History of Ethiopia and the Horn (Hist.1102)

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UNIT ONE: Introduction

1.1. The Nature & Uses of History
1.2. Sources & Methods of Historical Study
1.3. Historiography of Ethiopia & the Horn
1.4. Geographical Context

1.1. The Nature and Uses of History

1.1.1. The Nature of History

- the term history has a Greek root-*Istoria*, "inquiry" or "an account of one's inquiries"
- the first use of the term is attributed to Herodotus (c. 484–425 B.C), often regarded as the "father of history."

- **History:**
  - Ordinary usage: all the things that happened in the past
  - Academically : an organized & systematic study of the past (discovery, collection, organization, & presentation about past events)

- What differentiates history from other disciplines?
  - Other disciplines: study the interaction b/n humans & their environment in the present state
  - History studies this interaction b/n the two in the past within the framework of change & continuity

- **Periodization in History**
  - Historians organize the human past into distinct periods: **Ancient**, **Medieval**, & **Modern**

- **Change and continuity:**
  - All aspects of human life (social, cultural, economic, political) have been changing

  - But some stay more intact (e.g. language, belief, custom, farming techniques)



1.1.2.Uses of History

Why do we study History?

- **History Helps Better Understand the Present**
  - essential for a balanced & in-depth understanding of many current world situations and problems
- **History Provides a Sense of Identity**
  - crucial to understand who we are & where we fit in the world
  - As memory is to the individual, history is to the society
  - George Santayana; “A country without a memory is a country of madmen.”

- **History Provides the Basic Background for Other Disciplines**



- **History Teaches Critical Skills**
  - helps to develop key research skills
  - how to find & evaluate sources
  - how to make coherent arguments

- **History Helps Develop Tolerance & Open-Mindedness**

- **History Supplies Endless Source of Fascination**
  - studying/knowing different societies is like visiting a foreign country

❖ Yet as history can be useful, it can also be abused by deliberate manipulation of the past to fit current political agenda



1.2. Sources & Methods of Historical Study

- What is the difference b/n a historian & a novelist?

➢ **Sources:**

- basic raw materials/inputs
- testimonies & proofs of past events
- serve as a link to connect the present with the past
- breath life into the past
- remains of all types left by the past(exist in immense varieties)
- Based on their proximity to the event they can be categorized into : primary & secondary sources



Primary Sources	Secondary Sources
➢ **provide first-hand info.**	➢ produced long after the event
➢ **have direct link with the event**	➢ interpretations/reconstructions
▪ **manuscripts, diaries, memoir, letters, minutes, court records, administrative files**	▪ articles, books, movies, lectures
▪ **travel accounts, maps, films, audiovisual** ▪ **artifacts (coins, weapons, utensils, ornament)** ▪ **echofacts (fossils,…)**	

❑ Oral sources

- valuable especially to study & document the history of non-literate societies
- helpful to fill the gaps & corroborate written materials

- **Oral tradition:** oral information transmitted from generation to generation such as through folk songs or sayings
- **Oral testimonies:** (interviews): eye-witness or hearsay accounts

- Both primary & secondary sources need critical examination

➢ **External criticism** to check their ***originality*** (authenticity) by using techniques like carbon dating, linguistic & chemical analysis

➢ **Internal criticism** to establish the meaning & believability of their content

❖ No historical work can be taken as final
(as new sources discovered there is the possibility of new historical interpretation)



1.3. Historiography of Ethiopia & the Horn

- **Historiography**: the history of historical writings

- The organized study & narration of the past was introduced by ancient Greek historians, notably
  - ✓ Herodotus (c. 484-425 B.C.E.) [*The Persian Wars*]
  - ✓ Thucydides (c.455-400 B.C.E.) [*The Peloponnesian Wars*]

- The Chinese tradition: Sima Qian (145–86 B.C.E.)
  - important early figure during the Han dynasty

➢ History as an academic discipline emerged in the 2nd half of the 19th c Europe by the German historian,

- **Leopold Von Ranke** (1795–1886): "the father of modern historiography."
  - History as a distinct discipline with its own set of methods & concepts

  - mainly focused on political history (war, diplomacy. etc.)

❑ Ethiopian Historiography

▪ Written Materials

- The ***Periplus of the Erythrean Sea:***
  - the earliest known reference to the region
  - written in the first century A.D. by an anonymous author
- The ***Christian Topography:***
  - composed by Cosmas Indicopleustes, a Greek sailor (6th c A.D)
  - describes Aksum's trade & the then Aksumite king's campaigns on both sides of the sea
- **Hagiographies** (largest group of sources for medieval period)

- accounts of the saints (mostly written in Ge'ez)

- the earliest found at Abba Gerima monastery,Yeha, 7th c , & the other at Haiq Istifanos (Wello) belonged to the 13th c

- Islamic hagiographies attributed to Shykh Jaafar Bukko of Gattira (Wello) in the late 19th c

- **Chronicles**
  - first appeared in the 14thc & continued until the early 20th c
  - the earliest: the *Glorious Victories of Amde-Tsion*
  - the last: the Chronicle of Abeto Iyasu, & Empress Zewditu
  - contain both legends & facts (past & contemporary)
  - the monarch's genealogy, upbringing, military exploits, piety, & statesmanship

- **Arabic Sources**: written by Arab-speaking visitors
  - **Al-Masudi** (c.869-956 A.D.) [Iraqi]
  - **Ibn Battuta**(1304-1369 A.D.) [Moroccan]
  - **Shihab al-Din**(Arab Faqih[Yemeni]: ***Futuh al Habesha*** (the conflict b/n the Christian kingdom & the Muslim sultanates in the 16th c
  - **Al-Haymi**: led a Yemeni delegation in 1647 to the court of Fasiledas (r. 1632-67)

- **Abba Bahrey's** Geez script (1593)
  - besides its limitations, provides first-hand info. about the Oromo population movement (including the *Gadaa* System)

➢ **European missionaries &travelers** (early 16th - late 19th)

- **Francisco Alvarez** (a Portuguese priest)
  - accompanied the Portuguese mission to Lebne-Dengel in 1520
  - wrote ***the Prester John of the Indies***

- **James Bruce** (1730-1794), the Scottish traveller
  - composed ***Travels to Discover the Source of the Nile*** (in 5 volumes)

➢ **European Writers**

- **Hiob Ludolf** /German/ (1624-1704)
  - founder of Ethiopian studies in Europe (17thc)
  - wrote ***Historia Aethiopica (A New History of Ethiopia)***

(obtained the info'n from an Ethiopian priest named **Abba Gorgorios** or Abba Gregory)

- **August Dillman**(1823-1894)
  - published two studies on ancient Ethiopian history (19th c)

❑ Ethiopian Writers in the Early 20th Century

- the **earlier** group
  - *Aleqa* Taye Gebre-Mariam
  - *Aleqa* Asme Giorgis (the Oromo)
  - *Debtera* Fisseha-Giorgis Abyezgi

- the **later** group

- *Negadras* Afework Gebre-Iyesus
  - ***Tobiya***(the first Amharic novel)

- *Negadras* Gebre-Hiwot Baykedagn
  - *Atse Menilekna Ityopia*
  - *Mengistna Yehizb Astedader*

➢ Unlike chroniclers, these writers dealt with a range of topics:

- social justice, history,
- administrative reform
- economic analysis

- ***Blatten Geta* Hiruy Wolde-Selassie**
  - most prolific writer of the early 20th c
    - *Ethiopia and Metema*
    - *Wazema* (*Eve*)
    - *Yehiwot Tarik* (*A Biographical Dictionary*)
    - *Yeityopia Tarik* (*A History of Ethiopia*)

- Unlike their predecessors, Gebre-Hiwot & Hiruy exhibited
  - relative objectivity &
  - methodological sophistication

- the Italian occupation of Ethiopia interrupted the early experiment in modern history writing & publications

- **Tekle-Tsadik Mekuria:**
  - a bridge b/n writers in pre-1935 & professional historians
  - published about eight historical works,
  - made better evaluation of his sources than his predecessors

- **Yilma Deressa:**
  - *Ye Ityopiya Tarik Be'asra Sidistegnaw Kifle Zemen* (*A History of Ethiopia in the Sixteenth Centur*y)
  - deals with the Oromo population movement & the wars b/n the Christian kingdom & the Muslim sultanates

- ***Blatten Geta* Mahteme-Selassie Wolde-Meskel**
  - *Zikre Neger (*Ethiopia's prewar land tenure systems & taxation)

- **Gebre-Wold Engidawork**

- ***Dejazmach* Kebede Tesema**
  - wrote his memoir of the imperial period,
  - published as ***Yetarik Mastawesha*** in 1962 E.C.

- **1960s:** crucial in the development of Ethiopian historiography
  - 1963 the Department of History at the then HSIU [AAU]
  - launched MA & PhD programs in 1979 & 1990, respectively
  - the **Institute of Ethiopian Studies (IES)**

➢ **Richard Pankhurst**
  - the first director & founding member of the **IES**
  - his prolific publication record remains unmatched
  - authored or co-authored 22 books & produced several hundred articles

- the IES has been publishing the ***Journal of Ethiopian Studies*** (for the dissemination of historical research)

- **African Continent (1960s)**
  - the decolonization of African Historiography
  - new methodological approach
  - ✓ critical use of oral sources
  - ✓ tapping of ancillary disciplines (archeology, anthropology &linguistics)
- the School of Oriental and African Studies (SOAS) in London
- the Department of History at the University of Wisconsin-Madison

❖ Yet African historiography has not been the sole creation of interested Europeans

▪ African universities: (despite the instabilities of politics & civil war) trained their own scholars & sent many others overseas for training
  - Ibadan (Nigeria)
  - Makarere(Uganda)

1.4. The Geographical Context

- **"Ethiopia and the Horn":**
  - includes **Djibouti**, **Eritrea**, **Ethiopia**, and **Somalia**
  - is marked by cultural, linguistic, & geographical diversity
- The diversity of the terrain has brought variation in:
  - Climate
  - Natural vegetation
  - Soil composition
  - Settlement patterns
- Similarly the population of the region is also diverse in terms of:
  - language
  - religion
  - economic activities
- Yet, the people shared common past through:
  commerce, migration, wars, colonialism, etc.



- Ethiopia & the Horn lies b/n
  - the Red Sea, the Gulf of Aden & Indian Ocean, AND eastern frontiers of the present Sudan & Kenya
  - has five principal **drainage systems &** three distinct **environmental Zones**

I. The **Nile River :**

- the White Nile [Uganda] meets the Blue Nile(Abay) in Khartoum
- drains into the Mediterranean Sea

II. the **Awash River**:

- an entirely Ethiopian system &
- links the cool rich highlands of Central Ethiopia with the hot, dry lowlands of the Danakil Depression

III. the **Gibe/ Omo-Gojeb:**

- links southern Ethiopia to
- the semi-desert lowlands of northern Kenya

IV. The **Ethiopian Rift Valley Lake systems:**

- is a self-contained drainage basin
- consists a string of lakes stretching from Lake Ziway in the north to Lake Turkana (formerly Rudolf) on the Ethio-Kenyan border

V. The **Genale/Jubba-Shebele :**

- the Shebele & Genale rivers originate in the Eastern highlands
- flow southeast toward Somalia & the Indian Ocean
- the Genale (Jubba in Somalia) enters the Indian Ocean
- the Shebele disappears in sand just inside the coastline



- The three major **environmental zones**

- **The vast Eastern lowland**
  - covers the narrow coastal strip of northeastern Eritrea,
  - descends southwards to include much of lowland Eritrea,
  - the Sahel, the Danakil Depression, the lower Awash valley,
  - the arid terrain in northeast of the Republic of Djibouti, then
  - extends to the Ogaden, the lower parts of Hararghe, Bale, Borana, Sidamo & the whole territory of the Republic of Somalia
  - major types of vegetation: shrub & bush
  - predominantly a pastoral economy



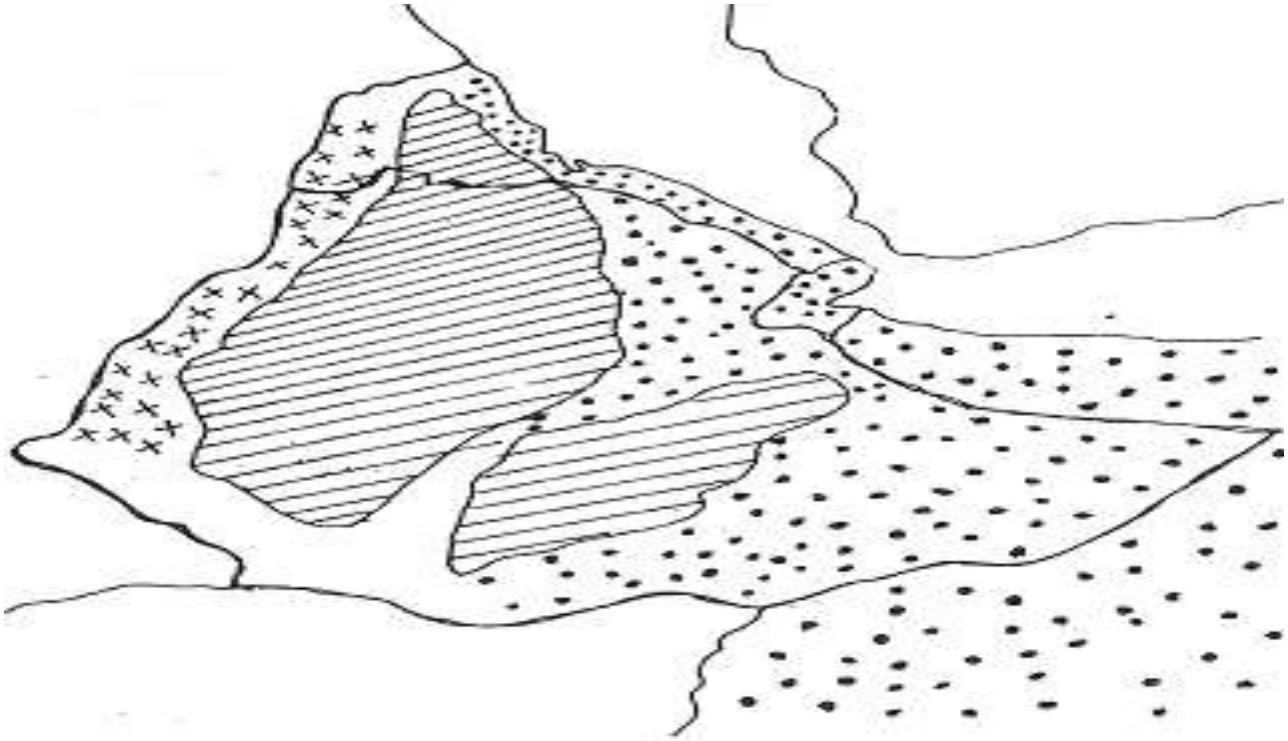
- The **Highland massif** :

  - starts from northern Eritrea & all the way to southern Ethiopia
  - its eastern extension includes the Arsi, Bale & Hararghe plateau
  - the Rift Valley: the major divide b/n the western & eastern part
  - its topographic features: complex mts., deep valleys, & extensive plateaus
  - the economy: plough agriculture (the highest population)

- The **Hot lowlands:**

  - located west of the highland massif
  - extends from north to south-western plateau of Ethiopia
    along the Ethio-Sudanese border
  - marked by hot lowland area, & thick forest
  - the economy: hunting, gathering, pastoralism, fishing, & shifting agr.





= Hunting and gathering

= Nomadic Pastoralism

= Plow Agriculture

UNIT TWO
Peoples and Cultures in Ethiopia and the Horn

2.1. Human Evolution

- about (circa/c.) 4.5 billion years B.P.

- Primates
  - *Pongidae* (gorilla, chimpanzee, orangutan, gibbon)
  - *Hominidae* (human ancestors)

- Archeological evidences:
  - East African Rift Valley (lower Omo /middle Awash)
  - 'as a cradle of humanity'

- ***Chororapithecus*** (10 my B.P): Anchar, west Hararghe in 2007
- ***Ardipithicus ramidus kadabba*** (b/n 5.8-5.2 my B.P), Middle Awash
- ***Ardipithicus ramidus*** (4.2 million B.P): Aramis (Afar) in 1994


Ethiopia
Middle Awash
River Valley



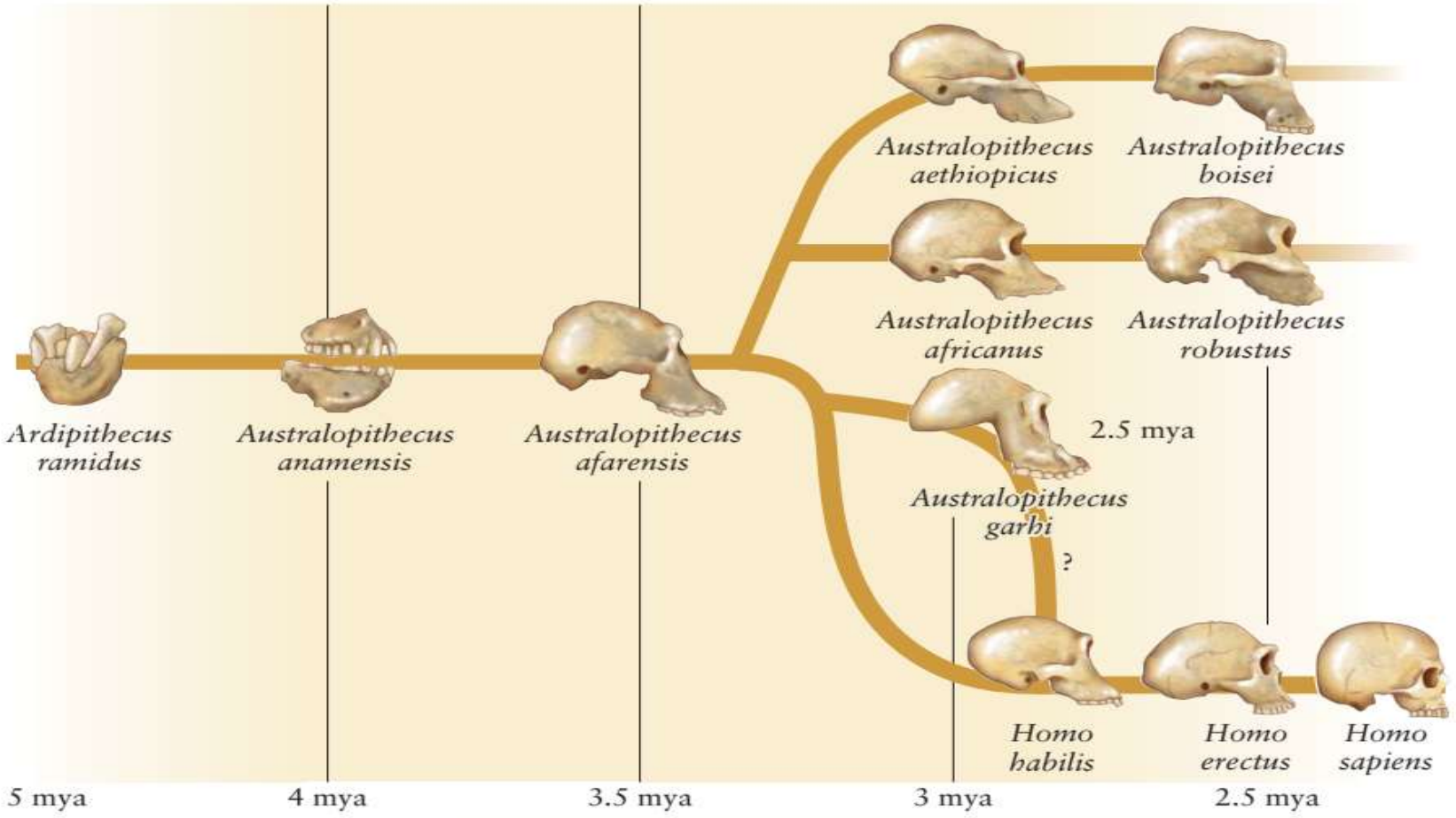


FIGURE 5.9 The Human Ancestral Lineage The evolutionary relationships among the various *Australopithecus* species suggest two main lineages: one leading to modern *Homo sapiens* and the other leading to a number of australopithecines.

- ***Australopithecus afarnesis* (Lucy/Dinkinesh)**
  - dated c. 3.18 million years B.P.)
  - discovered at Hadar, in Afar (in 1974 A.D.)
  - 40% complete body parts, weight 30kg, height 1.07 meters
  - pelvis looks like bipedal female



There are many other *A. afarensis* fossils

- ***Australopithecus afarensis*, Selam** (3.3 mya)
  - discovered at Dikika, Mille (Afar) in 2000
- ***Australopithecus garhi*** (means surprise in Afar language) 2.5 ya
  - discovered at Bouri, Middle Awash, b/n 1996 & 1999

- **Homo *habilis*** (“handy humans”), dated 1.9 mya
  - found in the Lower Omo

- **Homo *erectus*** (“upright human”)- dated 1. 6 mya
  - Melka Kunture, Konso Gardula, & Gadeb (900-1100 cc brain size)
  - Originated in Africa & spread to the rest of the world

- **Homo *sapiens*** (knowledgeable human being, dated 400,000 ya
  - named Bodo (brain size of 1300-1400cc): discovered in middle Awash

- Fossils of **Homo *sapiens sapiens*** (100, 000 ya)
  - discovered at Porc Epic near Dire Dawa
  - Kibish fossils were re-dated to 195, 000 ya
    (the oldest date in the world for modern Homo *sapiens*)

- **Homo *sapiens idaltu*** (Middle Awash in 1997, 160, 000 ya)

- **Cultural Evolution**
  - related to technological changes
  - brought socio-economic transformation on human life
  - can be grouped in to **Stone Age**, **Bronze Age** & **Iron Age**
- **Stone tools**

  - the first technologies to be developed by humans
  - based on their ***features***, ***ways*** & ***period*** of production
  - they can be grouped in to Mode I, II, & III
- **Mode I (Olduwan)**: (first report made at Olduvai Gorge, Tanzania)

  - crude and **mono-facial** styles,
  - produced by the *direct* percussion

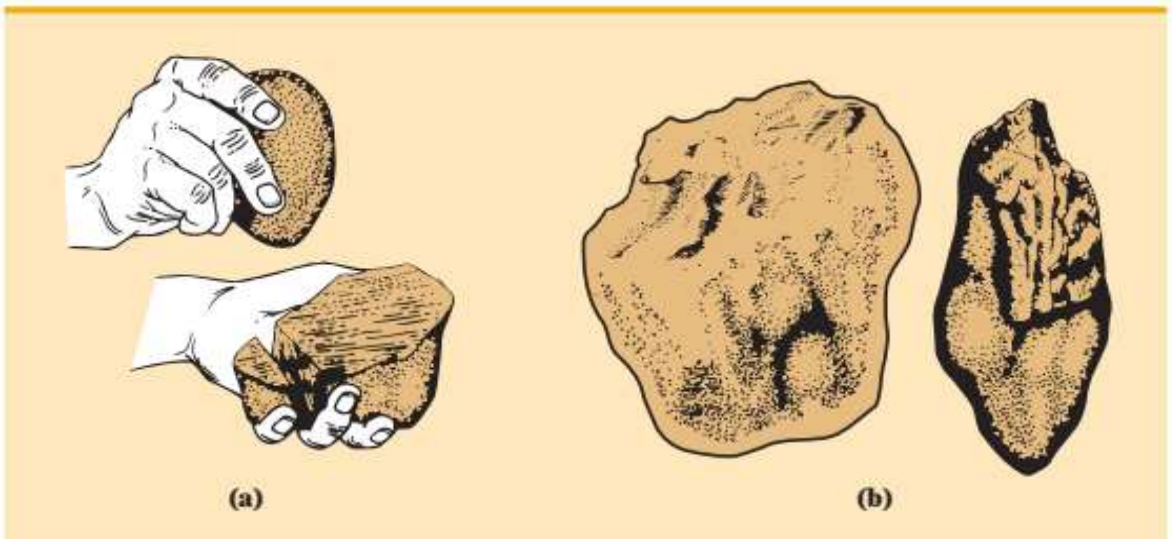


Figure 7.1 Oldowan industry: (a) the percussion flaking method, in which a hammer stone is used to remove flakes from a stone to produce a chopper tool; (b) an Oldowan chopper.

- **Mode II(Acheulean)**, named after the first report at St. Acheul, France
  - produced by indirect percussion, by using hand-ax or hammer
  - mainly characterized by **bifacial**, **pointed** & **convex** features

- **Mode III (Sangoon)**
  - marked by flexible & finest form of production by the use of obsidian

- Olduwan tools (dated 2.52 mya) used by Homo *habilis* were discovered near Gona & Shungura(Afar) in 1992

- Homo *erectus* : produced **Acheulean** tools dated back to 1.7 mya
  - invented fire & started burial practice
  - Acheulian tools were found at Kella, Middle Awash in 1963

- Homo *sapiens* produced **Sangoon** tools (traced back to 300,000 mya)
  - Gademotta (central Ethiopian Rift Valley) dated back to 200,000 mya
  - other sites : Gorgora, Ki'one, & Yabello (Ethiopia)
  - Midhidhishi & Gudgud (Somalia)

- **Stone Age (Paleolithic, Mesolithic, & Neolithic)**

  - **Paleolithic (Old Stone Age)**: (3.4 m to 11, 000 my B.P.)
    - human being developed language sheltered in cave
    - using stone, bone, wood, furs, skin to prepare food & clothing
    - sex-age labor division: males (hunters), children & females (gatherers of flora)

  - **Mesolithic (Middle Stone Age):** (11, 000-10,000 myB. P.)
    - transition b/n Paleolithic & Neolithic

  - **Neolithic (New Stone Age)** (10, 000-6, 000 myB.P)



2.2. Neolithic Revolution

- transformed humanity from mobile to sedentary way of life
- hunting & gathering to the domestication of plants & animals
- the process of domestication took place independently in the various parts of the world

- The earliest domesticated plants include:
  - *teff (Eragrotis teff)*
  - *dagussa* (*Eleusine coracana*),
  - *nug* (*Guzotia abyssinica*),
  - *enset* (*Ensete ventricosum)*

- **Rock shelters** (along with stone tools)
  - Gobodara (near Aksum agricultural stone tools)
  - Laga Oda(near Charchar): paintings of animals
  - Lake Basaqa near Matahara (domestication of cattle)



2.3. The Peopling of the Region

2.3.1. Languages & Linguistic Processes

- ethnic & linguistic diversity
- 90 languages with 200 dialects
- Afro-Asiatic and Nilo-Saharan

- **Afro-Asiatic**
- **Cushitic**: (4 branches)
  - ***Northern***: Beja (northwestern Eritrea) bordering the Sudan
  - ***Central***: Agaw (Awign, Kunfel, Qimant); Hamtanga and Bilen
  - ***Eastern***: Afar, Ale, Arbore, Baiso,Burji, Darashe, Dasanech, Gedeo, Hadiya, Halaba, Kambata, Konso, Libido, Mosiye, Oromo, Saho, Sidama, Somali, Tambaro,Tsemai, etc.
  - ***Southern***: represented by Dhalo in Kenya and Nbugua in Tanzania



- **Semitic**:
  - ***North***: Ge'ez, Rashaida (spoken around Eritrea-Sudanese border); Tigre (spoken in Eritrean Lowland); Tigrigna (spoken in highland Eritrea and Tigray)
  - ***South***
    - ✓ **Transverse:** Amharic, Argoba, Harari, Silte, Wolane, & Zay
    - ✓ **Outer:** Gafat (extinct), Gurage & Mesmes (endangered)

- **Omotic**: Anfillo, Ari, Banna, Basketo, Bench, Boro-Shinasha, Chara, Dawuro, Dime, Dizi, Gamo, Gofa, Hamer, Karo, Keficho, Konta, Korete, Male, Melo, Oyda, Sezo, Shekkacho, Sheko, Wolayta, Yem, Zayse etc.

- **Nilo-Saharan**: Anywa, Berta, Gumuz, Kacipo-Balesi, Komo, Kunama, Kwama, Kwegu, Majang, Mi'en, Murle, Mursi, Nara, Nu'er, Nyangatom, Opo, Shabo, Suri and Uduk



2.3.2. Settlement Patterns

- the distribution of peoples across the landscape,
- the results of long historical processes
- environmental, socio-economic, & political processes
- significantly shaped and reshaped the spatial distribution of peoples in the region

- the Cushitic & Semitic peoples had inhabited the area b/n the Red Sea in the east & Blue Nile in the west

- the Semites are the second majority people next to the Cushites

- the majority of Omotic peoples have inhabited southwestern Ethiopia along the Omo River basin (exceptions: the Shinasha, who live in Benishangul-Gumuz, & the South Mao in Wellega)

- the Nilotes largely settled along the Ethio-Sudanese border, yet some of the Chari-Nile family inhabited as far as southern Omo



2.3.3. Economic Formations

- Domestication of plants & animals

  - led to two interdependent modes of life: **agriculture** & **pastoralism**

  - topographic features & climate influenced economic activities

- **The eastern lowland region**

  - predominantly pastoral economy

  - the production of camel, goat, and cattle

  - the Afar, Saho, & Somali as well as Karayu and Borana Oromo

  - the Afar and Karrayu have depended on the Awash River,

  - the Somali to Wabi Shebelle and Genale (Jubba) Rivers



- **The plateaus**

  - have sustained plough agriculture for long with sizable pop'n.

  - Majority of the pop'n were engaged in mixed farming

  - here sedentary agriculture had been started & advanced
  (at least since 10, 000 yB. P. by the Cushites, Semites & Omotic groups

- The major economic activity of the **Omotic people**:

  - mixed farming and trade in northern Omo

  - pastoralism & fishing(southern Omo)

  - many of the Omotic groups are famous in metallurgy, weaving & other crafts)



- **western lowland region**

- it is the sparsely populated
- the major economic activities: pastoralism, shifting agr'e, fishing, apiculture & hunting
- sorghum, millet, cotton have been cultivated along Ethio-Sudanese border
- the Nilotes along the Blue Nile & Baro-Akobo Rivers have been shifting cultivators where sorghum has been a staple food
- for the majority of Nilotes cattle have high economic & social values
- Berta & other Nilotes had trade & other social r/s with northern Sudan



2.4. Religion and Religious Processes

2.4.1. Indigenous Religion

- includes a variety of religious beliefs & practices since ancient times
- its distinctive feature is belief in one supreme being,
- special powers are attributed to natural phenomena (considered sacred)
- spiritual functionaries manage rituals, propitiate divinities,
- held in respect as intermediaries between the society and spirits



- practiced among:
  - the **Oromo**- as *Waqeffanna* (a belief in the existence of one Supreme Being called *Waqa)*;
  - the **Hadiya** the Supreme Being is known as *Waa*;
  - the **Kambata** there is the *Negitaor Aricho Magano* (Sky God);
  - the **Wolayta** there is *Tosaa* (God);
  - the **Kefi**cho called their Supreme Being *Yero*;
  - The **Konso** religion centered on worship of *Waaq/Wakh*
  - The **Gedeo** called the Supreme Being, *Mageno*
  - The Gojjam **Agaw** used to call the Supreme Being *Diban* (Sky God)
  - the **Boro-Shinasha** believe in super natural power called *Iqa,* &
  - the **Nuer** believe in *Kuoth Nhia*l (God in Heaven)

2.4.2. Judaism

- belief in Yahweh/Jehovah by ancient Jews (Hebrew)
- practiced in Ethiopia & the Horn since early times
- they practiced *Haymanot* that differs from Rabbinic Judaism
- trace their origin with the Tribe of Dan to Ethiopia at the time of the Exodus (1400-1200 B.C.)

➢ **Alternative timelines & accounts include:**

- the later crises in Judea (split of the northern & southern Kingdom of Israel (after the death of King Solomon or Babylonian Exile)
- other relate to the account of return to Ethiopia of Menilek I
  - believed to be the son of King Solomon(r. 974-932 B.C.) of ancient Israel,&
  - Makeda (Queen of Saba/Sheba)
  - he was considered to be the 1st 'Solomonic' emperor
- A group of Jews led by Azonos & Phinhas in 6th c A.D.
- Jewish immigrants intermarried with native Agaws
- Remnants of Old Testament followers of orthodox Christianity (Tadese Tamrat/Kay Shelmay)

❖ The Bete-Israel :

- appear to have been isolated from mainstream Jews for at least a millennium
- developed & lived for centuries in northern & northwestern Ethiopia

2.4.3. Christianity

- became state religion in 334 A.D. during the reign of Ezana (r. 320-360)
- he dropped pre-Christian gods like Ares (Hariman/Maharram/war god), Arwe (serpent/python god), Bahir (sea god) and Midir (earth god)

- the Syrian brothers: Aedesius & Frementius (Fremnatos) instrumental for the king's conversion

- Fremnatos went to Alexandria, & Patriarch Atnatewos (328-373) appointed him as the first Bishop of Ethiopian Orthodox Church (EOC) as Kasate Birhane or Abba Salama

- Consecration of bishops from Egyptian Coptic Church continued until 1959, when *Abune* Baslios became the first Ethiopian Patriarch

- Christianity was further expanded to the masses in the late 5th c A.D. during the reign of **Ella Amida II** (478-86) by the **Nine Saints**, who
  - translated the Bible & other religious texts into Ge'ez
  - built churches and monasteries

Name	Origin	Church/Monastery	Location of the Church
Abuna Aregawwi (Abba Za Mika'el)	Constantinopole	Debre Damo	Eastern Tigray
Abuna Isaq (Abba Gerima)	Constantinopole	Debre Gerima	Medera (East of Adwa)
Abba Pentelwon	Constantinopole	Debre Pentelwon	Asbo (North East of Aksum)
Abba Afse	Ladocia	Debre Afse	Yeha (Northeast of Aksum)
Abba Alef	Qa'esare'a	Debre Haleluya	Biheza (Northeast of Aksum)
Abba Gubba	Cilicia	Debre Gubba	West of Medera
Abba Liqanos	Constantinople	Debre Qonasel	North of Aksum
Abba Sehama	Antioch	Tsedania	Southeast of Adwa
Abba Yima'ata	Qosa'iti	Debre Yima'ata	Ger'alta

- the expansion of Christianity continued
  - in the Zagwe period (1150-1270) & early Medieval Period (1270-1527)
  - several churches & monasteries were constructed (e.g. besides the churches of Lalibela, Debra-Bizan of Hamasen (Eritrea); Debra-Hayiq (Wollo), Debre-Dima & Debre-Werq (Gojjam), Debra-Libanos (Shewa), Birbir-Mariam(Gamo) & Debre-Asabot(on the way to Harar)
- they served not only as religious centers, but also as repositories of ancient manuscripts & precious objects of art
- from mid-16th to the early 17th centuries, the Jesuits
  - tried to convert Monophysite EOC to Dyophysite Catholic
  - this led to bloody conflicts that in turn led to expulsion of the Jesuits
- Since early 19th c Catholic & Protestant missionaries came in the region
  - Giuseppe Sapeto (founded the Lazarist mission)
  - Giustino De Jacobis (Capuchin order)
  - Cardinal Massaja, Antoine & Arnauld d'Abbadie

- Anglican Church Missionary Society (ACMS),
- Church Missionary Society of London (CMSL)
- Wesleyan Methodist Society
  (Samuel Gobat, C.W. Isenberg and J. L. Krapf)

❖ These missionaries:

- translated spiritual books into vernaculars
- adopted old names for Supreme Being like *Waqayyo*, *Tosa*
- established village schools as centers of preaching the faith
- these schools were open to all children of chiefs & farmers
- also provided medical facilities

2.4.4. Islam

- Prophet Mohammed started the teaching of Islam in Mecca in 610 A.D.
- faced opposition from the Quraysh rulers
- the Prophet sent some of his early followers including his daughter Rukiya & her husband,Uthman as well as the Prophet's future wives Umm Habiba & Umm Salma to Aksum
- The first group of refugees was led by Jafar Abu Talib
- In his advice to his followers, the Prophet said of Ethiopia,
  "…*a king under whom none are persecuted. It is a land of righteousness, where God will give relief from what you are suffering."*
- The then Aksumite king, **Armah Ella Seham** (Ashama b. Abjar or **Ahmed al-Nejash** in Arabic sources), gave them asylum from 615-28
- Leaders of the Quraysh asked Armah to repatriate the refugees, but the king did not comply
- Armah is said to have replied,
  "If you were to offer me a mountain of gold, I would not give up these people who have taken refuge with me."

Islam

- spread to the region through peaceful ways (preachers &merchants)
- was well established in Dahlak (Alalay) by the beginning of 8th c
- in the early 10thc the Muslim commty' on the islands developed a sultanate
- from here it gradually spread among the predominantly pastoral comm'tes
- the Dahlak route played a minor role in intro'n of Islam into the interior

- Major reasons:
  - Christianity was strongly entrenched as a state religion &
  - Open proselytization of Islam was prohibited

❖ the port of Zeila served as an important gateway for the introd'n of Islam (mainly into the present day Shewa, Wollo and Hararghe)

❖ Islam firmly established itself in the coastal areas by the 8th & 9th c
- from here it radiated to central, southern, and eastern Ethiopia (through Muslim clerics who followed in the footsteps of traders)
- Sheikh Hussein of Bale, a Muslim saint of medieval period, played role in the expansion of Islam into Bale, Arsi & southeastern parts of the region
- Another Islamic center in this region is Sof Umar shrine

❖ The mosques, Islamic learning & pilgrimage centers have been
- the depositories of cultures, traditions & literature of local Muslims

- Islam was introduced into Somali territories in 8th c A. D.
  (through Benadir coasts of Moqadishu, Brava & Merca)
- Abu Bakr Ibn Fukura al Din Sahil set up Moqadishu Minirate (c.1269)

❖ Islam was further expanded by mystical orders (*turuq*, singular *tariqa*)

These include:

- **Qadiriyya**
  - named after Hanbali jurist Abd al-Qadir al-Jilani (1077-1166)
  - emphasized collective devotion (*hadra*).
- **Ahmadiyya**
  - set up by Ahmad Ibn Idris al Fasi of Fez in Morocco (1760-1837)
  - stressed austerity, turban and veil
  - had contacts with Tijaniyya and Summaniyya
- **Tijaniyya:**

- named after Abu l-Abbas Ahmad b. Muhammad b. al-Mukhtar al Tijani,(1737-1815)

- **Summaniyya:** named after Muhammad b. Abd al-Karim al Sammāni,(1718-75)

❖ The sheiks of these orders expanded Islam as far as the Gibe region

Unit Three
Politics, Economy & Society in Ethiopia & the Horn to the end of the thirteenth Century

3.1. Emergence of States

- important factor: the beginning of sedentary agriculture
- families preferred to live together for security & to help each other
- states were formed mainly through the expansion of agriculture
- specializations & the growth of trade facilitated the dev't of states

- **State** : an autonomous political unit having
  - population, defined territory, sovereignty & government
  - has power to decree & enforce laws
  - was the outcome of regular cultural process
  - arose independently in different places & at different times
  - priests (shaman) maintained the social & religious affairs

- As production became market oriented, the priests
  - were gradually replaced by chiefs, who began collecting regular & compulsory tributes (protection payments)
  - with which they maintained themselves & their supporters (the army, the bureaucracy & other followers)

- Ethiopia & the Horn
  - one of the regions where early state formation took place
  - states gradually developed into powerful kingdoms & empires
  - with a well-demarcated social structure

- Geographical proximity to & control of
  - the international water bodies (Red Sea, Gulf of Aden & Indian Ocean &their ports)

  - the rich interior favored some of them to become stronger than their neighbors & eventually dominate them



3.2. Ancient States

3.2.1. North and Northeast

- **Punt**

  - the earliest recorded state in Ethiopia & the Horn
  - the evidence on Punt comes from Egyptian hieroglyphic writings (accompanied by vivid paintings)
  - the sources tell us the naval expeditions, the Pharaohs sent to Punt

- Pharaoh Sahure (r. 2743-2731 B.C.)sent expedition to collect myrrh, ebony, & electrum (gold and silver alloy)
- Pharaoh Asosi, treasurer of God Bawardede (took dancing dwarf “dink" to Egypt from Punt)
- Egyptian **Queen Hatshepsut** (1490-1468 B.C.)

  - the best described &illustrated expedition
  - the expedition is documented at her tomb in Dier El Bahri
  - sent 5 ships under the Black Nubian Captain Nehasi (via Wadi-Tumilat)
  - the expedition was warmly welcomed by the Puntites King Perehu, his wife Ati, sons, daughters & followers

- In their return brought: frank incense, cinnamon, sweet smelling woods (sandal), spices, ivory, rhinoceros horn, leopard and leopard skins, ostrich feathers and egg, live monkeys, giraffes, people etc.

❖ Hatshepsut presented
- some parts of the items to her god, Amun
- because of the ritual importance of their exports
- the Puntites were also known as Khebis of the Ta Netjeru (divine or ghosts land)

- Major **export** items:
  - iron, bronze, asses, foxes, cattle, animals fur, dying &
  - medicinal plants
- Major **import** items:
  - axes, daggers, swords, knives, sickles, clothes,
  - bracelets, necklaces, beads & other trinkets

- **Territorial extent of Punt**

  - no common agreement concerning the exact boundaries of Punt

- Some associate it with **northern** or **northeastern Somalia**

  (b/se this area was the source of the varieties of incense & myrrh described in the ancient Egyptian writings)

- Others, associate Punt with **northern Ethiopia**

  - by referring the other merchandises like gold, ebony &monkeys
  - they also argue that at this early stage, the Egyptian sailboats might not be strong enough to sail through the strait of Bab el-Mandeb into the Gulf of Aden & the Indian Ocean

- Still some others argue that it was probably stretched from Swakim or Massawa to Babel Mandeb (Gate of Tears) & Cape Gardafui

- Though we lack precise info' on its exact location, we are certain about
  - the existence of the state of Punt in the region, and
  - its extensive trade relations with ancient Egypt

- **Da'amat & other cultural centers in Northern Ethiopia & Eritrea**

- **Da'amat** (south of Aksum)

  - inscription, 5th B.C. show its king used the politico-religious title, ***Mukarib***
  - worshipped gods/ goddesses: *Almouqah* (principal god), *Astater* (Venus god), *Na'uran* (light god), *Shamsi* (sun god), *Sin* (moon god)
  - there were similar practices in South Arabia at the time

- **Yeha:**

  - located 30 kms to the northeast of Aksum
  - the oldest , emerged around 1,000 B.C. as a small emporium
  - where South Arabian merchants bought & stored their commodities (ivory, rhinoceros horn, coming from the interior)
  - the period of its prosperity was from about 750 to 500 B.C.
  - the ruins of its buildings, temple & inscriptions indicate Yeha's glory

- **Hawulti Melazo**:
  - situated southeast of Aksum,
  - stone tablets inscribed in rectangular temple surrounded by a wall
  - decorated with paintings(representing herds of cattle) have been excavated
- **Addi-Seglemeni**:
  - located 10 kms southwest of Aksum, from where a stone slab is fetched
  - the oldest Ethiopian monumental inscription is discovered

- Other pre-Aksumite cultural & urban centers include :
  - Addi Gelemo, Addi Grameten, Addi Kewih,
  - Atsbi Dera, Feqiya, Hinzat, Sefra, Senafe, Tekonda, etc.



❑ The Aksumite State

- its nucleus was formed around 200-100 B.C.
- its power was limited to the town of Aksum & its environs
- expanded to include large territories in all directions

➢ **Aksum's Territorial Extent** (in its heydays)

- the Red Sea coast in the East to the western edge of Ethiopian plateau (overlooking the Nile Valley in the west)
- from the northern most corner of Eritrea & possibly as far south as northern parts of Shewa

➢ According to the ***Periplus of Erithrean Sea***,

- Adulis (on the western coast of the Red Sea) was the major port of Aksum
- the long distance trade passed inland through such centers as (Kaskasse, Coloe, Matara & even further west across Tekeze River)
- also mentioned ports of Aden like Avalites (Zayla) & Malao (Berbera),
- Indian Ocean Benadir Coasts like Serapion (Moqadishu), Nicon (Brava) and Merca

- Its major **export** items: (natural products)
  - ivory, myrrh, emerald, frankincense, spices (ginger, cassia, cinnamon),
  - gold, rhinoceros horns, hippopotamus hides, tortoise shells &
  - some curiosity animals like apes
- Its **Impor**t items: (manufactured goods)
  - garments/ textiles: Egypt, India, Roman Empire, Persia
  - glassware & jewelry : Egypt & other places
  - metallic sheets, tools or utensils of various kinds, oil, and wine (Roman Empire and Syria)
- **Zoscales** (c. 76-89), the then king of Aksum,
  - used to communicate in Greek (lingua franca of Greco-Roman world)
  - Aksum had relations with Ceylon (Sri Lanka) & Laodicea (Asia Minor)
- The ***Christian Topography*** (Cosmas Indicopleustes)
  - copied the Adulis inscription written in Greek about an unknown king,
  - describes commercial activities of the Red Sea areas

  (mentions the internal long distance trade b/n Aksum & a distant region, Sasu (most likely in Beni Shangul & adjacent lands beyond the Blue Nile)
  - caravan merchants close to 500 took cattle, salt, & iron to Sasu (to exchange for gold (without speaking each other's language)
  - the whole exchange was done without one side seeing the other (**silent trade**)

- From 3rd to 7th c Aksum minted its coins in gold, silver & bronze (for overseas & local transactions)

- Aksumite kings (Aphilas, Endybis,Wazeba, Ezana, II, etc. minted coins
- Aksum was one of the four great powers of the world (i. e. Roman Empire, Persia, China and Aksum)
- it was a major naval & trading power (from the 1st to 7th c)
- it had sufficient sources of timber for shipbuilding & its technology(Adulis)
- it had a large fleet used for trade &wars across the Red Sea



- **External contacts:**

- Aksum had extensive contacts with the outside world, notably with South Arabia (Yemen), resulting in exchange of ideas (material/spiritual)
- sometimes such contacts involved conflicts b/n the two regions (one of such conflicts took place around 200 A.D.)
- peoples in South Arabia faced difficulties in defending themselves against the army of the Aksumite king, Gadarat

- Kaleb (r. 500-35)

- expanded Aksum's overseas territories beyond Himyar & Saba,
- Dhu-Nuwas marched to Zafar & Nagran, and killed many Christians
- Justinian (r. 527-65) provided Kaleb with a number of ships transporting armies led by Julianos & Nonossus against Dhu Nuwas
- Dhu Nuwas was defeated & Kaleb appointed Abraha as governor of Arabia that continued until 570 A.D.

- Kaleb was succeeded by his son Gabra Masqal (r.535-48)who built church at Zur Amba in Gayint
- It was during Gabra Maskal that Yared developed EOC liturgical songs & hymns

➢ Aksum begun to **decline** since the late 7th c A.D.(internal/external factors)

❖ **External challenges**:

- political changes in South Arabia
- the rise & expansion of the Muslim Arabs (the destruction of Adulis c.702) the interna'l trade was controlled by the rising & expanding Muslim Arabs (which isolated Aksum from its old commercial & diplomatic partners)

❖ **Internal challenges**

- climatic changes (environmental degradation) & plague infestation
- shortage of resources (decline in agricultural productivity), and
- internal rebellions (the Beja, the Agaw & Queen Bani al Hamwiyah(Yodit)

➢ The Legacy of Aksum:

- Aksum had a profound impact upon:

  - the peoples of the Horn of Africa & beyond

  - its successors (i.e. the Zagwe, 'Solomonic Dyn'ty', the Gondarine period)

- its achievements include Sub-Saharan Africa's

  - only surviving indigenous script & calendar as well as

  - the EOC hymns, chants, paintings, etc.

  - diversified ceramic & lithic tools, ivory curving, & urbanization

  - sophisticated building traditions (palaces, stele, rock-hewn churches…)

  - developed complex administrative & governance system, and

  - agricultural system including irrigation, etc.



D. Zagwe Dynasty (C.1150-1270)

- after its decline, the center of Aksumite state moved southwards to Kubar (rural highland in the territory of the Agaw)
- the Agaw, ancient inhabitants of the land b/n the Eritrean Plateau & Jema R.
- the Agaw elites took part in Aksumite state structure (as soldiers & functionaries at least for four centuries)
  - they successfully took over the state administration
  - the Agaw prince Merra Teklehaimanot married Masobe-Worq, (the daughter of the last Aksumite king Dil Na'od)
  - later he overthrew his father-in-law & took control of power

- Merra-Tekle-Haimanot's successors include:
  - Yimirahana Kirstos,
  - Harbe,
  - Lalibela (1160-1211),
  - Ne'akuto La'ab,
  - Yetbarek

* The dates, names, & accurate numbers of the Zagwe kings still not well known

- **The territorial extent of the Zagwe kingdom**
  - most of the highland provinces of the Aksumite kingdom in the north
  - down to northern Shewa in the south
  - the Lake Tana region & the northern part of today's Gojjam in the west
  - the Agaw maintained the ancient Aksumite traditions almost intact
  - its rulers renewed cultural & trade contact with eastern Mediterranean
- the Zagwe Dynasty made its center in Bugna district within Wag & Lasta
  [more exactly at **Adafa**, near Roha (Lalibela)]

- The major **export & import** items include:
  - slaves, ivory & rare spices (export items)
  - cotton, linen, silver & copper vessels, drugs, coins (import items)
- The Zagwe period was a golden age in
  - Ethiopia's paintings
  - the translation of some of religious works from Arabic into Ge'ez
  - the construction of cave, semi-hewn and monolithic churches

1. **Cave:** with some decoration inside, almost similar with natural cave, e.g. Bete-Mesqel
2. **Semi-hewn:** with detailed interior decoration & partial decoration outside
   - they are not totally separated from surrounding rock
   - their roofs or walls are still attached to rock, e.g.
     * Bete Denagil, Bete Debresina/Mikael, Bete Golgota,
     * Bete Merqoriwos, Bete Gabri'el Rufa'el and Bete Abba Libanos

3. Monolithic:

- with detailed decoration inside & outside (including roof)
- they are completely separated (carved out) from surrounding rock, e.g.
  * Bete Amanuel, Bete Mariyam
  * Bete Giyorgis (the most finely built with a cross shape)
  * Bete Medhanialem (the largest)

















ZAMANI
PROJECT



- Lalibela sought to
  - establish the second Jerusalem,
  - mitigate or even avoid difficulties, Ethiopian Christians encountered in their journey to Holy Lands at least once in their lifetime
  - construct churches based on the model of Holy Lands in Israel

- The Zagwe Dynasty came to end due to
  - internal problems of royal succession, and
  - oppositions from groups claiming descent from the rulers of Aksum

- The Zagwe kings were considered as "illegitimate rulers" by their opponents
  - who based their claims on the legend of the Queen of Sheba
  - found in *Kebre Negest* (Glory of Kings) translated from Coptic to Arabic, then into Ge'ez
  - the power claimants contend that "Solomonic" Dynasty ruled the Aksumite state until its power was "usurped" by the Zagwes

- Yekuno-Amlak (r. 1270-1285),

  - claimed decent from the last Aksumite king Dil Na'od,

  - organized his forces, assisted by the ecclesiastical hierarchy

  - defeated the last Zagwe king, Yetbarek, who was killed in Gaynt

  - took the state power contending the "restoration" of "Solomonic" Dynasty



3.2.2. East, Central, Southern, and Western States

3.2.2.1. Bizamo, Damot, Enarya & Gafat

A. Bizamo: (was a kingdom on the southern bend of Abay River)

- just opposite to the present Gojjam & around the current Wambara area
- it was founded in the eighth century & had early connections with Damot

B. Damot:

- was strong kingdom that expanded its territories into most of the lands to south of Abay & north of Lake Turkana as well as
- west of Awash & east of Didessa

*__Motalami__ was a prominent king of Damot in the thirteenth century

C. Enarya: (a kingdom in the Gibe region in southwestern Ethiopia)

- the royal clan was Hinnare Bushasho (Hinnario Busaso)
- in the 9th c, Aksumite king **Digna-Jan** led a campaign into Enarya, (accompanied by Orthodox Christian priests carrying arks of covenant (*tabots)*)

❖ Its king (**Hinnare-*Tato***)

- was secluded & considered as sacred & divine
- communicated visitors through an intermediary, *AfeBusho.*
- the real power rested with *Mikretcho* (council) including *Awa-rasha* (king's spokesman) and *Atche-rasha* (royal treasurer)
- the kings resided in Yadare and Gowi

D. Gafat:

- lies south of Abay adjoining Damot on the southwestern periphery of the CK
- was inhabited by Semitic speaking pop'n related to Adere & the Gurage
- it is not clear whether the Gafat formed a "state" or not,
- its mountains provided a rich source of gold
- despite efforts by Christian evangelists, the Gafat largely remained practitioners of their own indigenous religion
- as of early medieval period, it was paying tribute to the CK mainly in cattle
- Gambo and Shat are Gafat clan names
- the province was ruled by the title of *Awalamo*



❑ *Muslim Sultanates*

- Since the beginning of the 8th C, viable Muslim states had been established especially along the main trade routes from Zeila (Shewa, Fatagar, Dawaro, Bali, & Ifat).

I. Shewa:

- founded by Makhzumi Khalid ibn al-Walid, who claimed decent from Meca
- set up Makhzumite Sultanate in 896 A. D (283 A.H.) on northeastern foothill of Shewa

II. Fatagar:

- was founded in the 11th C around Minjar, Shenkora & Ada'a
- was hilly lowland area with cultivated fields of wheat, barley, fruits, &
- extensive grazing grounds full of numerous herds of cattle, sheep and goats

III. Dawaro (located south of Fatagar b/n Awash & Wabi Shebelle)

- extends to Charchar in Northeast & Gindhir in Southeast
- valuable info. on Dawaro by an Egyptian courtier Ibn Fad Allah el-umari
- resembled with Ifat, but much smaller than Ifat,
- had a currency called *hakuna* used for transaction

VI. Bali: (one of the largest of Ethiopia's Muslim provinces)

- was separated from Dawaro by the Wabi-Shebelle River & extended southwards to the Gannale Dirre River
- its economic activity resembles those of other nearby Muslim principalities
- trade was mainly based on barter exchanging cattle, sheep, cloth etc.
- it had strong army composed of cavalry & infantry

V. Ifat (located in the adjacent to Shewan Sultanate)

- was established by Umar Walasma, who claimed decent from Hashamite clan came from Arabia between 1271 & 1285
- intervened b/n quarrelsome Makzumite princes Dil-Marrah & Dil-Gamis, and weakened and annexed the sultanate of Shewa
- was fertile & well watered, its inhabitants earned their living from farming (cultivated wheat, sorghum, millet, *teff*, sugar cane, bananas, variety of fruits, beans, squashes, cucumbers, cabbage, and engaged in animal husbandry)

**Chat* was described for the first time as being consumed as a stimulant

VI. Others:

- mutually independent states like Arababani (b/n Hadiya & Dawaro)
- Biqulzar, Dera (between Dawaro and Bali),
- Fadise, Gidaya, Hargaya, Harla, Kwilgora, Qadise,
- Sharkah (West of Dawaro North of Bali in Arsi) and Sim

❑ External contact of Ethiopia and the Horn:

- **Egypt** since at least 3,000 B.C. (the earliest contacts with the Mediterranean world or the Greco-Roman World).
- **South Arabian Kingdoms** began probably before 1,000 B.C.
- **India and Persia**
- **East Roman or Byzantine Empire** (following the introd'n of Christianity to Aksum, which declined in the 7th C due to the expansion of Islam in the region.

➢ around the middle of the 12th C, a myth about a very rich & powerful Christian ruler known as ***Prester John*** began to circulate in Europe



3.4. Economic Formations

A. Agriculture & Land Tenure System

- **Land**: one of the most valued possessions of human society throughout history
- **Land tenure system**: the rules in which members of the society

hold*, *share*, & *use land

- The ancient land holding system survived in many parts Ethiopia & the Horn
  - is the **communal** land tenure system
  - communal right to land is a group right
  - group refers to the family, the clan or lineage an individual belonged
  - each of these groups had communal right to the land they lived in
  - peasants in the north had ***rist*** rights in their respective areas



- ***Rist*** is a communal birthright to land by members of the families & clans
  - whose ancestors had settled and lived in the area over long periods
  - it is inherited from generation to generation based on customary law
  - all the subjects of the state had the *rist* rights
  - the *rist* owners were known as *bale-rist*
  - yet, they paid tributes to the state, and
  - theoretically, all land belonged to the state
- Tribute was levied by state functionaries/officials (who were given ***gult*** right over the areas & pop'n they administered on behalf of the central gov't)
- ***Gult*** is a right to levy tribute on *rist* owners' produce
  - the tribute collected by ***bale-gults***, partly allotted for their own up keep the rest were sent to the imperial center
- ***Riste-Gult*** is *gult* right that became hereditary
  (well placed officials used to transfer their position to their offspring)

B. Handicraft

- Indigenous handcraft technology had existed since the ancient period
- This includes: metal work, pottery, tannery, carpentry, masonry, weaving, jewelry, basketry, etc.,

- Metal workers (spears' points, swords , javelins, bows, arrows, traps, slings, slashers, shields, knives, axes, sickles, hoes, ploughshares, spades, machetes, hatchets, iron tripods, ornaments etc.)
- Carpenters (doors, windows, stools, chairs, tables, beds, headrests, mortars, bowls, beams, yoke, stilt, coffins etc.)
- Potters (utensils like saucepan, ovens, jar, pot, kettle, cooking tripod, plates, granary etc.)
- Tanners (leather tools used for bed, bed cover, saddles, harness, ropes, footwear, prayer mats, sacks, honey and butter container, drinking cup and clothes until replaced by weavers' cotton dresses).

- the artisans were mostly despised & marginalized
  - the general public attitude towards artisans was not encouraging
  - the locally produced agricultural implements & house furniture did not show significant improvement & sophistication

3.5. Socio-cultural Achievements

A. Architecture

- **Stele** around the third century AD.

- there were totally fifty-eight steles in and around Aksum
- grouped into well-made & decorated, half completed, and megaliths/not hewn
- engraved at Gobodara (from w/h they were transported & planted in Aksum
- **the longest** one measures 33 meters heights (the first in the world).
- it is highly decorated in all of its four sides(representing a 14 storied building with many windows and a false door at the bottom.
- it also bears pre-Christian symbols, a disc & a crescent/half-moon)at the top.
- some scholars suggest that this giant stele was broken while the people were trying to erect it while others claim that it was broken during war.

- The second longest obelisk measures 24 meters height that was successfully erected and represents a ten-storied building with many windows and a false door at the bottom.

- The third longest stele measures 21 meters and represents a nine-storied building with many windows and a false door at the bottom.
  - It is smooth at the back of its side. It is without any decoration.



The Second Longest Aksumite Stele (Source:http://whc.unesco.org)

- The Zagwe churches are regarded as some of
  - the finest architecture of artistic achievements of the Christian world and
  - they were registered by UNESCO as part of world cultural heritage in 1978, two years before that of the Aksumite stele.





One of the Zagwe Churches (Bete Giyorgis)(Source: *https://brilliant-ethiopia.com/church-of-saint-george****)***

3.Writing System: Scripts developed in Sabean and Ge'ez languages.

4. **Calendar**: There was invention of Ethiopic solar calendar.

✓ There was also Muslim (Islamic) calendar which is a lunar calendar
- employs the *Hijra* year of 622 AD (which Mohammed & his followers made flight from Mecca to Medina)
- denoted AH (After *Hijra* (in the year of the *Hijra*")

✓The Oromo and the Sidama (celebrating new year-*Fiche Chambalala*) had a calendar based on star known among the Oromo as *Urjii*.

✓other peoples like the Agaw, Halaba, Hadiya, Wolayta, Gedeo, the Nilotes, etc have their own dating system

5. Numerals

✓ Numerals appeared in Ethiopia and the Horn at the beginning of fourth century AD. E.g. In Geʿez language there has been the use of numeral system.