations. From 1759 on, maritime trade with the West could only be carried on at Guangzhou in southern China. Western merchants, mainly British, bought China's tea, silk, porcelain and fine cotton goods in exchange for silver.

In the first half of the 19th century, the Ching dynasty was suffering the same kind of decline which earlier dynasties had suffered. The dynasty was not so strong internally and opposition to it was growing, China's military power had declined and its military technology had become much inferior to the west. In this situation the Ching government was no longer able to resist the demands of Western countries. In 1839-42 Britain defeated China and imposed the first of the "unequal treaties" on China. An unequal treaty was a treaty imposed by force or the threat of force on a weaker country, to the advantage of the country which imposed the treaty. Other Western states also imposed unequal treaties on China. China was reduced to a semi-colonial status, that is still not a colony and still with its own government, but forced to make economic and political concessions which took away parts of China's real independence.

Japan

Japan had an ancient civilization, though not as ancient as China's. Japan's civilization was in fact much influenced by China. The Japanese borrowed ideas and institutions but "Japanised" them, adapting them to Japan's own civilization. Japan had an emperor but from the 12th century onwards government power was in the hands of the army commander called the Shogun. The emperor was treated with great respect but was confined to his palace, performing religious rituals. Japan developed a feudal society surprisingly like that of medieval Europe. Around 1490 Japan entered a long period of civil war between feudal lords. The great feudal lords were called daimyos; the feudal warriors were the samurai. The daimyos ruled their lands called han. The daimyos fought against each other for power, with their own armies of samurai.

The Tokugawa daimyo family was in the end successful in the power struggle. The head of the Tokugawa family, Ieyasu, defeated his rivals, made himself shogun in 1603, and pacified and reunited Japan. He established what is known as the Tokugawa Shogunate (1603-1867), because in this period

each succeeding shogun was from the Tokugawa family. The daimyos continued to administer their hans (fiefs), collect taxes from their hans and have large numbers of samurai followers. In other words, Japan remained feudal. However, the Tokugawa Shogun had effective power. The daimyos had to obey and there was no more civil war.

At the top of Japan's feudal society was the feudal ruling class: the shogun himself, the daimyos and the samurai. The common people were the merchants, craftsmen, and the great mass of the population, the peasants. Within feudal Japan there were elements of capitalism, like feudal Europe. Japan had a money economy and markets: lending at interest; commerce; towns and cities and wage labour. Towns were center of commerce and some of their merchants were rich.

Following the "Discoveries", Europeans reached Japan in the 16th century. Europeans came to trade. Also, Catholic missionaries came to Japan. These missionaries had much success. By 1615 perhaps half a million Japanese had been converted to Catholic Christianity. The shogun disliked conversions to an alien religion and feared that Christian daimyos and samurai might support the great European Catholic power, Spain, against the Tokugawa government. In 1615 missionaries were expelled and any who later tried to enter Japan were executed. Japanese Christians were ordered to give up their religion and executed if they refused. Christianity only survived secretly in a few remote villages.

The Tokugawa government then extended its policy in 1639 from prohibiting Christianity to excluding all outside influences on Japan. The aim was to preserve feudal Japan and Tokugawa power from any outside influence that might weaken the existing system. This is called Japan's seclusion policy, meaning isolation from the world outside Japan. In practice some limited contact with the outside world was allowed under strict control. There was trade with Korea and China. Dutch merchants were allowed to trade with Japan but they were the only Europeans allowed to come to Japan and they were allowed only to trade. While in Japan for trade, the Dutch were confined to Deshima island in Nagasaki harbour. The seclusion policy was strictly and effectively enforced.

The consequences of the seclusion policy for Japan were negative. Japan in the 16th century was at about the same stage of capitalism developing within feudalism as Europe had reached. Perhaps, if there had been no seclusion, Japan would have developed at the same rate as Western Europe and perhaps reached industrial capitalism at about the same time. The seclusion policy hampered Japan's military technology progress, which exposed Japan to serious danger from the West in the mid 19th century.

10.2. The English Revolution

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Background

In 1603, the last ruler of the English Tudor dynasty, Queen Elizabeth I (r. 1558-1603), died unmarried. She was succeeded by her nearest relative, James VI, King of Scotland, who became also James I, King of England and Ireland, the first King of England of the Scottish Stuart dynasty. From 1603 on England and Scotland had the same ruler but remained separate countries in all other respects. England and Scotland were both Protestant. However, the Scottish Church, called the Presbyterian Church, was more strictly and thoroughly Calvinist than the official Church of England. England and Scotland did not become politically united, except briefly in the time of Cromwell, until the Act of Union in 1707. Then after 1707 with a single parliament and government, England and Scotland became known as "Great Britain" but usually just "Britain" for short.

The Tudor dynasty (1485-1603) had made the English monarchy strong but not absolute and the Stuart dynasty stepped into these strong position in 1603. The English monarchy was not absolute because although there was a royal navy, the king had no regular, professional army and only a small bureaucracy of paid officials. The monarchy needed the co-operation of the land owning nobles and gentry, and the richer citizens (bourgeoisie) of the towns and cities, to govern the country effectively. The gentry were just below the nobles in rank and really part of the same class, except that they had no noble titles. The English economy was not yet very advanced: the Dutch were leaders in merchant capitalism in the 17th century.

The English monarchy was not absolute for another reason, that is the existence of a representative national assembly called parliament. All laws and taxation had to be approved by parliament but parliament only met when the king called it. Its meetings were at Westminster, which was then just outside London. Parliament was two Houses (assemblies): the House of Lords, not elected, consisting of the heads of noble families and the archbishops and bishops of the official Church of England; and the House of Commons, which was elected and represented the people. The voting in elections for members (M.P.s) of the House of Commons was not democratic. A fairly, large number of adult males could vote but certainly not all adult males. Also, there was respect and obedience towards gentry families and these families took the lead in public affairs. It was members of the gentry and a few bourgeois merchants and lawyers who were elected as members of Parliament in the House of Commons.

Serious conflict between the king and parliament began in the reign of Charles I (r. 1625-1649) and co-operation between the king and the ruling class began to break down. The most serious disputes were about foreign policy, then money and religion. Early in his reign, England was involved in two expensive and unsuccessful wars against Spain and France and failure led to criticism of the king and his ministers. Charles, like most European kings, was usually in financial difficulties. When parliament did

not vote sufficient money in taxation, Charles collected money without parliament's approval in a number of ways which his people felt were illegal. The religious problem was the growing suspicion in England that Charles and his French Catholic queen, Henrietta Maria, were taking England away from Protestantism and back to Catholicism. This was not true, Charles was not secret Catholic, but in history very often it is not what is true that matters but what people believed to be true. Charles had so much trouble form parliament that after 1629 he did not call a meeting of parliament again until 1640. In the eleven years, 1629-40 ,Charles ruled without parliament and continued to collect money in what people believed to be illegal ways. He was ruling like an absolute monarch.

Beginning of the Revolution

The revolutionary crisis began in Scotland. Charles was king of Scotland as well as king of England. In 1637, without consulting the Scots, Charles imposed the Church of England Prayer Book for Church services in Scotland. The Scots opposed this for nationalist reasons and because to the Calvinist (Presbyterian) Scots the prayer Book really did look Catholic. The Scots rebelled. Hoping to obtain money to suppress the rebellion in Scotland. Charles called a meeting of the English Parliament. However, Parliament refused to approve any taxation and the king quickly dissolved what was called the Short Parliament, because its meeting was so brief (April – May 1640). Charles wanted to defeat the Scots without money form Parliament but was unable to suppress the rebellion. The government's authority began to break down in England as well as having broken down in Scotland. The king could not avoid calling the English parliament again. It met in November 1640 and became known as the Long Parliament because it met from 1640 to 1653.

At the beginning the members (Lords and Commons) of the Long Parliament were united against the king. Charles was forced to accept laws seriously limiting his powers. Then parliament itself became divided. A majority, but only a small majority, of the House of Commons, and a few of the House of Lords, wanted to take away all the powers of the king and make him a puppet of the parliamentary leaders. They believed they could not trust the king and they feared his revenge against themselves if he kept any of his powers. A little less than half the Commons and most of the Lords believed that parliament was going too far in opposing the king. They also feared that the political crisis was breaking down all authority in the country, not only the king's authority, and that political and religious radicalism among the lower classes was a growing danger. These conservatives turned to the king, who now found he had growing support. The conservatives also opposed the wish of the strict Calvinists in parliament to abolish archbishops and bishops in the Church of England and change the English Prayer Book.

The basic question, on which the king and the opposition to him in parliament would not compromise, rose following a rebellion in Ireland. The parliamentary opposition demanded control over an army which would be raised to suppress this revolt, fearing that otherwise the army would be used against themselves. The king refused this demand. The final incident, making civil war unavoidable, was the king's attempt, which failed, to arrest five leading members of the parliamentary opposition. The king then left the capital to raise an army from his supporters in the provinces. Parliament also raised an army and fighting began in the summer of 1640.

In this First Civil War (1642-46), London, the richest part of the country, and the navy supported parliament. In 1643, the Parliamentarians, as the opponents to the king were called, also got military

help from Scotland. Nevertheless, the Royalists, who supported the king, did well in the fighting at first. Parliament won the war by raising a new centralized force called the New Model Army and putting it under the command of two able generals, Thomas Fairfax and Oliver Cromwell. The Civil War began Cromwell's military and political career. After the First Civil War, Fairfax, in the end, withdrew from political life and Cromwell became the principal army leader.

After the First Civil War the problem was to get a firm political settlement. A settlement involved the king, parliament and the army. Although Charles had lost the Civil War, almost everyone at first expected and wanted the monarchy to continue with Charles still king. This meant reaching an agreement with him about the distribution of political power and about religion. Both parliament and the army leaders negotiated with the king but with no success. Charles believed he was indispensable and could win in negotiation what he had lost on the battlefield, and in the end in the Second Civil War in 1648, he attempted to get military victory again.

Parliament, without, of course, its Royalist members who had joined the king in 1642, apparently had power at the end of the First Civil War. However, the New Model Army had the guns and the army was not willing just to be disbanded (dismissed, demobilized) or sent to suppress the rebellion in Ireland. The army wanted its voice to be heard in the settlement. But the army was itself divided. Its leaders, including Cromwell were socially and politically quite conservative but part of the army had become much more radical.

Before and during the Civil War radical religious and political ideas had emerged. A largely secular political movement called the Leveller movement had appeared. The Levellers wanted democracy, religious toleration with no state church and reform of the slow complicated, expensive and harsh legal system. The Levellers had strong support among particularly, small master craftsmen and wage workers in the towns, especially London. They also had support among the ordinary soldiers and junior officers of the New Model Army.

These elements in the army said that they did not want to have shed their blood in the Civil War for nothing. They had been fighting for political and religious freedom for ordinary people. The lower ranks of the army were strong enough to force the army leadership to hold a political discussion with their representatives. This discussion, called the Putney Debates (1647), Ended without conclusions or agreement.

Then, in 1648, came the Second Civil War. This was an invasion of England by a Scottish army. One political group of Scots had reached an agreement with Charles and sent an army to support him. The Second Civil War was also a Royalist insurrection in England. The New Model Army quickly defeated the Scots and the English Royalists. The majority of the army was now determined to put an end to Charles and the monarchy. Cromwell finally agreed to this. In December 1648 the army, excluded from parliament all members of the House of Commons who did not agree with the army's programme. The members of the House of Commons who remained were called the "Rump", meaning remnant or left-overs. The "Rump" and the army then staged a show trial of the king and Charles I was publicly beheaded in January 1649. The House of Lords was abolished. England was declared a republic, called the Commonwealth. It was not, however, in any way a democratic state. After the Second Civil War, Cromwell moved fast to smash the Leveller movement inside and outside the army. You have no other way with these men but to break them "he said", for either you will break them or they will break you". This was the defeat of the first secular democratic movement in modern Europe.

From 1648 to 1653 the “Rump” of the Long parliament ruled England, upheld by the army. However, the army and its leaders became dissatisfied with the Rump. In April 1653, Crowell took soldiers into the House of Commons and dismissed the Rump, and this ended the Long Parliament. Cromwell himself now ruled England, and Scotland and Ireland too by conquest. Cromwell ruled until his death in September 1658. The problem was then what form of government should England have? The ruling classes of England, who had been divided by the civil wars, reunited a restoration of the monarchy. It was a security for political stability, traditional rule by traditional

laws and a security against any revival of political radicalism, which seemed a danger after Cromwell’s death. Restoration of monarchy was more acceptable to more people than any other possible political solution. When general Mock, who commanded a strong section of the army, decided to support a restoration of the monarchy, restoration became certain. In May 1660 Charles I’s eldest son who was also named Charles, entered London and began to rule as Charles II. This event is known as the Restoration.

The Restoration brought back the monarchy, the House of Lords, the state Church of England with its archbishops and bishops, who had been abolished by the Long Parliament in 1646, and the traditional constitution. Charles II did not come back as an absolute monarch. He had to rule with parliament and with the support of the nobility and gentry. Charles had no legitimate children and when he died his brother became king as James II (r. 1685-1688). He was accepted as king on the understanding that, though himself a Catholic, he would not interfere with the Protestant state Church of England. People soon began to suspect that James intended to undermine the Church of England and make England Catholic. They also suspected that James was trying to establish an absolute monarchy, like Louis XIV’s in France, which was the absolutist model for other European kings. A small group of ruling class conspirators secretly invited William of Orange, the Protestant leader of the Dutch Republic and Mary’s (James’s Protestant daughter) husband to come to England with an army. William was willing to do this to bring England into his alliance system against the power of France and Louis XIV. William arrived in England with a Dutch army in November 1688. James had become so unpopular that almost everyone in politics deserted him. James fled to France. William became king as William III (r. 1688-1702). This was what became known as the “Glorious Revolution” because it preserved the continuation and succeeded without bloodshed.

Parliamentary Supremacy and the Bill of Rights

In 1689, when King William III and Queen Mary became joint rulers of England, Parliament presented to them a declaration that became known as the Bill of Rights. This famous document assured the people certain basic civil rights. It stands with Magna Carta and the Petition of Rights as the legal guarantees of English liberty. The Bill of Rights listed certain rights that were the “true, ancient, and indubitable rights and liberties of the people” of the English Kingdom. It settled the succession to the throne. It also made it illegal for the king to keep a standing army, to levy taxes without Parliament’s approval, or to be a Roman Catholic.

10.3. The Enlightenment

The Enlightenment was the 18th century intellectual movement in Europe and colonial North America. By the late 18th century it was influencing colonial Spanish America and colonial Portuguese Brazil also. The center of the Enlightenment was France. This was because France had become the intellectual and cultural center of Europe and French, more now even than Latin, had become the common language of upper class people who had any desire to be thought cultured. The leaders of Enlightenment thought were the French philosophes. The most famous of the philosophes of the Enlightenment were Montesquieu (1689-1755), Diderot (1717-1784) and of course Jean-Jacques Rousseau (1712-1778), a Swiss from Geneva. There were outstanding thinkers outside France too: Beccaria, the Italian who wanted reform of the criminal laws. Adam Smith, in Scotland, the main founder of political economy, and Benjamin Franklin in America, who contributed to science and was closely involved in the American struggle for independence from Britain.

The origins of the Enlightenment were mainly in the second half of the 17th century when thinkers looked for explanations of the universe and society in human reason rather than revelation (what God has shown us). The great scientific advances of the 17th century, particularly Newton's conclusions were simplified and popularized among educated French speakers by Voltaire. Newton had shown how the universe operated by natural laws, which had been discovered by human reason. The Enlightenment believed that laws could be discovered by reason in all spheres of human activity. These laws could be applied and implemented and would secure the happiness and prosperity of humanity.

The Enlightenment thinkers did not, of course, all have the same opinions. However, there was a common ground in some of their basic ideas and attitudes. Diderot's Encyclopedia, published in many volumes from 1751 onwards, expressed this consensus of Enlightenment ideas. The Encyclopedia was just that, an encyclopedia, which Diderot, as editor, intended to be a survey, by the most competent and distinguished contributors, of all knowledge of the time, including science and technology. The Encyclopedia was more than a collection of facts, it was a kind of manifesto of the Enlightenment and very critical of everything Enlightenment thinkers disapproved of.

The Enlightenment thinkers had great confidence in the power of human reason to lead correct principles and conclusions in all fields. Reason simply meant human intelligence properly and consistently used, without bias and prejudice.

The Enlightenment was basically optimistic. It believed that society could be improved and human happiness could be increased. The Enlightenment did not believe that progress was inevitable, only that it was possible. There was also a strong clement of pessimism among Enlightenment thinkers, which Voltaire in particular showed. How many people were really capable of reason? Would men really act rationally? Cruelty and stupidity continued on a wide scale (war, the slave trade, etc.). Reason could not prevent or explain natural disasters like the Lisbon earthquake which practically destroyed the city and killed perhaps 15,000 people in 1755. Nevertheless, on the whole hope and belief in the possibility of progress were quite strong in the 18th century.

The Enlightenment thinkers all condemned religious persecution and intolerance. European religious belief and practice were challenged by the Enlightenment. Some philosophes, though not many, were openly atheist. More of them were doubtful about and indifferent to religion. A common attitude was deism. Deism said that the existence of the universe and its natural law needed the existence of a Creator. However, this Creator was not the personal God of Christianity and, having created the universe, the Creator allowed it to operate according to is own natural laws. He did not intervene with, for example, miracles. The deism of the Enlightenment rejected all dogmas and make their religion a matter mainly of ethics. Even atheists thought religion was good for the common people. It would keep them moral, hard working and content with their place in society. A servant who believe in hell was less likely to steal from his or her master or mistress!

The Enlightenment was a movement of a minority. Many ordinary people were still illiterate; even ordinary people who were literate had no money for expensive books or leisure for thought and intellectual discussion. Small provincial towns and rural villages, where most people lived, were not centers of new thought but of traditional beliefs and attitudes. Even more than this, the Enlightenment was elitist in its beliefs and attitudes. The leaders of the Enlightenment regarded the ordinary people as too stupid and uneducated to be capable of reason. The Enlightenment wanted limited reforms from above for the people, not radical change from below carried out by the people. They believed that power should continue to be in the hands of men with property and education.

The philosophes were of course nearly all dead before the French Revolution. They did not, moreover, foresee it or work for revolution. Most of the French philosophes were in favour of some kind of

constitutional government and criticized what they and others called “despotism”. “Despotism” in the 18th century meant an absolute monarch using power in an unpleasant way and ignoring the laws. However, the philosophes were politically moderated by later standards: they did not want radical social or political revolution and they certainly did not want democracy. The exception was Rousseau, as we shall see below. Nevertheless, though they did not intend revolution, the philosophes helped to make it possible in France. They helped to destroy the idea of “divine right monarchy” that is the idea that the king's authority comes from God and that to oppose the king is to oppose God. The Enlightenment also undermined the Catholic Church in France, which was one of the supports of the monarchy. Although ordinary people did not participate in the Enlightenment, critical ideas in simplified form moved downwards and spread more widely.

The great exception to the general political moderation of the Enlightenment was Rousseau. He was read by many people, his ideas spread by talk about them, and he was very influential, especially, among younger people. The whole generation which made the French Revolution was under Rousseau’s influence and Robespierre, at the height of the Revolution was Rousseau’s disciple.

Rousseau believed that a republic was the best form of government. He also believed in democracy. It must be said, however, that Rousseau’s idea of the General Will in his Social Contract (1762) is not the same as decisions taken by the majority of the people. The General Will is a very difficult idea but seems to mean what the people would really want if they really knew what was best for them: what they ought to want. The idea could therefore be used for a dictatorship of the minority, by a minority saying that it was expressing the General Will. In the French Revolution, the Jacobin leadership in 1793-94 did use the idea of the General Will in this way.

Rousseau’s economic ideas attacked wealth which was not earned by work. He valued the small independent peasant and small independent craftsman. He rightly said that democracy could not exist properly in societies with extreme wealth of a few and extreme poverty of the many. This did not make Rousseau an early socialist. He supported, rather the small petty bourgeois producer and upheld small property. As capitalism developed, petty bourgeois small property owners were in retreat, of course. Rousseau’s defense of small property was therefore like trying to make water flow uphill!

Fig 10.2 Voltaire

Fig 10.3 Rousseau

10.4. The American War of Independence

The American Revolution

The 13 British settlement and plantation colonies in North America, which later became the independent USA, extended from Canada in the north to Florida in the South and from the Atlantic Ocean inland to the Appalachian Mountains. Beyond the Appalachian Mountains there were few white settlements. The population grew fast, because the colonists married young and had many children. Population also increased because of immigration from Europe. The immigrants mostly came hoping for a better life. The population of the 13 colonies was 2 ½ million in 1775.

Not all the population of the 13 colonies was of European origin. But the indigenous Amerindian ("native American") people of America had been greatly reduced by disease and by being driven off their land by the superior military technology of the European settlers. In addition to the Amerindians, there was a non-white population of about ½ million in the 13 colonies in 1775 which was of African origin. These were slaves coming to America through the transatlantic slave trade. All the 13 colonies had slaves but salves were most numeric in the southern plantation colonies. During or soon after the War of Independence, slavery ended in the northern states but not in the south.

The economies of the 13 colonies expanded fast. This was because of rising population and also the export to Europe of tobacco, rice, indigo, grain, forest products and flour and fish to the West Indies. Most of the colonists were farmers, about 2/3 of the population, and because land was plentiful and cheap most farmers owned their land. There were craftsmen, though there was not much industry because Britain discouraged the growth of industry in the colonies. Britain wanted the colonies to be markets for her own manufactures. The 13 colonies also had merchants and a professional bourgeoisie of lawyers, teachers, journalists and clergy. In the southern colonies there were planters who owned large plantations. On these plantations tobacco, rice and indigo were produced by slave labour.

There were class differences with economic inequalities in the 13 colonies.

The 13 colonies were under the authority of the British government and the British parliament, which could impose laws on the colonies. These laws were mainly laws regulating trade and the colonial economy. The laws were intended to regulate the colonial economies so that the colonies' economies benefited that of Britain. However, until after 1763 these laws were not very well enforced and did not cause the colonists much problem.

The 13 colonies were under British rule, with much autonomy. British institutions and political ideas had been taken to the colonies with the settlers. Each colony had a governor appointed by the British government, who represented the authority of the government and who headed the colonial administration. But each colony had an elected assembly. These assemblies vote taxes for local purposes and passed laws. The taxes were very low by European standards. The voting to elect the assemblies was not completely democratic but more adult white males could vote than in Britain. The colonists, in general were used to running their affairs with not much interference from Britain and while this situation continued they were satisfied. Despite the British economic regulations, which were not much enforced anyway, they prospered from their trade with Britain. Before independence each colony was separate and there was some jealousy and rivalry between them. Yet, by the middle of the 18th century, there was also the beginning of a feeling that the colonists were "Americans" and this feeling was increased by the growing conflict with Britain from 1763 onwards.

Trouble between Great Britain and the colonies really began at the close of the French and Indian war in 1763. At that time king George III of Great Britain and his advisers decided on stricter control of the colonies. Various measures adopted by the British angered the colonists. Each measure in the new program of the British government brought protests because it lessened the freedom the colonists had enjoyed.

The king declared the land lying beyond the Appalachians including the Great Lakes region, closed to the colonists. This ruling (the Proclamation of 1763) angered the trappers and frontiersmen who had expected, after the defeat of the French, to be free to move westward.

The British parliament set out to enforce laws that restricted trade between the colonies and other countries. Such a move was a blow to colonial merchants who had been trading freely for years when the laws were not enforced. The merchants objected strongly to the powers given to British officials to search their homes and ware houses for smuggled goods.

Parliament also approved a Stamp Act. Inorder to raise funds, government stamps were to be attached to many articles: news papers, wills, business contracts and even playing cards. The Stamp Act aroused violent protests throughout the colonies.

Parliament passed a law stating that colonists must provide housing for troops that were sent to defend the colonies. But the Americans did not see why they should house soldiers they did not need.

This program of stricter control was put into effect between 1763 and 1765. During the next 10 years, England and its colonies drifted farther apart. The colonists showed their resentment toward British policy in different ways. By their speeches and action, patriot leaders like James Otis Patrick Henery and Sameul Adams aroused public feelings against the British. Some outbreaks of violence occurred. In 1773, citizens of Boston, disguised as Indians dumped into the harbor cargoes of tea on which they were expected to pay duty. American merchants also agreed not to buy English goods. But the British response to the colonies was only to adopt new measures to restrict or punish them.

Up to 1775, there had been little talk of independence. But during 1775 and 1776, however, more and more colonists came to believe in the necessity for independence. One main reason for this was fighting between British soldiers and colonial milit in at Concord, Lexington and Bunker Hill.

Slowly, sentiment in favour of independence grew among the colonists. On July 4,1776, the Second Continental Congress the body then representing the 13 colonies, adopted the Declaration of Independence. The man responsible for the wording of this famous document was Thomas Jefferson. The declaration proclaimed that what had been the 13 British colonies were now independent and became the United States of America (USA).

Britain did not accept to Declaration and continued the war to end the ''colonial rebellion''. From 1776 to 1783, the Patriots waged a bitter struggle against the British armies and navy. Three factors, however, contributed to the final success of the Patriots.

Geographic advantages: More than 3000 miles of ocean separated the American colonies form England. This distance together with the fact that the 13 colonies were spread out over a large area, made the moving and supplying of large British armies difficult.

Washington: Without the determined and brilliant leadership of Geroge Washington, commander of the continental force, the war might have been lost. Not only did patriot soldiers have to fight the British, but hey had to struggle against in efficiency and lack of unity at home. The second continental congress of ten failed to supply the money, food and equipment desperately needed by the army. Loyalists provided food and information to the British. Many Loyalists actually fought against their countrymen. In spite of such difficulties, Washington never gave up. His firmness kept hope alive among his discouraged officers and men, while his military skill contributed heavily to final victory.

French aid: The Patriots benefited from foreign aid, particularly from France. The French government was very much interested in embarrassing its age-old enemy, England. By helping the young United States, France might be able to strike a serious blow at England power.

After the Patriot force won a clear-cut victory at Saratoga, New York, the French singed a treaty of alliance with Americans in 1778. France provided money, weapons, soldiers, and warships. Spain and Holland also furnished some aid. Thus the Revolutionary War was more than a struggle for independence form England. It was, in a sense, a world war.

The struggle for independence was finally successful. An American force led by Lafayette (a Valliant young Frenchman who had joined the Patriot cuase) trapped a British army under Cornwallis at Yorktown, Virginia. Meanwhile, a French fleet made it impossible for the British to bring in more troops or supplies by sea. When Washington arrived from New York with another army, the British had no chance but to lay down their arms with Cornwallis surrender in 1781, the war for independence was practically over.

By the Treaty of Paris in 1783, the united sates gained control of the land from the Atlantic to the Mississippi and from what is now Maine to Georgia. Spain ruled Florida and the land west of Mississippi. Great Britain still held Canada.

A constitution of the United States was written in 1787 in Philadelphia. It established a strong federal government George Washington was the first president under the new constitution. The constitution left many powers to the individual states, but authorized the new central government to levy and collect taxes, to raise and maintain an army and navy, to declare war and make treaties, and to regulate trade between states and with foreign nations.

The major results of the American war of Independence were

1. It created a new nation state.

2. It was one of the immediate causes of the French Revolution of 1789.

3. It was one of the influence leading to the struggle for liberation of the Spanish and Portuguese empires in the American continents and the independence of Latin America.

Below are given excerpts from the opening statements of the Declaration of Independence and the constitution of the United States. Read carefully, the exciting and appealing principles for which the American colonists fought. Eventually they did win not only independence but also a favourable condition for building a democratic political system.

The Declaration of Independence

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted amongmen, deriving their just powers from the

consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government.

The Constitution of the United States

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, ordain and establish this Constitution for the United States of America....

10.5. The French Revolution

The period from the middle of the 17th century to 1789 in France was called the Old Regime. The Old Regime government was absolute monarchy with no constitution. Society in Old Regime France was still divided into three estates, meaning social groups. The 1st estate was the Catholic clergy, the 2nd estate was the nobility and the 3rd estate was -bourgeois, petty bourgeois, wage workers and peasants. The 1st and 2nd estates had more privileges than the 3rd estate, meaning that their legal position was more favorable. In particular, the clergy and the nobility paid less taxes than the 3rd estate. Within the 3rd estate, the peasants were the most oppressed of all; they paid more taxes than any other group in relation to their income and they still paid feudal dues to lords and the Church tax called the tithe to the Church.

In the second half of the 18th century, there was increasing criticism in France of absolute monarchy, which people now called “despotism”. There was increasing criticism of unjust privileges. As the French economy expanded, the bourgeoisie increased in number and wealth. The bourgeoisie no longer accepted their inferior position compared to the 1st and 2nd estates and were more dissatisfied about

the privileges which the 1st and 2nd estates enjoyed. The peasants were also becoming less passive and more discontented with unjust taxation and feudal dues. These criticisms and discontents were the long term causes of the Revolution.

The immediate cause of the Revolution was France's participation in the American War of Independence(1778-83). The war led to revolution in two ways. First, officers who had served in America returned to France full of ideas about liberty. French people also wondered why the French should help to liberate Americans, yet still live under despotism themselves. So there was increased criticism of the absolute monarchy. Second, the war was very expensive and resulted in financial crisis for the government. By 1788 there was no more money in the Treasury, the government could borrow no more money and the authority of the government was breaking down. The government was forced to announce a meeting of the

Stages-General.

The States-General was the national representative assembly of France. It consisted of representatives elected by the three estates. It had not met since 1614. In 1788 the government announced that elections would be held for the States-General and that it would meet at Versailles, the royal residence near Paris, in 1789. Meanwhile, the political crisis was made worse by economic crisis. The French economy had been in depression since the 1770s. Things were made worse by a very bad harvest, caused by the bad weather in 1788. Food was scarce, price rose and there was high unemployment. The suffering and discontent of the poor increased. Paris, the capital, had about 500,000-600,000 people in 1789. In general, the masses in Paris were discontented enough to provide a fighting force for the revolution of the bourgeoisie. Added to all this, the king, Louis XVI (r. 1774-1792), was weak and incompetent and this wife, Marie Antoinette, was very unpopular and criticized for her extravagant spending. She was disliked too, because she was a foreigner, Austrian princess.

The States-General met in May 1789. The representatives of the 3rd estate were the most numerous. On June 17, the 3rd estate passed a resolution. They declared that, since they represented 96% of the French people, they alone were competent to make a constitution. They declared themselves alone to be a National Assembly of the French Nation. The representatives of the 3rd estate took the name National Assembly and invited the representatives of the other estates to join them which some did. The members of the National Assembly then took another that they would not end the meetings of the National Assembly, whatever the king ordered until they had given France a proper constitution. This event is called the Tennis Court Oath because the oath was made in large, indoor tennis court on June 20, 1789. The king planned counter-revolution, ordering army regiments to march to Paris and Versailles.

The National Assembly was saved from counter-revolution by a mass insurrection of the ordinary people of Paris, the wage workers and small craftsmen. On 14 July 1789 the people captured the Bastille, the royal prison, fortress and arsenal in the middle of Paris. The soldiers in Paris were too few to suppress the rising and also the soldiers sympathized with the people, so that officers dared not to order them to fire on the crowds. The Bastille was considered as a symbol of tyranny and oppression. The fall of the Bastille marked the end of absolute monarchy (thought not yet the end of the monarchy) in France, and July 14, is celebrated by the French people as the anniversary of this liberty.

Meanwhile, in the summer of 1789, there were mass peasant disturbances in many areas of France. The National Assembly satisfied the peasant by decreeing on August 4, 1789 the abolition of feudal dues and the Church tax, the tithe. The national Assembly did even more: on the night of August 4, 1789 it proclaimed the abolition of all forms of privilege, including tax exemptions.

The events of July and August 1789 ended the Old Regime in France. The National Assembly took authority to create new social and political conditions

in France. It did this by writing a constitution and decreeing a number of reforms. Before getting to work on the constitution, the National Assembly decreed on August 26, 1789 the Declaration of the Rights of Man and the Citizen. This set out the political principles on which the new constitution would be based. The Declaration said that all political authority comes from the people and that laws and taxation must be approved by an elected representative assembly of the nation. All members of the nation are equal in rights and duties. The division of France into estates had thus been rejected; all Frenchmen were equal citizens of one nation. The Declaration also expressed various civil rights like freedom of speech and religion.

In October 1789 there was another mass disturbance. The people of Paris heard rumours of more counter-revolution at Versailles. On October 5-6, 1789 a large crowd, with many women in it, marched to Versailles and forced the king and his family to come back with them to Paris. The National Assembly soon moved its meetings from Versailles to Paris. After this, there was relative calm for the next two years and the National Assembly was able to concentrate on building up a new France.

The French Revolution was a bourgeois revolution. Most of the leadership was bourgeois and the bourgeois majority of the National Assembly reflected mainly bourgeois interests.

However, some of what it did also benefited the people as a whole. The National Assembly ended government of the provinces by royal officials and replaced this by government at different levels by elected councils. To cope with the financial crisis, the National Assembly nationalized all the land belonging to the Catholic

Church. This land was then sold. It was members of the bourgeoisie, some nobles and some rich peasants who had the financial capacity to buy the land.

The poor peasants and land-less people in the countryside got nothing. In 1790 the National Assembly also voted to put the Catholic Church in France under the control of the state. The measure was not accepted by pope in Rome and many Catholic clergy in France. This led to a quarrel between the Revolutionaries and the Church. As a result, the counter-revolutionary forces in France support for the first time. The situation was acute especially in rural areas where the influence of the Church was strong.

In June 1790 the king and his family fled from Paris to join the counter-revolutionaries who had already left France. The king was recognized before he got to the frontier, stopped and brought back to Paris. This made the royal family still more unpopular with the ordinary people of Paris but the National Assembly was not willing to abolish the monarchy. A mass demonstration in Paris in favor of a republic was suppressed by the bourgeois security force called the National Guard.

In September 1791 the new constitution had been completed. It made France a constitutional monarchy. However, the constitution contradicted the principles of the Declaration of the Right of Man and the Citizen declared in August 1789. The new constitution gave full political rights of voting and being elected only to “active citizens”, who had enough property. Others were called “passive citizens” and did not have full political rights. Women denied all political rights. Slavery continued in the French overseas colonies. The National Assembly did not give political rights to the poor, because the bourgeoisie feared giving political rights would endanger the guarantee of private property. Having finished its work, the National Assembly arranged elections under the new constitution for a new Legislative Assembly which met in October 1791.

The new constitution did not last long as, France soon entered war that made the revolution more extreme. The monarchies of Europe disliked the revolution and wanted to crush it. The Legislative Assembly also believed that a revolutionary war would spread revolution to the rest of Europe. As the result of these reasons, in 1792 war began between France on one side and Austria and Prussia on the other. As the scope of the war spread France was at war against most European states in 1793.

Austro-Prussian army invaded eastern France. As the war went against France, the people of Paris believed, that the royal family was secretly on the side of the enemy. A new rising broke out in Paris and overthrew the monarchy on August 10, 1792. Peoples also rejected the constitution of 1791. Thus, Legislative Assembly dissolved itself for new assembly called the Convention. The task of the convention was to write a new constitution. Meanwhile, at the war front, the revolution was saved for the moment. The French army won an important victory against the Austrian force victory at the battle of Valmy in September 1792.

The Convention met in September 1792 and immediately declared France a republic. The ex-king, Louis XVI, was executed in public by the guillotine in January 1793 and Marie Antoinette was guillotined later in October 1793.

Fig 10.6 The execution of Louis XVI by the guillotine

In the meantime, political groups and parties had emerged, since the beginning of the revolution. The two rival political parties in the convention were the Jacobins and the Girondins. The Jacobins believed to have represented the middle and petty bourgeisie where as the Girondins that of the big bourgeoisie. However, the real difference between the Jacobins and the Girondins was that the Jacobins were willing to go to more radical extremes to save France and the revolution.

In 1793 the revolution and France were again in serious danger. There were economic problems because of war and internal instability. There was counter-revolution in parts of France. France was again invaded by the armies of the European monarchies. The people of Paris turned to the support of Jacobins whom they believed the radical and determined party which could save the country. From May 31 to June 2, 1793 another big rising forced the Convention to purge the Girondins. The Jacobins, though a minority in the Convention, were now in power in a revolutionary dictatorship. The Convention continued to meet but the Jacobins were in control. Until July 1794 the Convention did what the Jacobins wanted it to do. The chief Jacobin leader and theorist was Maximillien Robespierre. The Jacobins ruled France through a 12-man Committee of Public Safety.

The Jacobins introduced a new, very democratic constitution in (June 1793), which was to come into effect only at the end of the war. However, it never did come into effect. Food rationing was introduced and controls on prices and wages called (the Law of the Maximum)was also enforced. These measures were used to stabilise the economic situation. The reign of Terror was used to crush counter-revolution. Terrorism meant execution of individuals convicted of being “enemies of the people”. The Committee of Public Safety raised mass armies by conscription to face the external invasions. Different methods were used to supply the armies. Organizing the large scale production of arms and seizing by government order everything necessary for the war fronts were some of the methods used. The invasions were repulsed. The Jacobin revolutionary dictatorship, June 1793 – July 1794, was the height of the French Revolution and its bloodiest stage.

The Jacobins were an extreme revolutionary minority in the Convention and outside it. The Convention and the bourgeoisie accepted the Jacobin dictatorship while the military situation was critical. However, when the danger was over, they turned against the Jacobins. The Jacobins also lost support among the people of Paris by their suppression of popular democracy at the local level. Also, the terror got out of control and made enemies in all classes. Finally, the Jacobins failed to keep discipline among themselves. Their quarrels gave an opportunity for the non-Jacobin majority in the Convention to turn against the Jacobin leadership. On July 27-28, 1794 the Convention voted the arrest of Robespierre and other Jacobin leaders and sent them to the guillotine.

This was the end of the Jacobin revolutionary dictatorship and the revolution now became more conservative. The Convention voted a new constitution in 1795. This constitution restricted political rights even more than the 1791 constitution had done. The 1795 constitution established a regime called the Directory. The Directory was unable to give France a stable, conservative bourgeois republic. The regime was corrupt, weak and unpopular, without much support even among the bourgeoisie. For a time it kept power with the support of the army. Finally, in November 1799, an ambitious, popular and successful general overthrew the Directory in a military coup and took power. This general was Napoleon Bonaparte.

Democratic Gains

The French Revolution brought about great changes in the society and government of France. It introduced democratic ideals to France but did not make the nation a democracy. However, it ended supreme rule by French kings and strengthened the middle class. The Revolution abolished serfdom, slavery, inherited privileges and judicial torture. Legal equality gradually became the norm in France. The French Revolution created the long-lasting foundation for a unified state, a strong central government, and a free society dominated by the middle class and landowners.

The Revolution, which lasted from 1789 to 1799, also had a far-reaching effect on the rest of Europe. After the Revolution began, no European kings, nobles or other privileged groups could ever again take their powers for granted, or ignore the ideals of liberty and equality.

10.6. The Napoleonic Era (1799-1815) and Its Consequences

Military Dictatorship

Napoleon was born on August 15, 1769, in Ajaccio, on the island of Corsica in the Mediterranean sea. Napoleon's parents were members of noble Italian families.

He had received his education in a military school and had become a second lieutenant in the French army at the age of 16. He had won favour with the revolutionary government by a victory against the English (at Toulon when the British and the French rebels against the revolutionary government in 1793) and the Spanish and by successfully defending the National Convention from attack by a bomb. In 1796. Napoleon was given command of an army fighting the Austrians in northern Italy. With astonishing speed he conquered the little republics and kingdoms of northern Italy and smashed the Austrian army sent against him.

He persuaded the Austrians to make peace by allowing them to have Venice. But Austria agreed to surrender the Austrian Netherlands (Belgium) to France and to permit most of northern Italy to be divided into little republics under Frances ''protection''. Prussia and Holland had already made peace. Great Britain remained Frances' only powerful enemy.

France lacked the sea power needed to make a direct attack upon the British Isles. So Napoleon persuaded the Directory that the next best thing for France would be to conquer Egypt and Syria in the eastern Mediterranean region. Such a move would strike a blow at the British trade in the East.

But Napoleon's campaigns in Egypt and Syria were not successful entirely. He won victories by land, but the British fleet, under Admiral Nelson, destroyed his fleet and forced him to return to France. On his return to France, however, Napoleon was hailed as a hero. The French people had heard much about his victories and little about his defeats.

In 1799, Napoleon overthrew the Directory and proclaimed a new constitution for France. Napoleon's own title was to be First Consul. Two other consuls were to aid him as advisers. There were several government bodies including a legislature and a council, but Napoleon, as First Consul could control this membership. Outward by France remained a republic, but actually it was a military dictatorship with the real power in the hands of the First Consul, Napoleon.

Napoleon filled the position of First Consul of France from 1799 to 1804. During this period, called the consulate Napoleon showed a genius in both military and governmental affairs.

A new alliance of Russia, Austria, Great Britain and certain smaller states had been formed to drive the French from Italy, Germany and the Netherlands. But Napoleon smashed the alliance against the French and gained all Germany west of the Rhine River. He extended Frances influence over all Italy and strengthened Frances grip on Holland and Switzerland. He even forced Great Britain to make peace in 1802.

In 1804, Napoleon cast aside his title of First Consul of French Republic and became Emperor of the French. Shortly after Napoleon became Emperor, war broke out again. Still another alliance was organized against Napoleon. Great Britain, Austria, Russia and Sweden were the principal members. In the campaigns that followed, Napoleon displayed his greatest genius and own his greatest victories. The result was to bring most of the continent of Europe directly or indirectly under his control.

By 1810, the French Empire itself had been extended to include Belgium, Holland, western Germany, northwestern Italy, and part of what is now Yugoslavia. A large part of Europe-Spain, most of Poland, the rest of Italy, Switzerland, and a group of German states known as the Confederation of the Rhine-though not annexed to the Empire, was under the French Emperor's control. States such as Austria, Prussia, Denmark and Norway (which belongs to Denmark) had been forced against their will to become allies of France. Even the Russian Czar had been obliged to promise aid to Napoleon. To help in the control of Europe, Napoleon had given thrones to his relatives and favourite generals.

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Fig 10.7 Napoleon heading the French army

But Great Britain remained undefeated. This was due to its island position and to its command of the seas. In 1805, the British fleet, commanded by the great Lord Nelson had crushed the French fleet in the important sea battle of Trafalgar off the coast of Spain. This victory not only saved England from a French invasion but gave conquered Europe new hope.

Meanwhile, Napoleon had problems of his own. He had not only the British army and navy to contend with, but the populations of the countries he had overrun. At first the French armies had been welcomed as ''liberators'' by the common people of Holland, Belgium, Germany and Italy. These people thought that French armies would free them form unpopular rulers and unjust laws. But as time went on, the people of the conquered territories began to wonder about the high price they had to pay for the ''benefits'' of French rule. Napoleon plundered captured cities of their works of art and shipped them to France to beautify the city of Paris. He forced conquered peoples to contribute soldiers to swell his armies and money to pay his wars.

The people of Europe came to hate and fear Napoleon. Discontent turned into rebellion as the people of different countries banded together to throw off French control. So long as Napoleon had merely to over throw kings or defeat professional armies, he was victorious. But when he had to fight conquered peoples who were stirred by national patriotism, Napoleon began to lose. He did not have armies strong enough to hold them down.

In 1812, Napoleon made the mistake of invading Russia. At first he was successful. He defeated the Russian army and captured Moscow. But he had failed to reckon on two things-the sprit of the Russian people and the cold of the Russian winter. Finding it impossible to remain in Moscow, much of which the Russians had burned, Napoleon began one of the most disastrous retreats in military history. The Russians cut off supplies of food, destroyed roads and bridges and captured stragglers. And always there was the terrible, biting cold. When Napoleon reached German soil again, little was left of his army. Meanwhile, all his enemies had turned on him. Rebellion breakout among the Germans, while French

armies were defeated in Portugal and Spain. In 1813, in the battle of the nations near Leipzig, Germany, Napoleon suffered a disastrous defeat. He was driven back to France and finally forced to surrender.

In 1814, the victories allies sent Napoleon into exile on the island of Elba in the Mediterranean Sea. They restored the monarchy, put Louis XVIII, brother of the guillotined. King, on the throne of France, and turned to the problems of bringing peace to Europe. But suddenly the peacemakers were interrupted by startling rumors. Napoleon had escaped from Elba! He was in France! He was marching on Paris! The French troops sent to capture Napoleon joined his army instead. To one of his old regiments he said. ''Here I am. You know me. If there is a soldier among you who wishes to shoot his Emperor, he can do it''. King Louis XVIII fled the country, and for 100 days (March to June, 1815) Napoleon was again in control of France.

The master of France, however, was no longer the master of Europe. Napoleon's enemies untied in a last campaign in 1815. On the field of waterloo, in Belgium, the British led by the Duke of Wellington, and the Prussians under Blucher defeated Napoleon.

This time the British found a safe place for Napoleon the faraway little island of St. Helena in the South Atlantic. Then he died a few years later at the age of 52. His body now rests in a magnificent tomb in Paris.

What effects did Napoleon's rule have upon France? While Napoleon was in power, he had two main goals-to replace the confusion of Revolution with law and order and to keep those achievements of Revolution which were dear to most Frenchmen.

Napoleon set up a centralized efficient government for France. Taxes were collected properly. Roads, canals, and bridges were built which helped to unite France.

Napoleon appointed lawyers to finish organizing French law into a uniform code for all France. The new law codes-seven in number-in corporated some of the freedoms gained by the people of France during the revolution including religious toleration and the abolition of serfdom. To this code of laws he gave his own name, the Code Napoleon. This code has had wide use in Belgium, western Germany, and Italy, as well as in France.

Napoleon set up a whole system of public schools-elementary schools, high schools, military academies, and universities-all under the supervision of the central government. French men continued to have complete freedom to worship as they wished, but an agreement was reached with the pope in 1801 whereby the Catholic Church became the established Church of France. The Church agreed to give up claims to its former lands, but regained ownership of church buildings. The government agreed to pay the salaries of the clergy. You can see that this agreement, while it restored the Catholic Church in France, kept it under the close control of the government.

10.7. The Industrial Revolution

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What is called the Industrial Revolution first appeared in England in the late 1700's. Because England had fine sea ports that lay close to the harbors and markets on Europes mainland. There were great coal mines and ample supplies of iron ore, both easy to get at and both essential to industry.

The British were protected by the sea and by their great navy, the strongest in the world in the 18th and 19th centuries. Englishmen had more freedom and a more stable government than was common in Europe.

Moreover, Great Britain in the 18th century was prosperous. It had colonies across the Atlantic and in India. It was sure of a supply of raw materials and or markets in which to sell its products. In addition to these advantages, there were thousands of Englishmen who were skilled workman. They could build machines as well as run them. And there were many wealthy people who could provide the capital-money land, buildings, and machines-necessary in setting up factories. In short, England in the 17oo's had what was needed to build a prosperous industrial nation.

The term Industrial Revolution means:

1. The invention and use of machines in place of hard labour. Work previously done by hand with simple tools and equipment was now done by machines. Machines replaced or assisted human strength and human skill. Machinery was not completely new of course, but in the Industrial Revolution more and better machines of a more complex kind were used and were used for a greater number of tasks.

The machines of the Industrial Revolution were operated by a new form of power, steam power. As early as the ancient world men were using wind power and in Europe in the middle ages they also used water power. At first, in the Industrial Revolution more water power was used and it was used better. Then a new form of power was brought into use, steam power, which provided more power than wind or water and could be used anywhere. Steam power was produced by steam engines, which turned water into steam by burning coal. Britain had plenty of coal and coal was cheap. The first steam engines were invented by Savry (1698) and Newcomer (c.1705-1711). They pumped water but could not do much else. James Watt (1782-84) improved the steam engine and adapted; for operating all kinds of machinery, including machines in factories.

Then steam power was applied to transport, first for steam boats on rivers and then steamships at sea. In fact sailing ships had become very efficient by the 19th century and ships moved by steam power did not really replace sailing ships on a big scale until the late 19th century.

Steam power was applied to land transport in the form of railways. The first railway locomotive was built in 1804 and was very primitive, but railway locomotives were soon improved. George Stephenson and his son Robert did not invent the steam locomotive but they made big improvements to steam locomotive technology. The first railways were the Stockton and Darlington Railway (1825) and the Liverpool and Manchester Railway (1830). By 1850 Britain

had a network of railway connecting major places and the railways provided fast,

reliable and cheap transport for people, freight and mail. No one before railways had traveled on land faster than a horse could gallop: now people could move at up to 100 kms. an hour. Railways were expensive to build and equip. No individual capitalist could build and own a railway. They were built and operated by big share companies. This method of getting capital was later followed by industry but in the Industrial Revolution period, most industrial production was in the hands of individual industrial capitalists who owned and managed their own businesses.

Machines operated by steam power were used in factories. Before the Industrial Revolution, most industrial production was done in small workshops. The workshop and the tools were owned or at least rented by the owner of the workshop, who worked himself, helped by his family and perhaps one or two wage workers. Factories were large and employed many workers, 100 or even over 1000. The industrial capitalist owned the factory building, the machines in it, the steam engine which provided power, the raw material used by the factory and the finished product made by the factory. The merchant capitalists had previously organized industrial production as well as buying and selling. Industrial capitalists now organized production in factories but there were still of course merchant capitalists, because the factory owners sold what their factories produced to merchants and bought raw material from merchants. Production in factories had the advantage for the industrial capitalists of faster production at cheaper cost and also more control over their workers, therefore more profit. Corporations were formed to meet the needs of industry. A Corporation is owned by the people who buy shares of stock in it. By 1850 there were about 1000 corporations in England alone. As time went on, corporations combined to form even large business organizations. Big business concerns, greatly improved manufacturing methods.

The Industrial Revolution made important technological advances in producing metal, especially iron. Iron which was still the most important metal, was produced in greater quantity, more cheaply and in bigger units of production. We do not usually call an ironworks a “factory” but a blast furnace or foundry. Cheap iron was mass produced by using coke, produced from coal, instead of charcoal as the fuel and machines were also used to shape the iron.

Not all industries were transformed between 1750 and 1850. There was still production of commodities by hand methods on small workshops. The important industries which were transformed by the Industrial Revolution were cotton textiles, iron, mechanical engineering, chemical manufacture and of course the transport industry with steamship and railways. The part of Britain where these

industries were located were the new industrial areas where there were supplies of coal. After 1850, more and more industries were transformed by power-operated machinery and production in factories.

As new machines were invented and businessmen put them to work, ways of living were changed both for better and for worse. To be sure, goods were produced in greater abundance, as well as more easily and cheaply. On the other hand, the age of machines brought a host of perplexing problems which affected workers, owners, and governments.

The use of machines brought-the factory system. In the place of the old domestic system of handicraft there arose the new factory system. Large numbers of people began to work under one roof. Factories were sometimes located near a supply of coal, sometimes near a millstream, depending on whether machines were to be operated by steam engines or water power. And where there were factories, towns grew up. Usually these towns were located near a river on harbour, so that manufactured goods could be transported easily.

The growth of manufacturing, in turn caused trade to increase. As business concerns multiplied, and there were more clerks, and shopkeepers, the urban communities (cities and towns) in which they were located, also grew. Population also grew and moved townward.

Conditions in the cities and towns in the 1800's were quite different. Factory owners might live in fine houses on the out skirts of a town, but factory workers lived in slum areas over which hung a dark cloud of smoke from the factory chimneys. Into these dark and unsanitary dwellings one or more large families were crowded. Factory workers were paid low wages. With his wages a worker bought food, clothing, fuel, and housing for his family. He and his wife and children were dependent on his job for the bare necessities of living, losing it could mean hunger and misery.

Working conditions in early factories were bad. Early British factories were poorly lighted and ventilated. The working hours were long-often from sunrise to sunset, six days a week. Because so many workers flocked to the mill towns and cities, factory owners could employ all they needed at low wages. Since little attention was paid to safety measures, accidents were frequent. Often the accident was considered his fault, so he had to pay for whatever medical care he to, and another worker took his place.

The Industrial Revolution greatly increased the number of child workers. Children of five, six or seven often worked 12 hours or more a day. Because children could perform simple tasks and could be hired for low pay, many manufacturers preferred to employ them. Conditions were even worse in the coal mines, where women and children instead of animals pulled carts through the narrow funnels.

The Development of Socialist Thought and Action

During the early 19th century, several writers and reformers criticized industrialism as the cause of great hardship and suffering among working people. Such men as Robert Owen, a successful English factory owner, and Charles Fourier of France made various proposals for setting up communities with ideal social and economic conditions. Owen and followers of Fourier established short-lived cooperative settlements. These socialists were frequently called utopians. This term comes from the book Utopia

(1516) by the English stateman saint Thomas More. Utopia is an account of an ideal society that provides equality and justice for its members.

Karl Marx, a German economist and social philosopher, became the most influential socialist of the 19th century. Marx's basic socialist ideas were first expressed in the Communist Manifesto (1848), which he wrote with his friend Friedrich Engels. Marx called his socialism scientific socialism to distinguish it from utopian socialism. He believed that all history is a series of struggles between the ruling and working classes. Mark taught that capitalism would be replaced by socialism. He predicted that the ruling class would be overthrown. The victorious working class would then set up a society based on common ownership of the means of production, not on economic privilege.

During the late 19th century, several socialist political parties were formed in Europe and North America. In time, these parties became united in an international organization with a single set of belief, inspired by the writings of Marx. Between 1890 and 1914, the socialist movement grew strong, and socialist parties nearly won control of the government in several countries. But beneath the seeming strength, deep division existed. After World War I began in 1914. the international socialist movement collapsed. Most socialist leaders, decided to place patriotism above their socialist convictions.

Darwin's Theory of Evolution and Its Impact

Social Darwinism is the belief that people in society compete for survival and that superior individuals, social groups and races become powerful and wealthy. Social Darwinism applies Charles R. Darwin's theories on evolution to the development of society.

Darwin, a British naturalist, published his theories in 1859 in the book, The Origin of Species. He believed all plants and animals had evolved (developed naturally) from a few common ancestors. He proposed that evolution occurred through a process called natural selection. In this process, the organisms best suited to their environment are the ones most likely to survive and produce organisms like themselves.

Social Darwinism applies the idea of natural selection to society, attempting to explain differences in achievement and wealth among people. According to the theory, individuals or groups must compete with one another to survive. The principles of natural selection favor the survival of the fittest members of society. Such individuals or groups adapt successfully to the social environment, while those that are unfit fail to do so.

Social Darwinism developed as an important social theory during the late 19th century. Herbert Spencer, a British philosopher, first proposed the theory. William Graham Sumner, an American sociologist, helped make Social Darwinism popular in the United States. The German philosopher, Karl Marx compared the struggle for survival among organisms to the struggle for power among social classes. Social Darwinists used Darwin's ideas to promote the belief that people in a society-and societies themselves-must compete for survival. The theory had lost much of its influence by the early 1900's. However, there are some scientists who still study it.

10.8. The Age of Reaction (1815-1848)

The Congress of Vienna and Its Provisions

The Congress of Vienna was a meeting held from September 1814 to June 1815, to settle the issues arising from almost 25 years of war between France and the rest of Europe. The Congress decided how Europe would be ruled after the imminent defeat of the French emperor and military leader Napoleon I. The workable settlements made in Vienna, Austria, won credit for helping avoid any major European conflict for 100 years afterward.

The chief decisions were made by representatives of the victorious Quadruple Alliance Austria, Great Britain, Prussia, and Russia and of France. The Congress put back in power many European kings and princes. These rulers had been forced from power by Napoleon or by forces associated with the French Revolution (1789-1799).

The Congress also ratified several allied conquests. Britain retained a number of colonies it had seized during the fighting. Russia kept Finland and Bessarabia and won most of Poland. Austria and Prussia regained control of the remaining parts of Poland.

As a result of the negotiations at the Congress, France was deprived of all the territory conquered by Napoleon. The Dutch Republic was united with the Austrian Netherlands to form a single Kingdom of the Netherlands under the house of Orange; Norway and Sweden were joined under a single ruler, Charles XIV John of Sweden. Prussia received German territories that bordered eastern France. Austria gained major provinces in northern Italy.

The Congress of Vienna was bitterly criticized for many years because it ignored the strong democratic and nationalistic sentiments of many Europeans. These sentiments contributed to democratic revolutions in numerous European countries in 1830 and 1848 and to nationalistic movements in Germany and Italy. However, some historians of the 1900's have praised the Congress of Vienna for creating a balance of power in Europe and for not treating defeated France too harshly.

The Revolution of 1820-21 in Italy and Spain

In the name of establishing a lasting peace, the statesmen of Vienna began to use various repressive measures. However, all these repressive measures encouraged the very ideas and activities they were designed to prevent. Prevented from meeting and speaking in the open, people organized secret societies. They met under cover of the right and aired their grievances by candle-light. The most famous of these secret societies was the Carbonari ("Charcoal burners"). It was organized in Italy, and spread to other countries. By 1820 the political pot began to bubble in every country.

In January 1820, the Spanish soldiers revolted and forced Ferdinand VII to proclaim the old Spanish constitution adopted in 1812, in the time of Napoleon. Following this example, the solders of Naples revolted and forced the king of the Two Sicilies (Naples and Sicily) to proclaim the same constitution. These revolutions overturned the settlement of 1815 in every country.

In 1820 the great powers met in a conference at Troppan to consider what they should do about the revolution in Naples. Two years later another conference was assembled at Verona to deal with the revolution in Spain. France was keen to suppress the revolution in Spain Austria was keen to suppress the revolution in Naples. England was unwilling to take part in intervening in Naples and strongly

opposed to any intervention at all in Spain. The Naples revolution was suppressed by Austria, with the consent of Russia and Prussia. The Spanish revolution was suppressed by France, with the consent of Russia, Prussia, and Austria, but in the face of a strong protest by England.

The Latin American Revolution of 1810 – 1823

Many Latin Americans believed that it was time that they were granted a voice in their government. They had read what Locke, Voltaire, Rousseau and others had written about natural rights. They were stirred by the American Declaration of Independence and the American Revolution. They were also aware that Frenchmen had rallied to the cry of "Liberty and Equality" and had overthrown their oppressive royal government. All these happenings aroused hopes of freedom in the hearts of Latin American patriots. Many of the patriots including Francisco Miranda and Simon Bolivar of Venezula, Bernardo O'Higgins of Chile, Jose de san Martin of Argentina laid plans for throwing off European rule.

In Mexico, the Creoles (descendents of Spanish and French families who had been born in America) increasingly took over the revolution. In 1821, a revolutionary army seized Mexico City and proclaimed Mexico's independence. Sante Anna took power as President of Mexico and for many years influenced Mexico's history.

Just a year after the Mexican revolution, Venezuela proclaimed its independence from Spain. The leader of the movement was Francisco Miranda. Although Miranda aroused the spirit of revolt in Venezuela, his success was short-lived. Following a severe earth quake in the principal city, Cracas, Miranda's revolt collapsed. Venezuelans finally won their independence under the leadership of Simon Bolivar, who came from a wealthy Creole family. Bolivar decided to invade the neighboring Colombia, where there were fewer Spanish troops, and together with his men made the daring march over the Andes. Bolivar then returned to Venezuela and defeated the Spanish there. His efforts freed both Venezuela and Colombia.

San Martin, a native of what is now Argentina, gained valuable experience while in the Spanish army. Later he had a part in the freeing of Argentina. In 1810, the people of Buenos Aires, the leading city in the southern part of South America, had forced the Spanish viceroy to flee, and has set up their own government. Six years later came Argentina's declaration of independence from Spain.

San Martin realized that Argentina's independence was threatened as long as the Spanish has forces in the present-day Chile and Peru. So San Martin developed a long-term plan. The first step was to train an army in western Argentina. The next step was to free Chile by uniting this army with the forces of Bernardo O'Higgins, the Chilean patriot. To do this San Martin would have to lead his army across one of the highest parts of the Andes- an even more daring exploit than that of Bolivar. The third step was to create a small navy and attack Peru by sea as well as by land. Due in large part to San Martin's leadership, the plan worked. Chile was freed, and in 1820 San Martin entered the city of Lima and proclaimed the independence of Peru.

Although the Spanish had withdrawn from Lima, they still had strong forces in Peru. Both Bolivar and San Martin knew that these forces must be overcome. The two leaders held a secret meeting but could not agree on future plan. San Martin gave up his command and returned to Argentina. With the enlarged revolutionary forces under his command, Bolivar won a decisive victory over the Spaniards in 1824. This assured the independence not only of Peru but of all Spanish South America.

Brazil won its independence peacefully from Portugal. Shortly before Napoleon dethroned the Spanish King in 1808, he had sent French troops into Portugal. The Portuguese King then fled to Brazil. For a time, therefore, the government of Portugal was located in this colony rather than in the mother country.

After Napoleon's fall from power, the King of Portugal returned to Lisbon, leaving his son, Prince Pedro, to govern Brazil. In 1821, Pedro declared Brazil's independence from Portugal. He and his son ruled Brazil as emperors until 1889, when it became a republic.

The Revolutions of 1830-32 in France and Belgium

The July Revolution of 1830 took place in Paris when the French people revolted against King Charles X. King Charles had tried to make France an absolute monarchy as it had been before the first French revolution took place.

In the election of 1827, the liberals had won a majority in the Chamber of Deputies. King Charles supported their opponents in the 1830 elections, but the liberals won by an even larger majority. The king then issued the July Ordinances. They called for strict censorship of the press, dissolved the newly elected Chamber of Deputies before it had met, set a date for new elections and reduced the number of voters.

The people revolted. The middle class and the workers, fighting behind barricades in the streets, took over the city in three days. Charles X abdicated the throne and fled to England.

The workers favored a republican form of government. But Lafayette, who commanded the armed forces of the republicans, threw his great influence behind a limited monarchy under Louis Philippe, the Duke of Orleans. Louis Philippe was a bourgeois (middle class) king rather than an aristocrat king such as Charles X had been. A new French constitution based on the Charter of 1814 was drawn up. At that time, it was the most liberal constitution in Europe.

A wave of revolutions swept through Europe following the July Revolution in France. In one of them, Belgians won their independence from the Dutch. News of the successful revolt against Charles X of France stirred the hopes of liberals elsewhere in Europe, especially in nearby Belgium. For centuries, Belgium had been under successive foreign rule. It had belonged to Spain; then it had passed to Austria, then it was swallowed up by Napoleon. The Congress of Vienna united Belgium with Holland in order to build a stronger barrier against France. Now the Belgians were determined to rule themselves. In 1830, encouraged by the French example, they drove out their Dutch rulers and set up a limited monarchy. The leading European powers not only accepted Belgium's independence but agreed to protect that little state's neutrality. This agreement remained unbroken until 1914, when World War I began.

The 1848 Revolutions in France, Austria, Italy and Germany

For 10 years there had been increasing dissatisfaction with the government of Louis Philippe. Many moderates demanded new elections. The republicans led by Cavaignac and Lamartine wanted the establishment of a democratic republic government. There was also a socialist party established by Louis

Blanc, with his “national workshop”. According to the socialist party, industries would be owned and operated by managers and workers together, and all would share in the profits. Thus the moderates were demanding electoral reforms, and the republicans were hoping to establish a democratic republic, while the socialists wanted the reorganization of industries.

The government of Louis Philippe refused to consider any of these reforms. It even tried to prevent the discussion of reform by making it illegal to hold political meetings without a permit. When the government refused to permit a banquet in Paris, a crowd of students and workers raised barricades, resisted the police and shouted the slogan, “Down with Louis Philippe!” The King’s troops made little effort to suppress the uprising. Louis Philippe became frightened and fled from Paris. The revolutionists then proclaimed a republic and proceeded to set up a provisional government.

The provisional government consisted of five republicans and four socialists. The socialists demanded that steps should be taken to carry out Louis Blanc’s scheme of national workshop. But the republicans did not wish to do this. So all that the provisional government did was to offer a small weekly wage to all men who had no employment. The result was that crowds of men came flocking to Paris, and soon there were about 110, 000 men in the city receiving a weekly wage from the government.

Meantime, the provisional government called for the election of a National Assembly to draft a new constitution for France. The National Assembly was elected and met in Paris in May 1848. The majority of the new Assembly were moderates and republicans, and the first thing it did was to restore order in Paris. Soon a middle-class army was organized to support the National Assembly. The republican leader, Cavaignac was appointed general and after four days of bloody fighting in the streets of Paris, the working-class socialists were dispersed and driven out of Paris. Ten thousand people were killed or wounded. This event was known as the “Bloody June Days” of 1848.

The National Assembly then drafted a new constitution for France. The new constitution provided for a president and a single legislative body, both elected by the people. The new form of government was thus a ''democratic republic,'' much like the Republic of 1793. It is known in French history as the ''Second Republic.'' For president, the people elected Louis Napoleon, nephew of Napoleon I.

The republic lasted only until 1852, when Louis Napoleon abolished it and established the Second Empire.

The news of the downfall of Louis Philippe spread rapidly through Europe; and within a few week people in Italy, Germany, and Austria were in open rebellion against autocratic governments. These revolutions were all inspired by the desire for political liberty. In each of the states into which Italy and Germany were divided, the revolutionists demanded the establishment of a constitution, by means of which the people should be given a share in government. In Austria the chief national groups-Czechs (or Bohemians), Hungarians, Poles, Serbs, and Croats-demanded local self-government with in the empire.

In Berlin, the people erected barricades, and for many days the city was in a state of turmoil. On march 18, Frederick William, hoping to prevent bloodshed, promised to call an assembly to aid in forming a constitution for Prussia.

The Austrian Emperor Ferdinand and his famous foreign affairs minister, Metternich, hardly knew what to do first, since they saw revolutions in full swing everywhere they looked-in Bohemia, Hungary, Poland, Venetia-Lombardy, and even in the streets of Vienna. Metternich was so unpopular that, he resigned and fled in disguise to England. The emperor promised to permit the Czechs to govern Bohemia. He promised the same to Hungarians. To pacify the Germans he called an assembly to meet in Vienna to form a constitution for the empire. Vienna, nevertheless, remained in a state of turmoil.

Thus at first revolutionary movement seemed to be successful. But with in little more than a year the entire revolutionary movement had hopelessly collapsed.

Consequence of the 1848 Revolutions

The Revolution of 1848 quickly failed. In France Louis Napoleon Bonaparte, who had been elected president, declared himself emperor. Protests by French workers were brutally put down. In the Austrian Empire, troops crushed the nationalist uprisings and defeated the Italian rebels. In Germany, monarchies became more firmly established in the major German states. In addition, the assembly, at Frankfurt broke up without achieving German unity. However, one major goal of the revolution was achieved: the ending of the manorial system in Germany and the Austrian Empire. Also as a result of the Revolution, European rulers became more sensitive to the demands of nationalists and began experimenting with more liberal form of government.

Summary

In the ''early modern'' period capitalism developed faster in western-Europe, and European states began to establish their domination over the non-western world. These processes continued in the ''modern'' period form c. 1800 onwards. Intellectual and political ideas also developed strongly. Chaina and Japan continued to be stable states and societies with great cultural traditions and achievements but in the period 1500-1848 they remained too conservative, were left behind by the west, and paid the price of weakness when challenged by western power in the 19th century.

The English 17th century revolution was the victory of constitutional, parliamentary government in England (Britain after 1707). This helped the faster development of capitalism in Britain. It was one reason why Britain reached industrial capitalism first.

The Enlightenment made educated people think in a secular, rational way and made them critical of the past. It was above all a movement hoping to improve society. In politics, the Enlightenment leaders (except Rousseau) were not very radical but their ideas and criticisms opened the way for the French revolution of 1789.

The political principles of the English 17th century revolution led to revolution in Britain's 13 North American colonies and the establishment of the independent USA. The 1779 American Declaration of Independence was a manifesto of the modern ideas of democratic government and self-determination. These ideas were not implemented, however, for African-Americans, native Americans (Amerindians) and women.

The American revolution was a direct cause of the French revolution of 1789. In the 1789 Declaration of the Rights of Man and Citizen, the French revolution also proclaimed the principles upon

which modern democratic states and societies are founded, though these principles were not fully implemented in practice. Then internal counter -revolution and external war pushed revolutionary France into dictatorship and terror, at their height in the period of Jacobin rule 1793 - 94. Even after the over throw of the Jacobins, the French bourgeoisie could not consolidate a stable republic and Napoleon's coup of 1799 established his dictatorship. Napoleon's wars cost France and Europe years of bloodshed and his conquests were reversed by defeat in 1812 - 1815. However, Napoleon consolidated some of the important social gains of the revolution and gave France administrative and legal structures which lasted into the 20th century and still persist today.

The Industrial Revolution in Britain paralleled the political revolution in France. It brought industrial capitalism, mass production, a new class system and in fact with the French Revolution, brought in the modern world. By 1848 industrialized societies were moving towards liberal democracy in politics but had far from achieved liberal democracy at that date.

For some years after they defeated ''Jacobinism'' and ''Bonaprtism'' in 1815, the rulers and statesmen of Europe had things much their own way. They made what was called the ''settlement of 1815'' at the Congress of Vienna. Afterwards they organized the ''Concert of Europe'' and by diplomacy and force tried to suppress radical ideas and revolutionary movements. For ten years they were fairly successful; but then a more liberal spirit spread abroad, which culminated first in the revolution of 1830 - 32, and later in the widespread upheaval known as the ''revolution of 1848''.

Review Questions

I. Choose the correct answer

The magnificent new capital city of Peking (Beijing) was erected by the

a) Ming dynasty

b) Monglos invaders

c) Han emperors

d) Ching dynasty

The reason why China was an easy victim for imperialistic nations was:

a) its slowness to adopt new methods and ideas c) its scarce natural resources

b) its weakness from poor government d) a and b

Between 1200 A.D and 1869, or for nearly 700 years, much of Japan's history had to do with struggle between rivals for the important office of:

a) Monarch b) Shogun c) Samurai d) Bushido

4. Which religion was introduced into Japan by the Chinese?

a) Buddhism b) Shintoism c) Christianity d) Taoism

5. Which of the following is true about the Petition of Right in England?

a) It declared that the king had no right to collect taxes without parliament's consent

b) Charles I had to agree to the Petition of Right

c) The king could impose military law at any time

d) The king could force people to house soldiers in their homes

6. Which of the following was achieved by Cromwell as Lord Protector?

a) He built up England's navy and merchant shipping

b) He defeated both the Dutch and the Spanish at Sea

c) He brought peace between the sects in England

d) All are correct answers

7. ''Man is born free; and everywhere he is in chains . . .''. This was first stated by

a) Voltaire c) Montesquieu

b) Rousseau d) Abraham Lincoln

8. Which of the following events occurred first during the American War of Independence?

a) The French signed a treaty of alliance with the Americans

b) The Second Continental Congress adopted the Declaration of Independence

c) George Washington was appointed commander-in-chief of the army

d) Britain accepted the independence of the USA

One of the following is not the significance of the American War of Independence?

a) It influenced the people of Latin America to struggle for liberation from the Spanish and Portuguese rule

b) It created a new nation and state

c) It became the immediate cause of the English Revolution

d) It became the immediate cause of the French Revolution

The fall of the Bastille on 14 July 1789, was an insurrection of the ordinary people of Paris

a) to save the National Assembly from counter-revolution

b) to protect the monarchy from the revolution

c) to replace the States-General by the National Assembly

d) to loot ammunition from the royal prison

In France, the period of mass murder which occurred during 1793 -1794 and known as the Reign of Terror, was directed by

a) National Assembly

b) National Convention

c) Committee of Public Safety

d) Legislative Assembly

Which of the following was a lasting gain to the French people brought by the Revolution?

a) The basic ideas of the Declaration of the Rights of Man

b) The ending of special privileges for the clergy and the nobility

c) The establishment of the same law and justice for all Frenchmen

d) All are possible answers

Which of the following was an achievement of Napoleon?

a) He set up a centralized government for France

b) He codified French law

c) He started a system of universal education

d) All are correct answers

Point out the one which is not the result of the Industrial Revolution.

a) population growth and urbanization

b) rise of a new class system that included the nobility

c) colonialism and semi-colonialism

d) national wealth and national power increased

A congress of European powers was assembled in Vinna in 1815 to settle

a) the boundaries of Austria, Russia, and Prussia

b) the fate of Poland

c) the political organization of Italy and Germany

d) All are correct answers

UNIT ELEVEN

PEOPLES AND STATES IN PRE-COLONIAL AFRICA (1000-1884)

Introduction

This unit explains major historical developments in Africa between AD 1000 and 1884. The unit is organized in five sections. The first section deals with North Africa, the political and economic conditions in the Nile valley and the Maghrib region. The major political development in the Nile Valley was Mamluk rule or Egypt and the rise of the Funj Sultanate of Sennar in Nubia. In the case of the Maghrib, important developments were related to the Muslim revivalist movements called Almoravids and Almohads. Although both movements were religious, at the beginning, they later assumed political and economic character which resulted in the conquest and establishment of large empires.

The second section deals with West Africa. In this part of the continent, several small states grew to become large empires. Among these states, the most important were Ghana, Mali, Songhay, Kanim-Bornu and the Hausa city-states. In the third section conditions in Equatorial, Eastern and South Eastern Africa are assessed. Developments in this part of Africa were associated with the Kingdom of Kongo, the civilization of Great Zimbabwe and the Kingdom of Mwene Mutapa.

The fourth section treats historical developments in Southern Africa. Compared to the other regions, Southern Africa did not achieve major state formation up to the end of the 18th century. The political organizations of the Khoi-Khoi, the San and the Bantus were based on chieftaincy. The exception is the new development among the Bantu who attained major state formation in the 19th century. The development occurred in response to inter-tribal upheavals and movements as well as the encroachment of the Dutch farmers and the British colonizers. Finally, in the fifth section, a brief history of the trans-atlantic slave trade is presented.

Objectives

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

discuss the features of African states and civilizations that had existed prior to the advent of European colonialism;

analyze the causes and results of the Trans-Atlantic Slave Trade.

Terms to Know

Abolitionists

Hierarchy

Manikongo

Al- Murabitun

Immigrants

Mercenaries

Al- Muwahhidun

"Kasar Hausa"

Shrines

Boers

Mais

Swahili

Hegemony

Maghrib

Hermitage

11.1. North Africa

Mamluk Egypt

Mamluks (also spelled Mamelukes) were a self-preserving military aristocracy that ruled Egypt from about 1250 to 1517 virtually and upto 1805 nominally. They originated from a white Turkish slaves and came first to Egypt as mercenaries in the late 12th century. They were originally Turkish slaves first brought to Egypt in the late 12th century. Mamluke is an Arabic word meaning "owned'' or ''slave''. The Mamluks were trained as soldiers and rose to high army and govrnment posts before they revolted and seized control of Egypt.

Before the Mamluk's rise to power in 1250, Egypt was under the rule of the Muslim dynasty called the Ayyaubid. The major cause for the rise of the Mamluks was the prevalence of an acute power struggle with in the Ayyubid family. Several provinces of Egypt were ruled by princes of Ayyubid family. These princes always fought against each other to take the position of Sultan in Egypt. Thus, as a means to avoid such political rivalry the Ayyubid sultans began to depend on mercenary soldiers, who were loyal to them alone. The Mamluks were such mercenaries who succeeded in establishing their rule over Egypt.

As they were mercenaries, the Mamluks rendered to any sultan or prince who wanted their military service and could afford to pay for it. The Ayyubid Sultan who employed the regiment of Mamluks was al-Malik al-Salih.

The immediate factor that enabled the Mamluks to seize power in Egypt was the Mongol invasion of the Middle East. An unruly armed bands moved to Syria and Palestine where they pillaged the provinces and massacred the Christians of Jerusalem in 1244. This crime led to a strong reaction among the Western Christian States. As a result, the army of the Sixth Crusade, led by King Louis IX of France, invaded Egypt by landing near Alexandria.

At the time of the invasion, the ruling Sultan, al- Malik al-Salih was dead. His successor, Turan Shah, was in a campaign on the Euphrates. There was no authority to organize the defense of Egypt. But, the Mamluks confronted the Crusades, defeated them and took their leader, Louis IX, prisoner. Thus, they saved Egypt from possible destruction. Turan Shah, the last Ayyubid ruler of Egypt was treacherously assassinated in 1250. Thereafter, Egyptian sultans began to be selected from among the Mamluks. In fact, the Ayyubids did not accept the Mamluks at first. However, another round of invasion from the Mongols once again served the Mamluks to continue in power. The Mongols controlled Baghdad and executed the Caliph in 1258. But during their confrontation with the Mamluks, they were defeated and the Mamluks once again saved Egypt. This service to the cause of Islam won the Mamluks prestige and acceptance which helped them to successfully seize power in Egypt.

Egypt attained greatness and prosperity under the Mamluks. Here are some of the factors for the economic prosperity of Egypt. First, Mamluk Egypt actively participated in the trans-Saharan trade. Secondly, the rulers of West African empires passed through Cairo laden with gold on their pilgrimage to the Islamic Holy Land. Thirdly, for some time, the Red Sea became the spice route and this valuable item passed to Europe through Egypt. Inevitably, all this contributed to the economic growth and prosperity of Mamluk Egypt.

This economic growth in Egypt strengthened the power of the Mamluks who launched military expansion towards the south. In this direction, they annexed the Christian Kingdoms in Nubia in 1275. The rulers of the Kingdoms were subsequently converted to Islam.

At the beginning of the 15th century, the Mamluks began to face the danger of foreign invasion. The invasion was again by the Mongols. The leader of the Mongol army, Tamerlane, chose first to establish Mongols' power in Anatolia where he turned against the Ottomans and defeated them in 1402. After this battle, Tamerlane did not resume the attack against Egypt, because another problem arose in the Far East and the Mongols' army was called back to Asia. Thus, Egypt was again saved from the danger of Mongol invasion. Furthermore, the Mongol victory over the Ottomans weakened the latter who were the main enemy of the Mamluks. Consequently, for the subsequent two centuries Ottoman Turkey ceased to be a major threat to Egypt.

The end of the Mamluk virtual rule in Egypt was caused by the revival of the Ottoman power at the beginning of the 16th century. At the time, Ottomans were engaged in a rivalry with the Portuguese for the control of the Red Sea and the Indian Ocean regions. So the Ottomans invaded Egypt in 1516. The Mamluk were utterly defeated. In the following year, 1517, Ottoman rule was extended to the whole of Egypt. From this time onwards, and until the rise of Mohammad Ali in Egypt in 1805, the Mamluks continued to rule in Egypt under the suzereignty of Ottoman Sultans.

The Funj Sultanate

The Funj Sultanate emerged in 1504 in Nubia, the present-day territory of the Republic of Sudan. Before the rise of the Sultanate, two Christian Kingdoms existed in Nubia. They were called Alwa and Makuria. Both of them were annexed by the Egyptian Mamluks in 1275. Since 1317, Islam gradually spread into Nubia. Various Arab clans also expanded to Nubia. Consequently, the Arabs established their supremacy in Nubia.

The supremacy of the Arabs in Nubia did not last long. At the beginning of the 16th century, they were challenged by cattle- breeding nomads called the Funj, who practiced their traditional religion. The origin of the Funj nomads is still controversial. But various hypotheses are held. Some say they belong to the Shilluk people. Others associate their origin with the state of Bornu around Lake Chad. Still others locate their origin to the northern part of the Ethiopian region.

In Nubia, the Funj soon adopted Islam. In 1504, they established the Funj Sultanate with its center at Sennar. Besides the Funj, a rival Arab state called Abdallabi also existed in Nubia. Abdallabi contended for grazing rights in the southern Gezira as well as for political supremacy in Nubia. Amara Dunqas was one of the renowned chiefs of Funj who fought many battles against the Abdallabi state for supremacy in Nubia. Finally, victory went to the Funj, while the Abdallabi chief, got a subordinate position. The Funj Sultanate ruled Nubia in partnership with Abdallabi Arabs. It extended its hegemony to a large territory of the Nilotic Sudan, which opened a new period in the country's history. Subsequently, Nubia attained political stability which facilitated the further growth of Arab prestige and effective Islamization.

The Funj Sultanate Survived until the rise of Mohammed Ali in Egypt in 1805 and his conquest of the Sultanate in 1821. During its long period of history, the Sultanate undertook territorial conquests on the neighboring peoples, states and chiefdoms. It was also subjected to similar attacks from the neighboring states. One such attacks came from the Christian Kingdom of Ethiopia. The Funj Sultanate faced two rounds of attacks from the Christian Kingdom. The first was the expedition of King Suseniyos in about 1620. In this expedition several villages of the Funj Sultanate were destroyed and looted by the Christian army. The second expedition was launched by king Iyasu II in the 1730's which ended up in defeat for the Christian army. In the years that followed, the Funj Sultanate succeeded in extending its hegemony over Kordofan and Darfur and remained the most important state in the Sudan until it was conquered by Egypt in1821.

The Almoravids

The western half of North Africa is called the Maghrib, the name the Arabs gave to the region. In the 11th century, the Maghrib region was the center of Islamic revival movement called the Almoravids.

The Almoravid movement was organized by Sanhaja Berbers. The movement was a reaction to the attack they faced from the wandering Arabs who came westwards across North African. The victims of the Arab attack were the Berbers of northwest who lived around the present Mauritania. The invading Arabs destroyed everything the Berbers had. Farms and towns were looted. So, the Berbers were forced to look for a new means of livelihood and they started the movement.

At the beginning, the movement had a religious character. The leader of the movement was called Abdallah ibn Yasin, a devoted and strict Muslim. He established his center on an island in the Senegal River and preached a jihad against non-Muslims. Abdallah and his followers became known as the peoples of the hermitage - al Murabitun. This was later corrupted to Almoravids.

The Almoravids launched their jihad in two directions. One branch was led by Abdallah himself. At first, he brought the Berber communities in the far western lands under his authority. Then, he led them northwards and captured the city of Sijilmasa in 1056. Morocco and part of Spain fell under the control of the Almoravids later in the second half of the 11th century.

The second branch, led by Abu Bakr, headed southwards against the empire of ancient Ghana. The Almoravids made alliances with the people of Tekrur and waged a long war against Ghana. They captured the city of Audaghust in 1054. After two decades of fighting with the army of Ghana, its capital, Kumbi Saleh, fell to the Almoravids in 1076. Subsequently, the Almoravids continued to dominate the Western Sudan until they were overthrown in the middle of the 12th century by a rival movement led by the Almohads.

The Almohads

The Almohad movement also began as a religions reform movement. It was antagonistic to the Almoravids. But it soon assumed political and economic dimensions. The economic motive arose from a desire to control the great trans-Saharan trade routes, while the political goal was aimed at building an Islamic Empire.

The movement was led by a man called Ibn Tumart who was born in the present- day Morocco about 1075. Born from a Masmuda Berber family, Ibn Tumart was a learned and pious man. He had been a well - experienced administrator and community leader. People were impressed and attracted to his teachings.

Ibn Tumart's reforms were mainly related to morality, theological dogma and law. He criticized the Almoravids for their religious laxity. At first, the Almoravids tolerated his criticism. But gradually they began to consider him dangerous, when his criticism was no longer limited to the religious field only. The rebellion of Ibn Tumart was first instigated by an incident that took place in the Almoravid capital of Marrakesh. In the capital, Ibn Tumart gave a series of lectures that criticized the rule of the Almoravids. When the Almoravids attempted to detain him, he fled to a near by village called Aghmat, where he started an open rebellion. Since then, Ibn Tumart officially began to establish and organize the Almohad movement. The main purpose of the movement was the over throw of the Almoravid regime.

As Muslims, the Almohads were believers in one god, in Arabic, al- Muwahhidun, which was later corrupted to Almohads.

Ibn Tumart and his followers played an important role in the expansion of the Almohad movement. Ibn Tumart got wide acceptance from among the Berbers. He preached in the Berber language which was an important factor for attracting the Berbers. His teachings about religion got approval of the Berbers. His political principles of kinship organization and tribal membership in the central government were based on Berber traditions. The propaganda tactics of Ibn Tumart were also important in gaining many

supporters. He sent his followers to various Berber tribes who preached the ideas of the movement. Because of this, Almohad membership grew strong and began to threaten the Almoravid regime.

Almohads were not successful to over throw the Almoravids when Ibn Tumart was alive. The Almohads won their first victory over the Almoravids in 1122. The Almohads besieged the capital, Marrakish, in 1128, after a six-year war. But they were unable to capture it, because the Almoravids cavalry successfully defended the capital. In this battle, Ibn Tumart lost many of his prominent companions.

Ibn Tumart died in 1130, and a long period of crisis followed in the Almohad movement. Ibn Tumart was finally succeeded by one of his companions named Abd al-Mumin who became caliph in 1133. Dring his reign (1133-1163), al - Mumin succeeded in building a strong empire. It was during this period that the Almoravids were completely defeated and most of the Maghrib was conquered. By the time of his death in 1163, al-Mumin had established the Almohad movement on a strong base. Several other Muminid caliphs (members of the Muminid dynasty) took the leadership of the movement up to the collapse of their empire in the middle of the 13th century.

The Almohad Empire finally collapsed because of the following factors. First, the conquest of the vast territory made efficient and centralized administrative very difficult. The constant wars also drained the resources of the empire. The attempt to solve the economic problem by imposing heavy taxes did not succeed, because it brought about popular dissatisfaction. On the other hand, the military weakness of the Almohads was a decisive factor. In the later years, the Almohad army began to include in its rank heterogeneous groups such as the Arabs and Christian mercenaries. Because of this, the army lost its original fighting spirit.

In 1212, the Almohad army was defeated by the combined forces of the Spanish Christian Kingdoms. The territory of the Almohads shrank after this battle. Muslim Spain, Ifriqiya (present day Libya), and central Maghrib slipped out of Almohad control one after another. However, the Muminid dynasty continued to exist with a diminishing territory in Morocco until 1269. In that year the last Almohad Caliph, al-Wathiq (r. 1266 - 1269) was over thrown by a rival family called Marinid. With this the Almohad movement and empire came to an end.

11.2. Western Africa (Western Sudan)

The region immediately to the south of the Sahara is part of Western Africa. The Arabs called this region "Bila d a1-Sudan", meaning the country of the Blacks. The Sudan is a vast territory that extends from the Nile Valley in the east to the shores of the Atlantic Ocean in the West. This vast territory is divided into western and eastern Sudan. The region that runs from the Atlantic Ocean to the Lake Chad is called Western Sudan, while the region from Lake Chad to the Nile Valley is known as Eastern Sudan. In this section, we will look at the history of the most important states of Western Sudan which came into being as a result of the trans- Saharan trade.

Ghana

The oldest kingdom in western Sudan was Ghana. The kingdom got its name from the title of the kings known as Ghana, meaning "War Chiefs". The 8th century Muslim Spanish writer called Ibn Hawkals reported that the proper name of the kingdom was Aoukar. But, since the 8th century, North Africans began to use the name Ghana for the region, and the kingdom retained the name thereafter.

Although Ghana was founded around the 4th century, the kingdom reached the height of its power at about 1000 A.D. Several cities were established as a result of trading activity in the region. Kumbi Saleh was the most important one and the last capital of Ghana.

The main factor for the prosperity and greatness of Ghana was trade. Ghana was located on the trans Saharan trade routes between North Africa and the forest belt. This gave the merchants of the kingdom an advantage of being middlemen in the trade between the two regions. The income obtained from the trade enabled the rulers of Ghana to set up a strong central government. The establishment of a strong central government helped the maintenance of peace and security in the kingdom, which in turn encouraged the growth of trade. A strong army also was organized and used to conquer the neighboring people. Ghanian craftsmen were skilled in iron works. This gave them an upper hand over their neighbors who did not have iron working technology, like the Ghanians. Thus the rulers, of Ghana were able to build a vast empire, which covered parts of what are now Mali and Mauritania.

The decline and fall of Ghana was caused by the invasion of the Almoravids in the 11th century. The Almoravids controlled the city of Audaghaust in 1054. After two decades of military struggle, the Almoravids controlled the capital of Ghana, Kumbi Saleh, in 1076 and this brought an end to the kingdom of ancient Ghana.

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Map 11.1 Ancient Ghana

Mali

The kingdom of Mali was founded before 1000 AD by the Kangaba people, one of the clans of the Mandinka people. They were traders, mainly engaged in the gold trade of the region. They took the gold of Wangara region to the markets of ancient Ghana. After the fall of Ghana, there was a fierce power struggle in the former territory of the kingdom. Eventually, a powerful chief called Sumanguru emerged as a strong ruler. Sumanguru controlled the ancient capital of Ghana, Kumbi Saleh, and the trade routes of the region. Since then, the Kangaba merchants who also settled in part of the territory of ancient Ghana, began to conduct business with Samanguru. But Sumanguru was unable to maintain peace and security. As a result, trade routes became unsafe and this affected the livelihood of the Kangaba merchants. They had already been dissatisfied with the oppressive rule of Sumuaguru. Therefore, they decided to fight for the control of power. Accordingly, they fought under the leadership of Sundiata against various contenders and finally became the rulers of Mali. According to tradition, the name of the kingdom was initially Kangaba. Later on it was changed to Mali, which means "where the king resides".

Sundiata ruled Mali from 1230 to 1255. He was succeeded by Mansa Uli (r. 1255-1270) who continued the conquests began by Sundiata. During the reign of these two rulers, Mali regained the control of the gold- bearing lands of Wangara and Bambak.

Mali attained greatness under Mansa Kankan Musa, commonly known as Mansa Musa. Mansa Musa ruled Mali from 1312 to 1337. During his reign, not only Islam made a big progress, but Mali also became one of the largest and powerful empires of the world.

The first person to be converted to Islam in Mali was Mansa Musa. His empire was visited by a number of Arabs and Egyptians. In 1324, Mansa Musa himself made a magnificent pilgrimage to Mecca. The Muslim world was so impressed that Ibn Battutah, the Arab historian who heard about the reputation of Mansa Musa and his empire, wrote that "Musa was the most powerful, the richest, the most fortunate, the most feared by enemies and the most able to do good to those around him."

The decline and fall of Mali was the result of the over extension of the territory of the empire. The limitless expansion of the territory created difficulty in maintaining effective communication and organized defense system. Only strong rulers like Mansa Musa were able to maintain effective administration under such conditions. But his successors were so weak that they were unable to defend the attacks from the neighboring peoples or the secession of the former tributaries. The Tekrur and Wolof seceded and made themselves free from the domination of Mali. However, in spite of all the difficulties, the rulers of Mali exercised nominal power until 1550, when the empire of Mali finally came to an end.

Map 11.2 Ancient Mali

Songhai

Songhai was a West African empire, centered on the largest bend of the Niger River, that reached its zenith in the 15th and 16th centuries.

The Songhai, a fishing and trading people who originated in the Dendi region of north western Nigeria, gradually extended their domination up stream in the 8th century and by 800 had established themselves at Gao, which soon became a flourishing market town. Having come into contact with Muslims from the North, the Songhai accepted Islam, at least nominally, shortly after 1000. For some centuries they dominated the petty adjacent states while being in turn overshadowed by the powerful Mali Empire to the west.

In the late 13 th century, power in Songhai was consolidated in the Sunni dynasty, which gradually gained independence from Mali and thereafter began to encroach upon the weakening Mali power. Songhai expansion was most aggressively advanced by Sunni Ali, who incorporated the eastern part of Mali into his empire, subjugating Djenne in 1471. He was followed by Mohammed Ture, of the Askia dynasty, who further extended Songhai's influence and made Tumbuktu again a thriving cultural center. After his reign, however, dynastic rivalry perilously weakened the empire, while revolts and raids from

neighboring states further tested its endurance. An assault by Moroccan forces equipped with firearms in 1591 was the final blow, from which the Songhai state never recover.

Map 11.3 The Songhai Empire

Kanem - Bornu Empire

It was an African state in the Lake Chad region. It lasted for a thousand years, from the 9th to the 19th century. Kanem- Bornu state was founded by the Kanuri, a mixed Negroid and Berber people living east of Lake Chad. It was ruled by mais or sultans of the Saifuwa dynasty which came to power in about 850 AD. The capital city was called Njimi.

The economy of the state was based on trans-Saharan trade. Since the empire was conveniently located in the center of the Sudan, it was in contact with Nubia in the east, Egypt and other north African states in the north, and also with its western and southern neighbors. As a result, Kanen-Bornu exploited the trade of half of the continent north of the equator.

The state was subject to the influence of Islam, which in the 11th century became the accepted religion.

Conquests during the next 200 years expanded the empire as far west as the Niger River and east to Wadai, to the north its power extended into the Fezzan. In the 14th century, wars with the Bulala people to the south forced the mais to move west to Bornu, where succeeding mais reestablished the empire

and, under Ali Ghaji, founded a new capital at Ngazargamu. The 16th century was one of renewed expansion and power for the state, especially under Mai Idris Alooma, who had acquired firearms from North African Turks.

The empire declined again in the 18th century, due in part to infiltration by the Fulani from the west. Barely withstanding an onslaught by Usuman dan Fodio in 1808 -9, the empire was finally absorbed by Wadai in 1846.

Map 11.4 The Empire of Kanem - Bornu

The Hausa City- States

Originally, the Hausa people lived in a small region in the southern edge of the Sahara Desert. However, they expanded their territory as a result of continuous migrations and assimilations. Several non-Hausa people, such as the Tuareg and the Fulani entered the region and settled there. They adopted the Hausa culture and language. Different people with different ethnic identity were assimilated into the Hausa culture and language. Because of this, at present, the people of the region have no particular ethnic identity and they are simply known as the Hansa- speaking group of peoples.

Before the advent of colonial era, the territory occupied by the Hausa language speakers had no particular name. It was simply called "Kasar Hausa." In the Hausa language, "Kasar Hausa" means the country of the Hausa language. Because of this, the early Europeans also called the region Hausa land.

Hausaland had never been politically united, but rather consisted of several small states. These states emerged as a result of the establishment of large cities, most of which developed into city-states after the 14th century. The most important Hausa city- states were Kano, Katsina, Zazzu (Zaria), Gobir, Kebbi, Rano and Zamfara.

The Hausa city-states were prosperous. Several factors were responsible for their prosperity. Firstly, Hausa land had rich deposits of iron ore, most of which were located close to wooded land, where a large quantity of firewood and charcoal could be obtained for smelting the ore. Secondly, the region was endowed with rich and fertile soil. Because of this agriculture had become the most important economic activity in all Hausa states. Crops like millet, sorghum, rice and other food crops were abundantly cultivated in Hausa land. Commercial crops such as cotton and indigo were also grown in some of the states. Finally, Hausa land was located between the Sahel and the Sahara in the north and the tropical forests in the south. This location gave the Hausa cities the advantage of being intermediaries in the trade between the two regions.

There had been years of closer relationships between the Hausa city states and the neighboring state of Kanem – Burnu. Islam spread into the Hausa land from Kanem-Bornu. The latter also provided a model for the administrative system of the Hausa city-states. The administrative structure was organized hierarchy. At the bottom of the hierarchy were small rural communities organized under the authority of a chief. The next in the hierarchy was the village ruled by a village chief, and at the top of the hierarchy stood the chief of the country.

The Hausa city-states maintained their power up to the beginning of the 19th century. The only threat to their sovereignty was the empire of Kanem-Bornu. However, the final blow to the Hausa city-states did not come from this old neighbour. It rather came from the rise of the Fulani Jihad. By 1811 the Fulani had become the masters of Hausa land as a whole.

Map 11.5 The Hausa City- States

11.3. Equatorial, Eastern and South Eastern Africa

Before the Europeans arrived in Africa, several states and kingdoms existed in equatorial, eastern and south eastern Africa. Among these states and kingdoms, the most important were the kingdoms of Kongo, Zimbabwe and Mwene Mutapa.

The Kingdom of Kongo

The Kingdom of Kongo was founded in the late 14th century by a Bantu people called Bakongo and their King was called Manikongo. When the Portuguese reached the west African coast around the equator in 1483, the capital of the Kingdom of Kongo was situated at Mbanzakongo, the present San Salvador in northern Angola.

The Bakongo people were clever smiths. They had been formidable hunters and warriors and were able to attain dominance over their neighbors and build a powerful kingdom. The kingdom was densely populated with a strong administrative structure. Its administration was divided into six provinces. The provincial governors were mostly the immediate relatives of the king. They collected taxes and tributes which they submitted to the king. In his state administration the king was assisted by a central administrative body which could be dismissed by the king at any time.

Agriculture and trade were the bases of economy in the kingdom. The major trade items were iron tools, pottery, sea-salt, mats, basketwork, copper and iron trinkets. The last two items were prestigious goods while weaving and iron smelting were also prestigious professions reserved only for the nobility.

The Portuguese had some contact with the kingdom of Kongo since around 1482, when navigator Diogo Cam visited the mouth of the Congo River and claimed the surrounding region as Portuguese territory. In 1489, a Kongolese embassy was sent to the Portuguese King, and in 1491, Portuguese missionaries and crafts men (masons, carpenters, etc.) visited the Kingdom. Soon, thereafter, the Manikongo together with his family and importance chiefs converted to Christianity. But his attempts to impose the religion on his people provoked violent opposition. His son Afonso succeeded him in 1507. Literate in Portuguese, Afonso modeled his government on the Portuguese system and built many churches. Under Afonso, Kongo participated in slave raids in neighboring regions and in slave trade with the Portuguese, making Kongo a significant supplier to the Atlantic slave trade.

The slave raiding brought unrest to the region, however, and the Kongo Kingdom declined by the end of the 16th century, in part because of the invasions by the Jaga, an eastern warrior people. Centuries elapsed before another serious European expedition to the region was undertaken. However, Arabs from the sultanate of Zanzibar in East Africa reached the region west of Lake Tanganyika in the mid 18th century, establishing plantations and conducting extensive slave raids.

Zimbabwe

Zimbabwe, at present, is a south-central African country. In this country, archaeologists excavated a large site with ruins of stone buildings. It was found out that the ruins were the remains of the civilization of the Great Zimbabwe.

It is believed that the Bantu people called the Shona had built the civilization of Great Zimbabwe. The Shona immigrants came from the northern part of the present state of Zimbabwe and entered the region in about 1000. They introduced mining techniques and the cults of their ancestors, for which they built many shrines. One of the shrines named Dzimbadzemabwe which means houses of stones, was built on a hill called Mbanwa. Later on, this shrine and its surroundings became the center of the civilization of Great Zimbabwe.

At its height in the 14th century, the capital city of Great Zimbabwe housed up to 11, 000 residents. The great stone walls for which Great Zimbabwe is famous were built with slabs of locally available granite carved so carefully that no mortar was required to hold them together.

The remains of trade articles and coins of Syrian, Persian and Chinese origin excavated from the site of Great Zimbabwe, indicate that the state of Great Zimbabwe maintained trading contacts with the peoples of far away countries. The state also maintained trade relations with the ports of East Africa such as Sofala and Kilwa who benefited from the gold of the Great Zimbabwe.

The greatness of Zimbabwe came to an end towards the close of the 15th century. Great Zimbabwe was abandoned possibly due to the kingdom's over exploitation of the environment. But its stone ruins remain to this day as a monument to this large and thriving early Shona state. However, it was finally succeeded by a state that came to be known as Mwene Mutapa.

Mwene Mutapa

Towards the end of the 15th century, Mutota founded the state of Mwene Mutapa. Mutota belonged to the powerful Rozwi clan of the Shona people. Originally, Mwene Mutapa was a title of the Rozwi Kings.

The territory of Mwene Mutapa was expanded in the northern direction by Mutota's son, Mutope. The capital of the new state also moved northewards from the former center of the Great Zimbabwe. In about 1490, political disorder in Mwene Mutapa resulted in secession of the southern part of the kingdom which became a powerful state under the Changamire dynasty. Therefore, Mwene Mutapa was limited to a territory between the Zambezi River and the Indian Ocean.

In the 15th and 16th centuries, Mwene Mutapa dominated the gold trade between the plateau and the Zambezi River valley, notably with Swahili trading posts at Sena and Tete. In the 16th century, the Portuguese established bases at both posts in an attempt to seize control of the trade and conquer Mutapa and the plateau. Mwene Mutapa resisted Portuguese intrusion until the mid 17th century, when the empire was at last subjugated.

In the 1670's a new power arose on the plateau of western Zimbabwe led by a Shona military ruler called Changamire. His army of followers, known as the Rozwi, seized control of the region, drove the Portuguese from the plateau in 1693, and established the Rozwi Empire (also called Changamire).

11.4. Southern Africa

The Southern part of Africa was occupied by three major ethnic and linguistic groups. The dominant people of the region were the Bantu. The other two groups were the Khoi-Khoi and San peoples. The European colonizers called these people Hottentots and Bushmen respectively. The languages of the two peoples are grouped under the language super family of Khoisan.

The Khoi – Khoi

The Khoi Khoi were a pastoral people who inhabited what is now Southern and Western South Africa, when this region was colonized by European settlers in the 17th century. The Khoi Khoi have also been called Hottentots, and name given them by whites in South Africa. In their own language, Khoi Khoi means "men of men". The majority of the remaining Khoi Khoi live in the southern part of Namibia, and the term has been extended to include the culturally mixed descendants of the original Khoi Khoi, who are now scattered through out the Southwestern part of South Africa.

The Khoi Khoi were related to the two neighboring people, the San (Bushmen) and the Bantu. True Khoi Khoi closely resembled the San and average a little more than 1.5m (5ft) in height.

Originally, the Khoi Khoi were hunters. They abandoned hunting and started cattle raising. Beginning from 1300, the Khoi Khoi expanded from what is now Botswana and by the 15th century, they were already well-established in Southern Africa. However, the Khoi Khoi had been under strong pressure

from both the Dutch settlers and the Bantu people. Consequently, they became a minority group reduced to a settlement area in the Kalahari Desert.

The San

The San have lived in Southern Africa for thousands of years. Their territory, once extensive, was constricted by white settlers after the early 1700's. At the stage when the San lived as a hunter-gatherers they were organized in small groups, or bands, of about ten families. At this stage women gathered wild plants and fruits while men killed animals with light bows and poison-tipped arrows. The San sometimes lived in caves or thatched shelters and wore short aprons and sandals made of skins.

In the past, the San have been called Bushmen by Southern African whites. The San spoke Khoisan languages characterized by click sounds. They have short height, yellow and copper skin colour and kinky hair.

The Bantus

The Bantus are a linguistically related group of about 60 million people living in equatorial and southern Africa. The Bantu probably originated in the border land of what is now Cameroon and eastern Nigeria, migrated from where they downward into Southern Africa. Up to 1000, the Bantu migration was one of the largest in human history. The cause of the movement is uncertain, but many anthropologists believe that it was caused by increase in population. The population increase in believed to have been a result of the introduction of new crops, such as the banana (native to South Asia), which allowed to more efficient food production. Early in their history, the Bantu split into two major linguistic branches, the Eastern and Western Bantu. The Eastern Bantu migrated through present-day Zimbabwe and Mozambique, down to South Africa. The Western Bantu moved in to what is now Angola, Namibia, and North western Botswana. Tribal groups descended from the Bantu include the Shona, the Xhosa, the Kikuyu, and the Zulu, of the Eastern Bantu language branch, and the Herero and Tonga peoples, of the western Bantu languages branch.

The Bantu of Southern Africa constitute five major linguistic groups. They are Venda, Sotho, Tsongo, Nguni and Inhambane. The date for the arrival of the Bantu speakers in Southern Africa is not yet known. Some scholars suggest 1000, while others maintain the 15th century.

The Southern Bantu continued to lead an undisturbed life until the 1780's, when they encountered the Dutch farmers known as Boers for the first time. The Boers came to South Africa after the establishment of a small post for Dutch ships in 1652. The post grew to a settlement, which later became Cape Colony. From the Cape Colony, the Dutch settlers, many of whom were farmers, gradually expanded northwards to the center of Southern Bantus in the last two decades of the 18th century. Subsequently, a century-long war was conducted between the Bantu and the Boers. In response to this struggle, several Bantu states emerged in Southern Africa. One of them was the Zulu Kingdom which attained dominance in the region particularly during the reign of Shaka Zulu (1818-1828). Shaka successfully defended the kingdom from the neighbouring Bantu clans as well as the Dutch farmers. However, after his death, the Kingdom was weakened and became a prey to the neighbouring rival clans as well as to the British colonizers. In

the middle of the 19th century, the region came under the British control. From Cape Colony, Britain further expanded northwards to the territory of the Bantu people. In the 1860's the Zulu Kingdom and many other Bantu clans, were conquered by the British.

11.5. The Trans – Atlantic Slave Trade

The background to the beginning of the Atlantic slave trade had been set up by the voyage of Christopher Columbus to the new continent, America in 1492. Soon afterwards, the Spanish conquerors and other adventurers entered the territory of North, Central and South America. In these areas, very large plantations were established by the Europeans. The native Americans, the American Indians, called Red Indians by Europeans in the past, had been brutally exterminated by the Europeans. Those Red Indians who escaped the brutal extermination were forced to work in the European plantations and mine fields under dreadful conditions. This was completely unknown to the natives of America in their traditional way of life. When they tried to rebel in mass they were suppressed with great atrocities.

Most of the American Indians died from European diseases and harsh treatment. As a result, a severe shortage of free labour was created in the European plantations. The Europeans tried to solve the problem by transporting the indentured white slaves from Europe. However, the white slaves were unable to resist the hardships. Therefore, the idea of transporting the natives of West Africa originated at this critical point.

Portugal was the first European country that began the slave trade in Africa. Then Spain followed. The Portuguese and the Spanish had already transported a limited number of West African slaves to their own countries before the demand for free labour arose in the American plantations. After the demand for slaves grew in the American plantations, they now began to export West African slaves across the Atlantic Ocean to the American continent.

In Africa, the slave trade was conducted for over 300 years. During these years, the Atlantic slave trade passed through three distinct phases. The first phase was commonly known as the piratic slave trade. In this phases the traders who hunted slaves in West Africa were individual merchants, adventurers, navigators or sea robbers. In this phase, European governments did not take part in the slave trade nor did they give official support to their citizens engaged in this evil business. The slave trade which began in this manner in the 15th century continued upto the last quarter of the 16th century.

The second phase, which began in the 1580's, was known as the monopolistic slave trade. In this phase the trade was conducted by monopolistic slave trading companies, which were officially chartered by their respective governments. These companies operated in a highly organized system which was assisted by regular armed forces. With the help of these forces they penetrated deep into the interior of West Africa where they captured the natives in great numbers. The slave-hunting ground was widened and the volume of the trade also increased. Slave merchants and companies made enormous profit. The price of a slave in Africa was 100-200 francs. But in America the market price of the same slave was 1000-2000 frames.

The second phase is also known as the triangular trade, because the route of this trade tied, in somewhat a triangular shape three continents-the Americas, Europe and Africa. From western European parts, goods such as cotton, alcoholic beverages, metal wares and firearms were transported to West Africa, where they were exchanged for slaves. African slaves were transported across the Atlantic to be sold to the plantation owners in exchange for sugar, tobacco, rum and other products which in turn were taken back to Europe and sold at high prices. The West European nations accumulated enormous wealth as a result of the triangular trade. These accumulated wealth helped the industrialization of Western Europe starting from the 18th century.

Map 11.6 The Triangular Trade

The third phase which began in the second half of the 17th century, was called free trade. In 1689, the British government took a legal action by instituting free trade. The law provided for every individual of the British Empire the right of participation in any kind of business, including the slave trade. Several men joined the slave trade on an individual bases. The increasing number of slave dealers, incited a fierce competition between the companies as well as among the individual traders.

The Horrors of the Salve Trade

African slaves suffered torture of various degree at different stages of the trade. First, slaves were captured like beasts. Then they were chained and hurried, often bearing heavy burden of ivory, to the coastal ports which might be located hundreds of miles from places of origin. The African slaves underwent a bitter hardship in the voyage across the Atlantic. The following description given by one scholar seems to give us some idea about the hardship.

----- they were stripped, branded and pushed into airless under decks, crushed together, often chained by hand and foot. Like this, they crossed the Atlantic in harsh weeks of sailing. Perhaps as many as one in every six captives died on their voyage across the ocean.

The last stage of the horror, which was a lifelong hardship, began in the American plantations. They toiled daily from dawn to dusk, often in chains. During this lifelong torture, their owners provided them only with basic necessities barely enough to keep them alive and work. Death was preferable to living and working in the plantations.

The Abolition of the Slave Trade

With the growth of the abolitionist movement in Europe, the volume of the slave trade started to show a marked decline. From the very beginning there had been movements against the slave trade in Africa. But it was not well-organized at its early stage. Religious people and humanitarians who had read the accounts of travelers on the evil trade put pressure on their governments for the abolition of the civil business. However, the European governments ignored the pressure of the abolitionists. As a mater of fact, it was only when they found that the abolition of the slave trade served their economic interest that the European governments began to take action against the slave trade. One of the leading European nations to champion the abolitionist movement was Great Britain. In 1807, Britain abolished the trade in slaves in her empire and put pressure on other European nations to follow suit. This change in the British policy was the result of industrialization. The profit of the slave trade had helped Britain to build modern industries. British economic interest shifted from slave trade to the search for cheap labour power, raw materials and markets, for industrial products.

Their economic interest could be served only with the abolition of the salve trade. African manpower had to remain in Africa to be used by Europeans to extract raw materials inside Africa for the European industries. Therefore, Britain organized a military campaign which was supported by the British navy. It was this concerted action that brought the Atlantic slave trade to an end in the middle of the 19th century.

Consequences of the Slave Trade

The slave trade had many consequences for Africa. In the whole course of the slave trade, more than 15 million young Africans were exported to the Americas. As a result, Africa lost its most valuable human resource. With the industrialization of Europe and America, the markets, of Africa were flooded with cheap industrial products that ruined the traditional crafts of the continents. The livelihood of African craftsmen had also been ruined.

The political consequences of the slave trade were equally fatal for the continent. African chiefs and kings acquired a large amount of firearms. The possession of this large quantities of firearms intensified war and conflict in Africa. On the eve of European colonial expansion, there was severe divisions among peoples and states of Africa. As a result, the Africans could not put up a united resistance against the European colonizers. In this way, the Atlantic slave trade helped to open the way for the colonization of Africa.

Summary

In this unit we have discussed major historical developments in Africa from 1000 to 1884. Before the 16th century, Africa was the center of major civilizations. In North Africa, Egypt attained greatness under the rule of the Mukluks. In the Maghrib region, great empires were founded by the Almoravids and Almohads. In Western Sudan, several states came into prominence largely through the control of trans-Saharan trade. In Southern Africa, states like the Great Zimbabwe was a civilization of the highest standard. All this was the achievements of Africans before the 16th century.

The 16th century was also important in the history of Africa. Most of the great kingdoms and empires of Africa came tan end in this century. This same century also marked the beginning of the Atlantic slave trade. This evil trade retarded economic development in Africa. It also opened the way for the colonization of Africa.

Review Questions

I) Choose the correct answer from the given alternatives

The Mamluk virtual rule in Egypt came to an end in 1517 as a result of the

a) invasion of the Mongols

b) revival of the Ottoman power

c) invasion of the army of the Sixth Crusade

d) restoration of the Ayyubid dynasty to power.

In about 1620, several villages of the Funj Sultanate were destroyed and looted by

a) a rival Arab state called Abdallabi

b) the Egyptian army under Mohammed Ali

c) the Christian army of Ethiopia under King Suseniyos

d) the Christian army of Ethiopia under Iyasu II.

Which of the following places was captured by the second branch of the Almoravids army led by Abu Bakr?

a) the city of Sijilmasa c) Morocco

b) Kumbi Saleh d) part of Spain

The cause which was not responsible for the collapse of the Almohad Empire was

a) the extent of the vast territory made efficient administration difficult

b) the constant wars drained the resources of the empire

c) the military weakness of the Almohads

d) the death of Ibn Tumart

The main factor for the prosperity and greatness of ancient Ghana was

a) the income obtained from the trans-Saharan trade

b) the establishment of a strong central government

c) the establishment of a strong army

d) All are possible answers.

Which of the following West African kingdoms emerged immediately after the fall of Ghana?

a) Mali c) Kanem Bornu

b) Songhai d) Hausa city-states

The kingdom of Mali attained prosperity and greatness under

a) Sumanguru c) Mansaukli

b) Sundiata d) Mansa Musa

Which dynasty freed Gao from the domination of Mali?

a) Sunni c) Dia

b) Askia d) Za

The powerful empire of Kanem-Bornu collapsed because of

a) the attack by Uthman dan Fodio c) the Moroccan invasion

b) the rise of the Fulani Jihad d) a and b

Which of the following was not among the most important Hausa city-states?

a) Kano c) Abuja

b) Kebbi d) Zazzu

II. Match the fllowing

Manikongo

Dzimbadzemabwe

Mutota

Khoi Khoi

San

Boers

Zulu Kingdom

Piratic slave trade

Traingular trade

Fee trade

Dutch farmers in South Africa

Third phase of the trans Atlantic slave trade

King of the Kongo Kingdom

A Bantu State in Southern Africa

Founder o f Mwene Mutapa

First phase of the trans-Atlantic slave trade

The name of a shirne in Great Zimbabwe

“Bushmen”

Second phase of the trans-Atlantic slave trade

“Hottentots”