Unit One

1.1. The Nature and Uses of History

A. Nature

The term history is derived from the Greek word *historia* which meant "inquiry" or "an account of one‟s inquiries." The first use of the term is attributed to one of the ancient Greek historians, Herodotus (c. 484–c. 420 B.C.E.), who is often held to be the "father of written history."

What differentiates history from other disciplines is that while the latter study the interaction between humans and their environment in the present state, history studies the interaction between the two in the past within the framework of the continuous process of change taking place in time.

B. Uses

- ✓ History Helps Us Better Understand the Present
- ✓ History Provides Us a Sense of Our Own Identity
- ✓ History Provides the Basic Background for Many Other Disciplines
- ✓ The Careful Study of History Teaches One Many Critical Skills
- ✓ History Can Help One Develop Tolerance and Open-Mindedness
- ✓ History Can be Entertainment

1.2. Sources and Methods of Historical Study

Historical sources are broadly classified into two types:

Primary and Secondary - are surviving traces of the past available to us in the present. They are original or first hand in their proximity to the event both in time and space. Examples of primary sources are manuscripts (handwritten materials), diaries, letters, minutes, court and administrative files, travel documents, photographs, maps, video and audiovisual materials, and physical remains or relics such as coins, fossils, weapons, utensils, and buildings.

Secondary sources - are second-hand published accounts about events that happened in the past. Examples of secondary sources are articles, books, textbooks, biographies, and published stories or movies about historical events.

Secondary sources often use primary sources, but are written long after the event has occurred, providing an interpretation of what happened, why it happened, and how it happened. Secondary sources give us what appear to be finished accounts of certain historical periods and phenomena.

Oral sources are also indispensable to study and document the history of non-literate societies. In many societies, oral information can pass from one generation to another without being recorded. This type of oral data is called oral tradition.

1.3. The History of Historical Writing in Ethiopia and the Horn

Historiography is the history of historical accounts, studying how knowledge of the past, either recent or distant, is obtained and transmitted. History emerged as an academic

discipline in the second half of the nineteenth century first in Europe and subsequently in other parts of the world notably in the US. The German historian, Leopold Von Ranke (1795–1886), and his colleagues established history as an independent discipline in Bonn with its own set of methods and concepts by which historians collect evidence of past events, evaluate that evidence, and present a meaningful discussion of the subject. Ranke‟s greatest contribution to the scientific study of the past is such that he is considered as the "father of modern historiography".

The earliest known reference that we have on history of Ethiopia and the Horn is the *Periplus of the Erythrean Sea*, written in the first century A.D by an anonymous author. Another document describing Aksum‟s trade and the then Aksumite king‟s campaigns on both sides of the sea is the *Christian Topography* composed by Cosmas Indicopleustes, a Greek sailor, in the sixth century A.D.

The earliest Ethiopian material, a manuscript, dates from medieval times. The document was found in Haiq Istifanos monastery of Wallo in the thirteenth century A.D. The largest groups of sources available for medieval Ethiopian history are hagiographies originating from Ethiopian Orthodox Church. Invariably written in Ge‟ez, an important function of hagiographies is enhancing the prestige of saints.

Ethiopia had also an indigenous tradition of history writing called chronicles. Chronicles in the ancient Ethiopian Ge‟ez tongue first appeared in the fourteenth century and continue (sometimes in Amharic) into the early twentieth. Kings or their successors entrusted the writing of chronicles to court scribes or clergymen of recognized clerical training and calligraphic skills. The first and the last of such documents are the *Glorious Victories of Amde-Tsion* and *Tarika Zemen Za Dagmawi Menilek* respectively. Chronicles incorporate both legends and facts- past and contemporary about the monarch‟s genealogy, upbringing military exploits, piety and statesmanship. Chronicles are known for their factual detail and strong chronological framework, even if it would require considerable labour to convert their relative chronology to an absolute one. They are also averse to quantification. Major events in and around the imperial residence are explained mainly in religious terms; the chronicle, therefore offers very little by way of social and economic developments even in the environs of the palace. However, in conjunction with other varieties of written documents, such as hagiographies and travel accounts by foreign observers, chronicles can provide us with a glimpse into the character and lives of kings, their preoccupations and relations with subordinate officials and, though inadequately, the evolution of the Ethiopian state and society.

Arabic-speaking visitors to the coast also provide useful information on various aspects of the region‟s history. For example, al-Masudi and Ibn Battuta described the culture, language and import-export trade in the main central region of the east African coast in the tenth and in the fourteenth centuries respectively. For the sixteenth and seventeenth centuries we have two documents composed by Yemeni writers who were eyewitnesses to the events they described. The first document titled *Futuh al Habesha* (*The Conquest of Abyssinia*) was composed by Shihab al-Din, who recorded the conflict between the Christian kingdom and the Muslim

principalities in the sixteenth century. Besides the operation of the war including the conquest of northern and central Ethiopia by Imam Ahmad ibn Ibrahim al-Ghazi, the document describes major towns and their inhabitants in the southeastern part of Ethiopia, although the discussion abruptly ends in 1535. The other first-hand account is left to us by Al-Haymi, who led a Yemeni delegation in 1647 to the court of Fasiledes (r. 1632-67).
Other materials that appeared in the sixteenth century include Aba Bahrey‟s Amharic script the *History of the* [*Oromo*]. Written in the 1590s, this document provides firsthand information about the Oromo population movement in the stated period.

From the early sixteenth until the later nineteenth centuries, missionaries (Catholics and Protestants) records provide us with a run off information covering a considerable period of time. Some of the major topics covered by missionary sources include religious and political developments within Ethiopia, and the country‟s foreign relations. An example of such account is *The Prester John of the Indies*, composed by a Portuguese priest, Francisco Alvarez, who led the Portuguese mission to the court of Lebne-Dengel in 1520. Added to missionary sources, travel documents had important contribution to the development of Ethiopian historiography. One example of travel documents is James Bruce‟s *Travels to Discover the Source of the Nile*. Like other sources, however, both mission and travel materials can only be used with considerable reservations and with care for they are socially and politically biased.

Foreigners also developed interest in Ethiopian studies. One of these figures was a German, Hiob Ludolf (l.1624-1704). Ludolf was the founder of Ethiopian studies in Europe in the seventeenth century. He wrote *Historica Aethiopica* (translated into English as *A New History of Ethiopia*). Ludolf never visited Ethiopia; he wrote the country‟s history based on information he collected from an Ethiopian priest named Abba Gorgorios (Aba Gregory) who was in Europe at that time. In the nineteenth century, August Dillman published two studies on ancient Ethiopian history.

Historical writing made some departures from the chronicle tradition in the early twentieth century. This period saw the emergence of traditional Ethiopian writers who made conscious efforts to distance themselves from chroniclers whom they criticized for adulatory tone when writing about monarchs. Unlike chroniclers, writers in this period discussed a range of topics from social justice, administrative reform and economic analysis to history. The earliest group of these writers include *Aleqa* Taye Gebre-Mariam, *Aleqa* Asme Giorgis and Onesmus Nasib (*Aba* Gemechis). Later, they were joined by *Negadrases* Afework Gebre-Iyesus and Gebre-Hiwot Baykedagn. Unlike chroniclers, these writers dealt with a range of topics from social justice, administrative reform and economic analysis to history. Taye and Asme wrote *Yeityopia Hizb Tarik* (*The History of Ethiopian People*) and *Ye* [*Oromo*] *Tarik* (*The History of the Oromo*) respectively while Onesmus translated the Bible into his native tongue, *Afan Oromo*. Notwithstanding his other works, Afework wrote the first Amharic novel, *Tobiya*, in Ethiopian history while Gebre-Hiwot has *Atse Menilekna Ityopia* (*Emperor Menilek and Ethiopia*) and *Mengistna Yehizb Astedader* (Government and Public Administration) to his name. The most prolific writer of the early twentieth century Ethiopia was, however, *Blatten* Geta Hiruy Wolde-

Selassie. Hiruy published four major works namely *Ethiopiana Metema* (*Ethiopia and Metema*), *Wazema* (*Eve*), *Yehiwot Tarik* (*A Biographical Dictionary*) and *Yeityopia Tarik* (*The History of Ethiopia*). In contrast to their predecessors, Gebre-Hiwot and Hiruy exhibited relative objectivity and methodological sophistication in their works.

After liberation, Tekle-Tsadik Mekuria formed a bridge between writers in pre-1935 and Ethiopia professional historians who came after him. Tekle-Tsadik has published some eight historical works. He made better evaluation of his sources than his predecessors. Yet like his precursors, bias permeates most of his works. Another work of importance in this period is Yilma Deressa‟s *A History of Ethiopia in the Sixteenth Century*. The book addresses the Oromo population movement and the wars between the Christian Kingdom and the Muslim principalities as its main subjects. Tekle-Tsadik and Yilma‟s works are written in Amharic and therefore can be used by the wider public and scholars alike. *Blatten Geta* Mahteme-Selassie Wolde-Meskel also contributed his share. Among others, he wrote *Zikre Neger* (*Things Remembered*). *Zikre Neger* is a comprehensive account of Ethiopia‟s prewar land tenure systems and taxation, but fails to capture localized circumstances, responses, and conflicts and silent on the actual impacts of government legislation on regulating access to resource control. *Zikre Neger* should also be treated with some caution because one of its main aims is to extol the modernization efforts and achievements of the country‟s reigning monarchs notably Emperor Haile-Selssie I. Another work dealing specifically with aspects of land tenure is left to us by Gebre-Wold Engidawork and has been translated into English. Another writer of the same category was *Dejazmach* Kebede Tesema. Kebede wrote his memoir of the imperial period, published with as *Yetarik Mastawesha* in 1962 E.C.

The 1960s was a crucial decade in the development of Ethiopian historiography for it was in this period that history emerged as an academic discipline. The pursuit of historical studies as a full-time occupation began with the opening of the Department of History at the then Haile Selassie I University (HSIU).

1.4. The Geographical Context of Human History in Ethiopia and the Horn

- ✓ The term “Ethiopia and the Horn” refers to that part of Northeast Africa which now contains the countries of Djibouti, Eritrea, Ethiopia and Somalia.
- ✓ The major physiographic features of the region are a massive highland complex of mountains and plateaus divided by the Great Rift Valley and surrounded by lowlands, semi-desert, deserts and tropical forests along the periphery.

Unit Two

Peoples and Cultures in Ethiopia and the Horn

2.1. Human Evolution

Regarding origin of human being, there are two divergent views.

- ✓ ***Creationist view*** that contends super natural force or God created non-living and living things including human being with complete physical shape and structure.
- ✓ ***Evolutionist view*** which argues that living things and non living things developed from small beings through gradual changes of many million years. The earliest evolution theorist Charles Darwin (1809- 1882) published *Theory of Evolution or Origin of Species by Natural Selection* (1859) and *Descent of Man* (1871).

Scientists have considered East African Rift Valley as cradle of humanity.

The period of the usage of lithus/ stone tools is divided into sub-periods.

i. ***Paleolithic*** (Old Stone Age) up to 11, 000 B.P. The period when human being developed language with shelter in cave using stone, bone, wood, furs & skin materials to prepare food and clothing. There was sex-age labor division with able-bodied males as hunters of fauna and children & females as gatherers of plants. In due course, society developed from matriarchal to partriachial hierarchy. Gademotta Stone Age site in central Ethiopian Rift Valley is one of the oldest sites in African continent and has been dated back to 200,000 B.P. Other sites such as Gorgora, Ki‟one, Tiyya, Tuto Fala & Yabaldho in Ethiopia and Midhidhishi & Gudgud in Somalia

ii. ***Mesolithic***/ middle Stone Age (11, 000-10,000 B.P.) was transition between Old and Neolithic/New Stone Ages.

iii. ***Neolithic*** (10,000-6,000 B.P.) was time when human being used micro-lithic tools.

2.2. Neolithic Revolution

- ✓ It was during Neolithic (10,000-6,000 B.P.) that human beings began to transform from mobile way of life to sedentary one that was radical shift from hunting and gathering to growing plants and breeding animals.
- ✓ For better security and to help each other in hard works, families preferred to live together forming larger communities. Using stick or hoe for planting was also gradually replaced by ox-drawn plough. Gradually intermediaries (traders) also began to buy the products of both to take to predetermined places or markets and sell.
- ✓ In Ethiopia and the Horn people cultivated plants including Eragrotisteff/poa abyssinica, dagussa/Eleusine Coracana/millet, nug/Guzotia Abyssinica/oilseeds, Ensete Ventricosum etc.

2.3. The Peopling of the Region

2.3.1. Languages and Linguistic Processes

A. Afro-Asiatic

Cushitic: linguists divided this language family into four branches.

 Northern: is represented by Beja, spoken at western edge of Eritrea on Sudan border.

 Central: Agaw includes Awing, Qimant; Tamtanga & Bilen/Bogos.

 East Cush: this includes diversified linguistic groups like Afar, Alaba, Arbore, Baiso, Burji, Bussa, Darashe, Dasanech, Gauwada, Gedeo, Hadiya, Kambata, Konso, Libido, Oromo, Saho, Sidama, Somali, Tambaro & Tsemai. Yet, the Oromo have inhabited throughout the eastern, northern, southern and western parts of Ethiopia and the Horn.

Ethiopian Semitic: the Semitic languages of Ethiopia are generally known as Ethio-Semitic because other Semitic languages are spoken mainly in the Middle East.

 North: Tegra (in Ertrean Lowland), Tigrinya; Ge'ez (endangered, liturgical)

 South

Transverse: Amharic, Argoba, Harari, Silte, Wolane and Zay.

Outer: Gafat (extinct), Gurage and Mesmes (endangered).

Omotic: Anfillo, Ari, Bambasi, Basketo, Bench,Boro (Shinasha), Chara, Dawro, Dime, Dizi, Doko, Dorze, Gamo, Ganza, Gayil, Gofa, Hamer-Banna,, Hozo, Kachama-Ganjule, Karo, Keficho, Konta, Korete, Male, Melo, Nayi, Oyda, Sezo, Shekkacho, Sheko,Wolaytta, Yem and Zayse.Among its groups, Ometo includes Wolayttaand Gamo while main Gonga is Keficho.

Nilotic: Anywa, Berta, Gumuz, Kacipo-Balesi, Komo, Kunama, Kwama,Kwegu, Majang, Mi'en, Murle , Mursi, Nuer, Nyangatom, Opuo,Shabo, Suri& Uduk.

Unclassified: Weyto (might be Cushitic or Semitic); Ongota (moribund possibly Omotic or separate branch of Afro-Asiatic or not at all) & Rer Bare (extinct-may be Bantu).

2.3.2. Settlement Patterns

- ✓ ***Cushitic Speaking*** peoples are indigenous to East Africa inhabiting from Sudan to Tanzania.
- ✓ Nubia (the land of Kush) was from where most probably Cushitic peoples dispersed. According to Ehret, it was around the seventh millennium BC (before Christ) that the ancestral Cushitic began to spread in the northern edge of the Ethiopian highland.
- ✓ ***Omotic*** languages speakers are indigenous to Ethiopia, concentrated along Omo River basin bordering in all directions. Nevertheless, this is exceptional for Shinasha who is living in southwestern Gojjam and South Mao in southwestern Wollagga.
- ✓ **Nilo-Saharan Super Family** peoples are dominant societies of western lowlands from north to south along Ethio-Sudanese borderlands. Nilo-Sahara entered Ethiopia from the Sudan in about 3rd millennium B. C. Chari-Nile family settled in western Ethiopia along Ethio-Sudanese border and other in southern Omo. These are identified as the Karamojo cluster living around Turkana Lake along the Ethio-Kenyan border. On the other hand, the majority of the speakers of this language super family also live outside Ethiopia.

2.3.3. Economic Formations

- ✓ A pastoral economy characterized the eastern lowland region since early periods.
- ✓ The plateaus have sustained plough agriculture for thousands of years supporting sizable populations.

- ✓ The Omotic has been mixed farming and trade in northern Omo while southern Omo have predominantly practiced pastoralist and fishing. The Omotic have been distinguished by the large-scale cultivation of enset (a staple food) and evolution of highly organized polities. Many of them have also been famous in metallurgy, weaving and other crafts.

2.4. Religion and Religious Processes

2.4.1. Indigenous Religion

- ✓ Distinctive mark of indigenous religion is belief in one omnipotent, omniscient, eternal or transcendental Supreme Entity, but special powers are attributed to natural phenomena that are declared to be sacred.

Among indigenous religious groups,

- ✓ Oromo Waaqeffannaa – it have believed in existence of one supernatural power called *Waaqaa* that is believed to be source of life & nature, *Beelii Belelii*/Alpha-Omega/ultimate the power in the universe.
- ✓ Wolayta called God as *Tosa* & spirit as *Ayyana*.
- ✓ Among the Hadiya the Supreme Being is known as Waa, who is believed to exist before everything (*hundam issancho*) or create world (*qoccancho*) and whose eyes are represented by elincho (sun) & *agana* (moon).
- ✓ Yem worshipped Sky God/*Ha'o*. So"ala clan was considered as top in religious duties since it was in charge of the most important deity (*Shashokam*).
- ✓ Kafa called the Supreme Being as *Yero*; spirit as Eqo; and a person who hosts *Eqo* is known as *Alamo* or medium and referred to as *eke-nayo* (person in service of spirit).
- ✓ The Nuer believe that God is spirit of sky or *Kuoth Nhial* (God in Heaven) creator, but Nuers believe in coming of God through rain, lightning & thunder and rainbow is necklace of God.

2.4.2. Judaism

- ➢ Judaism is the religion of the ancient Jewish/Hebrew people. It is considered to be the expression of the covenant that Yahweh/Jehovah/God established with the Israeli. It has been followed in Ethiopia and the Horn by the people called Beta Israel (literally, "house of Israel". Most of them were concentrated mainly on North Gondar, Shire Enda-Selassie, Wolqayit, Tselemti, Dembiya, Segelt, Quara and Belesa.

2.4.3. Christianity

- ➢ Aksumite King Ezana (r. 320-360 AD) dropped pre-Christian gods like Ares/Hariman/Maharram/war god, Arwe (serpent-python god), Bahir (sea god) & Midir (earth god) and embraced Christianity. Instrumental in conversion were Syrian brothers, Aedesius & Fremnatos (Frementius). When Fremnatos (also called Kasate Birhane by locales) visited Alexandria, Patriarch Atnatewos (328-373), appointed him first Bishop of Ethiopia under title Aba Salama. This made Ethiopian Orthodox Church (EOC) subservient to Coptic in Egypt until full independence i.e. consecration of its own patriarch, Abune Baslios was achieved in 1959.
- ➢ Christianity was further expanded to the mass of the society in later part of 5th century, during the reign of Ella Amida II (478-86) by the Nine Saints. Then expansion of Christianity chiefly gained fresh momentum in Zagwe period (1150-1270). During early Medieval (1270-1527) many churches and monasteries were constructed.

2.4.4. Islam

- Islam was founded by Prophet Mohammed (PBUH). When his teachings faced opposition from the Quraysh rulers, Aksumite king Armah Ella Seham/Ashama b. Abjar in Arabic sources gave asylum for the early followers including his daughter Rukiya & her husband Uthman and his future wives Umm Habiba and Umm Salma led by Jafar Ali Talib from 615-628 A. D.
- As a result of these early peaceful contacts, Islam was introduced to the Horn of Africa not through Jihad, but through trade routes.
- In Dahlak/Alalay Islands on Red Sea by the beginning of 10th century, the Muslim community developed a sultanate. It was from these coastal centers that Islam gradually spread among the predominantly pastoral communities of the interior, largely through the agency of preachers and merchants. The Dahlak route, however, played a minor role in introduction of Islam into the interior as Christianity was strongly entrenched as a state religion in Axum and later states of northern Ethiopia and open proselytization of Islam was prohibited.
- The port of Zeila on western coast of Gulf of Aden served as the more important gateway for the penetration of Islam in a larger scale into mainly Shawa, Wallo and Hararghe.

Peoples in Ethiopia and the Horn practiced a number of conflict resolution mechanisms; some of them

- *Shemgelenna* among the Amhara,
- Yajoka among the Gurage,
- *Seer*a among the Kambata,
- *Gumaa* among the Oromo,
- *Makabanto* among the Afar,
- *Gudu'emale* among the Sidama,
- *Dayad* among the Somali,
- *Bayto* among the Tigray people and others.

These wisdoms worked effectively for centuries with less cost because first they were part of the culture and values of peoples that they espoused in common. Secondly, such conflict resolution mechanisms emphasis on inter-connectedness governed by a principle "I am because we are," emphasis on restoration, forgiveness and reconciliation instead of punishment. It also emphasizes people-to-people peace building and promote local ownership of the peace.
The other indigenous culture was the practice of folk medicine.

Unit Three
Polities, Economy and Socio-Cultural Processes in Ethiopia and the Horn to the End of the 13th Century
3.1. Evolution of States
State means an autonomous political unit, encompassing many communities within its territory and having a government with the power to decree and enforce laws.

- The first states were theocratic states, and the social and religious affairs of their community were maintained & regulated by priests/shaman with voluntary contributions. As production became market oriented the priests were gradually replaced by chiefs who began collecting compulsory tributes known as protection payments with which they maintained themselves, their supporters and other followers.
- Ethiopia and the Horn is one of few places in Africa where early state formation has taken place.

3.2. Ancient Polities

3.2.1. North and Northeast

A. Punt

- Punt was the earliest recorded state in Ethiopia and the Horn. It was probably stretched from Swakim or Massawa to Straits of Babel Mandeb (Gate of Tears) and Cape Gardafui.
- The evidence of Punt does not come from the Horn but in Egyptian hieroglyphic writings. Egyptian Pharaohs sent to Punt.

B. Damat and Other Cultural Centers in Northern Ethiopia

- ✓ Habashite and Agazian clans are thought to have migrated from Sabean states of South Arabia to Eritrea and Tigray around 1000 B.C.
- ✓ Sabean influence encouraged emergence of Damat state with center south of Aksum led by Mukkarib (south Arabian title for king) from 6thcentury B. C. onward.

C. Axum

- ✓ Axumite state emerged c. 200-100 B.C.
- ✓ According to *Periplus of Erithrean Sea*, Adulis on Ethiopia coast of the Red sea was the major port of Axum till 702 A. D.
- ✓ The major items of export of the Axumite state consisted mainly of the natural products. In turn, a number of manufactured products like garments and textiles from Egypt, Indian, Italy, and Persia; glassware and jewelry from Egypt and other places; metallic sheets, tools or utensils of various kind, oil and wine from Italy and Syria were imported. Zoscales/Za Haqel/c. 76-89, then the king of Axum, used to communicate in Greek language, Lingua Franca of Greco-Roman world. Axum also had relations with Celon/Sirlanka and Laodicea/Asia Minor.
- ✓ Adulis inscription of the unknown king published in Cosmos‟s book, Christian Topography describes about the commercial activities of the Red sea areas. Another historical value of Cosmos‟s book is its description of the internal long distance trade between Aksum and a distant region called Sasu, most probably Beni Shangul and the adjoining lands beyond the Blue Nile.
- ✓ Caleb/Ella Atseba (r. 500-535) expanded oversea territories of Axum beyond Himyar and Saba, but the local prince YusufAsar Yathar (Dhu-Nuwas in the Arab accounts) converted to Judaism, marched to Zafar & Nagran, and killed many Christians. Byzantine Vasaliev Justinian (r. 527-65) with consecration of Patriarch Timit III (518-538) provided Caleb with a number of ships transporting armies led by Julianos and Nonossus against Du Nuwas. Du Nuwas was defeated and Caleb appointed Abraha/Sumyafa` Ashwa` as governor of Arabia that continued until 570 A.D. Caleb was succeeded by his son Gabra Masqal (535-48) who built church at Zur Amba in Gayint. It was during Gabra Maskal that Yared developed Ethiopian cultural music.
- ✓ In the 7th century, the whole network of Axumite international trade came under the control of Arab Muslims and Axum was isolated from its old commercial and diplomatic partners. In addition, the Beja and Wolqayit people as well as Queen Bani al Hamwiyah (Yodit- Gudit/Judith) invaded Axum that led to general shift of the center of the state south wards to Kubar highland rural area.

D. Zagwe Dynasty (1150-1270)

- ✓ The Zagwe Dynasty appeared in Bugna district within Wag and Lasta, more exactly at Adafa near Roha/Lalibala. The Agaw prince Zawuge Mika'el/Merera/Mara Teklehaimanot married daughter of the last Aksumite king Dil Na'od known as Masobe Worq, and later overthrew his father-in-law and took control of power.
- ✓ Zagwe period was also a golden age in Ethiopia's paintings and the translation of some of religious works from Arabic in to Ge'ez. Yet, Zagwe rulers are best known for construction of cave, semi-hewn & monolithic churches.
- ✓ Zagwe kings were considered as illegitimate rulers on the basis of legend of Queen of Sheba/ Saba.
- ✓ The hard core of resistance to Zagwe came from the ecclesiastical hierarchy of Ethiopian. Tesfa-Iyesus/Yekuno-Amlak (r. 1270-1285), who claimed decent from the last Aksumite king Dilnaʿod, obtained military assistance from Shawa & his Amhara troops, attempted to engage the last king of Zagwe, Yetbarek in battle. Yekuno-Amlak declared himself as "Moʿa Anbessa Ze-emnegede Yihuda, the conquering Lion of the Tribe of Judah."

3.2.2. East, Central, Southern and Western

3.2.2.1. Bizamo, Damot, Enarya and Gafat

A. Bizamo:

- ✓ was a Cushitic Kingdom located on the southern bend of Abay River just opposite to the present districts of Gojjam and around the current Wambara area

B. Damot:

- ✓ this was very strong kingdom that seems to have dominated most of the lands to south of Abay and north of Lake Turkana or Rudolf/Galoppi as well as west of Awash and east of Dhidhessa covering Wencit and Muger Rivers. In the 13th century, Damot king Motelemi is said to have invaded Ittesa in northern Shawa and captured many Christian communities. Yet, from 1270, the danger from Damot against the Christians kingdom seems to have reduced. Yikuno-Amlak conducted a strong military campaign against Damot, which began to give the Christian Kingdom a dominant position in Shawan region. After this successful Christian offense, Motalami was baptized by Abune Tekle-Haymanot and converted to Christianity to bring friendly relations.

C. Enarya:

- ✓ was a kingdom in the Gibe region in southwestern Ethiopia.

D. Gafat:

- ✓ the original homeland of the Gafat lies south of Abay (Blue Nile) River

3.2.2.2. Muslim Sultanates

A. **Shawa:** Makhzumi Khalid ibn al-Walid, who claimed decent from Meca, set up this state in 896 A. D/283 A.H. on northeastern foothill of Shawan plateau.

B. **Fatagar:** was founded in areas of Minjar, Shenkora and Adaʿa in the 11th c

C. **Dawaro:** located between upper waters of Awash and Wabi-Shebelle extending to Carcar in Northeast and Gindhir in Southeast.

D. **Balli:** an extensive kingdom occupying high plateau, separating basins of Shebelle and Rift valley Lakes. It is here that Abd al Qadir al Jilan and Sheikh Hussein‟s Ziqtum or Ayna-Gebo and SOF Umar cave mosques were founded.

E. **Ifat:** between 1271 and 1285, Umar Walasma, who claimed decent from Hashamite clan and came from Arabia, established Ifat sultanate in the adjacent to Shawan Sultanate. He intervened between quarrelsome Shawan princes Dil-Marrah & Dil-Gamis, weakened Shawa and annexed it into his own Sultanate. The new state was also called Ifat by Christians and as Wafat or Awfat by Muslim writers. It seems to have been a long narrow escarpment of northeastern Shawa running in a northeast-southwesterly direction in the Afar plain extending eastward to the Awash. Its capital was situated upon an elevation above a river valley. The sultanate was fertile & well watered because of sufficient rainfall. Its inhabitants earned their living from cultivation of wheat, sorghum, millet &teff and from animal husbandry. Sugar cane, bananas, variety of fruits, beans, squashes, cucumbers, and cabbage completed the diet. Chat was described for the first time as being consumed as a stimulant.

F. **Other**: mutually independent states like Arababani (between Hadiya & Dawwaro), Biqulzar, Dera (between Dawaro & Ballii), Fadise, Gidaya, Hargaya, Harla, Kwilgora, Qadise and Sharkah (Arssi) were established by the people like the Gebel, the Warjih etc.

3.3. External Contacts

- ✓ Ethiopia and the Horn had contacts with Egypt since 3,000 B. C. These relations may be Ethiopia‟s earliest contacts with the Mediterranean world or the Greco-Roman world.
- ✓ The introduction of Christianity via Egypt established a new pattern of relation between the region of Ethiopia & the Horn and Egypt.
- ✓ Ethiopia and the Horn also had established close relationship with the East Roman or Byzantine Empire.
- ✓ Egyptian king, Salah-al-Din, founder of Ayyubid dynasty that ruled Egypt from 1171-1250, is said to have given many sites to EOC in Jerusalem in Palestine in the last decades of the 12th century to discourage probable alliance of Christian Ethiopia with the Christian Europe in Crusades (1096-1291).
- ✓ Around the middle of the 12th century, a myth about a very rich and powerful Christian ruler known as *Prester John of the Indies* began to circulate in Europe. The legend was fabricated and developed when the balance of war between the Christians of Europe and the Muslims of the Middle East was in favor of the latter. The crusade war was fought over Jerusalem.

3.4. Economic Formations

A. Agriculture

- The ancient states were based on thriving plow agriculture in highland provinces.
- The northern subjects had *rist* rights in their respective provinces. *Rist* is a kind of communal birth right to land by members of the families and clans of families whose ancestors had settled and lived in the area over long periods of time. It is inherited from generation to generation in accordance to with 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 all land belongs to the state theoretically. Tribute was collected through a complex hierarchy of state functionaries or officials who were given *gult* right over the areas and populations they administered on behalf of the central government. *Gult* is a right to levy tribute on the rest owners‟ produce. The tributes collected by *bale-gult*, partly allotted for their own up keep and the rest were sent to the center. *Gult* right that became hereditary was called *Riste-Gult* as famous well placed officials used to transfer their position to their offspring.

B. Handicraft

- These include beadwork, body scarification, tattoos, carving (on leather, wood and stone), farming implements and harvesting tools; housing, construction methods, furniture, iconography etc.

C. Trade

- The major socio-economic and political centers of earliest states seem to have also been major trade centers with wide ranging contacts in various directions within the region itself and with merchants coming to the area across the international water bodies.

3.5. Socio-cultural Achievements

A. Architecture

- ✓ There were totally fifty eight steles in and around Axum
- ✓ Zagwe churches are regarded as some of the finest architecture of artistic achievements of the Christian world and that is why they have been recognized by UNESCO as part of world cultural heritage in 1978 two years before that of Axumite stele.

B. Writing

- ✓ Sabeans introduced Sabean language which had alphabet
- ✓ By the first centuries AD, "Old Geʿez alphabet" arose.

C. Calendar

- ➢ Oromo calendar has been based on astronomical observations of moon in conjunction with seven or eight particular stars or group of stars.
- ➢ The Sidama calendar rotates following movements of stars with 13 months a year, 12 of which are divided equally into 28 days while the 13th month has 29 days as Sidama week has only 4 days (*Dikko*, *Deela*, *Qawadoo* & *Qawalanka*) and hence each month has 7 weeks. Nominated *Moote* (King) is presented to *Fichche*, New Year ritual, for *Qeexala* or popular demonstration.
- ➢ Ethiopian and Eritrean Orthodox Tewahedo Church Calendar is a solar calendar.

D. Numerals

- ➢ Geʿez uses numeral system comparable to the Hebrew, Arabic & Greek numerals.

Unit Four

Politics, Economy and Socio-Cultural Processes from the Late Thirteenth to the beginning of the Sixteenth Centuries

4.1. The "Restoration" of the "Solomonic"" Dynasty

Yekuno-Amlak"s victory over the last Zagwe ruler and his enthronement as a king led to the "revival or restoration of Solomonic" dynasty and also marked the beginning of Ethiopia"s medieval period. The Kibre-Negest is a national epic that glorifies a particular monarchical line and also indelibly associates Ethiopia with the Judeo-Christian tradition.

According to Marcus (pp. 17-18)

The revised Ethiopian constitution of 1955 claimed that the ruling line descended from Menelik I, the son of Makeda, queen of Ethiopia, and King Solomon."

From about 1270 until the deposition of Emperors Haile Sillasse I in 1974, all Ethiopian monarchs claimed descent from the family of Yekuno-Amlak.

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

4.2.1. Succession Problem and the Establishment of "Royal Prison"

Yekuno-Amlak ruled peacefully, and after his death the existence of power struggle civil war was reflected. This continuous succession problem was resolved around 1300, during the reign of Widim-Ra"ad (r. 1299-1314); when Amba-Gishen was established as „royal prison to avoid further power struggle among contending princes. According to the rule, all males tracing descent from Yikunno Amlak except the sons of the reigning emperor were imprisoned at Amba-Gishen. Amba Gishen was guarded by soldiers under a commandant loyal to the reigning monarch. When the reigning king/ emperor died the eldest son would be put on the throne and his brothers would be sent to Amba-Gishen due to many of heirs

4.2.2. Consolidation and Territorial Expansion

- The center of the "restored" dynasty was at first in medieval Amhara (today"s South Wallo) around Lake Haiq. But, it gradually shifted its center into Shawa, in to the districts like: Menz, Tegulet, Bulga, Yerer, Entoto, Menagesha, Wachacha, Furi and Zequalla. From 1270.
- Until the establishment of Gondar in 1636, the medieval monarchs spent their reign in mobile court/ roving capital.
- Emperor Amde-Tsion (r.1314 to 1344). He was the first Solomonic king, who embarked upon a policy of wider and rapid territorial expansion. His main motives of expansion were economic and political (to control the trade routes and expand territories). He made territorial expansion in to:

  A. The Agaw (Awi) of Gojjam: Amde-Tsion annexed the region around 1323-24.

  B. Bizamo: this was conquered c. 1316/7 and existed until the end of the 16th century under the control of the Christian Kingdom.

  C. Damot: the process of subjugation started by Yekuno-Amlak was effectively accomplished under Amde-Tsion when Damot became a tributary state of the Christian Kingdom c. 1316/17.

  D. The Falasha/Bete-Israel: the successive campaigns of Amde-Tsion around 1332 pushed the people further into the inaccessible mountain districts north of Begemder

from Dembeya in south to Tekeze in east & north. To consolidate the control of the Christian state over the provinces of the **north** extending to the coastal areas of Massawa, Amde-Tsion claimed to get back territories once belonging to the great kings of Aksum. In the **southeast**, Muslim sultanates, which were located on the line of the trade, were made tributaries of the Christian kingdom of Amde-Tsion. In the south, the Gurage speaking areas and some of the Omotic kingdoms like Wolayta and Gamo were also brought under the control or at least under the influence of the Christian state. Amde-Tsion was in full control of all the trade routes and sources of trade of the Ethiopian region in the early 1330s.

4.2.3. Evangelization and Religious Movements

I. Evangelization

- ✓ The Shawan plateau played the most important role for both the military activities of the Christian army and also propagating Christian teaching.
- ✓ Saint Tekle-Haymanot, who was born at Tsilalish in Zorere contributed more for the revival of Christianity in Shawa and the regeneration of the church in the southern part of Ethiopia including medieval Damot.

II. Religious Movements

A. The Ewostatewos Movement

- Ewostatewos main argument was Sabbath, should be strictly observed as holiday. Then he left the country in to Egypt.

B. The Religious Reforms of Zara-Yaqob

- Zara-Yaqob (r. 1434-68) who was the son of Dawit ascended to the throne with definite pro-Sabbath convictions

4.3. Political and Socio-Economic Dynamics of Muslim Sultanates

4.3.1. Political Developments in the Muslim Sultanates and the Rise of Adal

- ➢ Walasma exiles family, moved further to the southeastern lowlands and established new and vigorous Muslim Sultanate of Adal in the highland districts around Harar in 1367.
- ➢ The center of Adal later on in 1520 changed to the city of Harar and after the defeat of Imam Ahmad; a growing threat from a new force-the Oromo forced the sultanate to change its capital to Awsa in 1576/7, to the present Afar region.

4.3.2. Trade and the Expansion of Islam

- Trade was not only used as means for expansion of Islam in the Muslim Sultanates rather it was the base of their economy. The most known Muslim Sultanates during this period were Ifat (1285-1415) and Adal (1415-1577).

4.4. Rivalry between the Christian Kingdom and the Muslim Sultanates

- ➢ Zeila was the main outlet for the medieval period long distance trade.
- ➢ The ambition to control this trade route and commodities that passed through Zeila, led to rivalry between the "Solomonic" rulers and the Sultanate of Ifat. The competition among them became the source of conflict.
- ➢ The first recorded conflict between the Christian kingdom and Ifat took place in 1328 when the sultan of Ifat Haqaddin I stopped merchants belonging to the Christian king, Amde-Tsion, These actions forced Amde-Tsion to wage a campaign against Haqaddin I; defeated and took him prisoner and eventually replaced him by his brother Sabradin. Both Ifat and Fatagar became under Sabradin.
- ➢ Some members of Walasma moved their seat of power further east to Adal.

- Haqadin II refused to pay tribute and rebelled against son and successor of Amde-Tsion, Sayfa-Arad (r.1344 -71), but, he was defeated and killed in battle in 1386. The successor of Haqadin II, Sa‟adaddin II (C. 1386-1402) gained initial success but king Dawit I (r. 1380-1412) in 1402/3 extended his expansion and defeated him. Sa‟adaddin II became refuge in Zeila and later on during the reign of King Yishaq (r.1413-30) in 1415 he was killed. After the death of Sa‟adaddin and the control of Zeila, the Muslim sultanates in Ethiopia were weakened for a long time.
- Tens of sons of Sa‟adaddin took refuge in Yemen and then came back from their exile to bear the title of "sultan of Adal" rather than Ifat. For this reason, Muslim Sultanates fought each other rather than united. The expansion of the Christian kingdom to these Muslim Sultanates turned Ethiopian kings in to "King of Kings‟ or emperor. Yet, Yishaq lost his life fighting somewhere in Adal.
- The "Solomonic" dynasty reached its peak during the reign of Emperor Zare-Yae‟qob when the Christian kingdom gained some accesses to the Red Sea commerce and again maritime, imperial power become strong politically and religiously
- In 1445, Sultan Ahmad Badley mobilized all his forces and invaded the Christian kingdom but, he was defeated in the battle of Yeguba.
- Mahfuz died in 1517 in a battle with Emperor Lebne-Dengel (r. 1508-1540) and his son-in-law, Imam Ahmad ibn Ibrahim al-Ghazi, popularly known as Ahmad Gragn or the left-handed, took over.
- **N.B.** Apart from these rivalries between the Christian Kingdom and Muslim Sultanates; people of the plain have interaction with those of the plateau just as lowlanders had dealings with highlanders. These interactions and interdependence in economic, social, cultural and political spheres laid the ground for the formation of modern Ethiopia.

4.5. External Relations

- Both Egypt and Ethiopia continued to act as protectors of minority Muslims in Ethiopia and minority Christians in Egypt respectively mainly as of the coming of the Mamluks to power in Egypt. Egypt also wanted to insure secure flow of Nile (the Abay River) that originated from Ethiopia.

4.5.2. Ethiopia‟s Relations with Christian Europe

- The earliest known message to Ethiopia from a European monarch is the letter of King Henry IV dated 1400 A.D. and addressed to the king of Abyssinia, Prester John.
- Alphonso de Paiva V of Argon received a delegation from Yishaq in the city of Valentia, in 1427. Yishaq‟s delegation to Europe was to ask for more artisans and military experts.
- Queen Elleni, ex-Muslim chief of Hadiya baptized about 1445 on marrying King Zara-Yaqob (1434 - 68), had foreseen the danger of Ottoman expansion and played role in establishing military alliance with Portugal against Ottoman Turks. Around 1512 Queen Elleni, the mother and regent of Lebne-Dengel sent her envoy an Armenian called Mathew to Portugal. The Portuguese Embassy led by Rodrigo di Lima, Duwarto Galliba and Francisco Alvarez reached Ethiopia in 1520 and left after six years. The objective was to establish a naval port against expanding Turkish power in Red Sea Area.

Unit Five

Politics, Economy and Socio-Cultural Processes from Early Sixteenth to the End of the Eighteenth Centuries (10 hrs)

5.1. Interaction and Conflicts between the Christian Kingdom and the Sultanate of Adal

- Ahmad ibn Ibrahim al-Ghazi/Gragn was successful with his remarkable leadership ability together with the assistance that he received from religious personalities who convinced Muslim leaders of Afar, Somali and Harari.
- The larger and professional Christian army was defeated at the battle of Shimbra Kure, near the preset day Mojo in 1529. After the victory, the Muslims occupied Dawaro, Shawa, Amhara, and Lasta. They continued north passing the Amhara plateau and by 1535, Ahmad‟s empire stretched from Zeila to Massawa on the coast and including the Ethiopian interior.
- Competition for supremacy over the Red Sea and the Indian Ocean between Portugal and the Ottoman Turks gave the prolonged conflict between Christian kingdom and Muslim principalities a global dimension.
- Turks and Arabs encouraged Ahmad.
- Lebne-Dengel was succeeded by his son Gelawdiwos (r. 1540-1559).
- About four hundred Portuguese soldiers under the leadership of Christopher da Gama, youngest son of Vasco da Gama, came in January 1541 to fight on the side of the Christian kingdom.
- On February 25, 1543 while Ahmad was encamped near Lake Tana, he was attacked and killed after a fierce fighting.
- Two women were powerful in the politics of the period: Seble-Wangel and Bati-Delwombera. Seblewongel participated in the war against Imam Ahmad in 1542 when Christians lost 200 of the Portuguese soldiers and their commander Christopher Dagama. As a result, she advised the march to the south in order to contact a Christian army under her son, Emperor Gelawdiwos (r.1540-59) for the battel of Woina-Dega. Similarly, Bati Del Wanbara was the wife of Imam Ahmad Al Ghazi. She was a daughter of a Muslim military commander of Adal known as Mahfuz.
- Emir Nur bin Mujahin came at the helm of Adal‟s power after the death of Imam Ahmad. In 1559, Gelawdiwos led a campaign into Adal and lost his life fighting Adal‟s force under Emir Nur. The war did not continue as both sides were exhausted due to centuries old conflict. They were also felt threatened at the magnitude of the Oromo population movement.
- Thus, the Christian kingdom retreated from its center in present-day Shawa to the north and established its center in Dembiya, north of Lake Tana. Likewise Emir Nur built a wall surrounding Harar to defend it from the Oromo, who had begun to occupy Harar plateau.

5.2. Foreign Interventions and Religious Controversies

- The church was weakened by the material destruction and loss of life brought about by the wars against the Adalities and followed by the Oromo population movement.
- In 1557, a total of 160 Jesuit missionaries along with their bishop, Andreas de Oviedo, came to Ethiopia with the aim of converting Orthodox Christians to Catholicism.
- The Jesuits promoted Catholic doctrine of two different, and therefore separate, natures of Christ-divine and human which was opposed to Monophysite theology of Ethiopian Orthodox Church which argued that Christ, through union or Tewahedo had a perfect human nature inseparable from divinity.

- Gelawdiwos (r.1540-1559 defended the teachings of Orthodox Christianity in a document entitled the Confession of Faith.
- The Jesuits got relative success with Emperor Za-Dengel (r. 1603-1604) who secretly converted into Catholicism.
- Susneyos, as was challenged by provincial leaders who refused to pay tribute, faced other challenges. The Funj sultanate of Sennar attacked along the northern frontier into Begemdir, and the Oromo continued infiltrating into Shawa and Gojjam. As a person who lived among the Oromo and linked by marriage to them, Susneyos‟ policy with regard to the Oromo was integration. He then integrated Oromo units with the forces of central government and Ethiopian politics to consolidate his power and then stabilize the country.
- In 1612 Susneyos converted to Catholicism and announced it to be state religion later in 1622.
- Spanish Jesuit, Afonso Mendez who succeeded Paez as Ethiopia‟s Catholic bishop ordered reconsecration of Orthodox priests and deacons and rebaptism of the mass. Besides he called for the suspension of Jewish customs such as male circumcision and the observance of the Sabbath. Additional pronouncements include prohibition of preaching in Ge‟ez, fasting on Wednesdays and Fridays, reverence for Ethiopian saints and the ark of covenant (*tabot*). Meanwhile, he ordered eating pork, Latin Mass and Gregorian calendar to be adopted. The reforms led to revolts led by the ecclesiastics and the nobility. Even loyal followers of the emperor including his own son Fasiledes (r. 1632-67) were opposed to the changes initiated by the Jesuits.
- The emperor abdicated the throne in favour of Fasiledes.
- Fasiliedes restored Tewahedo‟s position as the state‟s official religion, expelled the Jesuits and punished local converts including Susenyos‟ uncle and the most ferevent supporter of Catholicism, Se'ela Kristos. By fearing another religious conflict Emperor Fasiledes introduced a new policy called closed-door policy which isolated Ethiopia from all Europeans for about a century and a half. Conversely, he initiated and adopted a policy of close diplomatic relations, and even formed alliance with the hostile neighboring Muslim states on both sides of the Red Sea to ensure that no European crossed into the Christian highlands.
- Ethiopia‟s diplomatic break from Europe remained effective until the beginning of the nineteenth century with the exception of secret visits by a French Doctor Charles Jacques Poncet and the Scottish traveller James Bruce in 1700 and 1769 resepctively.

5.3. Population Movements

- ✓ Population movements of the period had far-reaching consequences including the integration of peoples across ethnic and religious diversities, ethnic and linguistic intermixing of peoples that shaped the modern social setting of Ethiopia and the Horn.

5.3.2. Gadaa System and Oromo Population Movement (1522-1618)

The Gadaa System

- ✓ *Gadaa* system was the constitution of the Oromo through which they administered, defended their territory, maintained, and developed their economy.
- ✓ At the beginning of 16th century, the Oromo had a highly organized system that had already developed into a complex socio-economic and political institution.

A. Oromo Population Movement (1522-1618)

- ❖ There are two dominant hypotheses in the Oromo studies concerning their origin and demographic 'expansion'. The first hypothesis is the south-north ward that is based on the 16th century population movement. The second hypothesis upholds that the Oromo originated from the north, moved or pushed southeastwards by the expanding Christians and Muslims.
- ❖ The Oromo organized under Booranaa and Bareentuu military leagues and began movement in 1522.
- ❖ The Bareentuu (Walo, Rayyaa-Aseebuu, Itu-Humbanna and Arssii) expanded to the north and across the rift valley and upper course of Wabe-Shebale River respectively. While the Boran moved to the present day territory, the Guji tradition claims that the Guji were forced to move southward to the present day because of the attack by the Christian army under Zara-Yaqob (r.1434-1468).

5.5. Peoples and States in Eastern, Central, Southern and Western Regions

5.5.1 Cushitic States

Gedeo

- According to a tradition, the origin of the Gedeo is traced back to an aboriginal clan called Murgga-Gosallo. Another tradition that might have to do with the Oromo practice of mass adoption known as guddifacha, traces the origin of the Gedeo, to Daraso, who was older brother of Gujo (Guji‟s ancestor) and Boro (Borana‟s ancestor).
- the Gedeo had a culture called baalle, a traditional governance system that worked with age classes and ranking.

Sidama

- ✓ governance led by the *Mote* (king) who exercised political and administrative authority in consultation with the council of elders called *Songo*.
- ✓ The cultural and ritual leader in Sidama society was the *Woma*, selected for his ability as a peacemaker, bodily perfection, oratorical ability, wisdom and caution.
- ✓ The *Woma* handled cultural matters such as offering sacrifices to the spirits. He also performed other rituals such as circumcision and marriage.
- ✓ Sidama society was divided into generation-sets called *Luwa*.
- ✓ *Seera* was the social constitution of the Sidama people governing social life based on the Sidama moral code, *halale* (the ultimate truth) to judge the right and wrong.

Kambata

- The area encompassed Cushitic, Omotic and Semitic peoples.
- Four communities of separate origin coalesced to form the contemporary state of Kambata which means “this is the place” (where we live). The first one, Kambata in the narrow sense, had its original homeland around Mount Hambericho in the heartland of Kambata territory. The other three namely the Dubamo, Donga and Tembaro trace their homeland from Sidama highlands.
- The ethnogenesis of Kambata also benefitted from Omotic and Semitic peoples.
- The Kambata had a traditional administrative institution called the Hambericho Council. The council had seven members each representing the seven clans in the region. With a king at the top, the council ruled Kambata until the late nineteenth century.

Hadiya

- The people were heterogeneous both linguistically and culturally. Semitic-speaking agricultural people dominated north of the state while the southern part was largely inhabited by Cushitic-speaking pastoral communities.
- Zara-Yaqob made a political marriage. Accordingly, Princess Elleni, from Hadiya, who became an important historical figure, married Emperor Zara-Yaqob.

Konso /Xonso

- ✓ The literal meaning of the term is a "heavily forested hill/ area".
- ✓ The Konso people lived in walled villages namely Karati Turo and Takati which were further divided into wards (Kanta). There was no central authority who acted as sovereign power over the three regions. Each village was ruled by a council of elders called hayyota who were selected through direct participation of male members of the village.

5.5.2 Semitic States

The Emirate of Harar

- Harar is one of the earliest Muslim centers in the region of Ethiopia and the Horn.
- Harar became the capital of Walasma of Adal replacing Dakkar until 1577 when it was shifted to Awsa due to the pressure from the Oromo and the famous Harar wall was built to defend the city.
- Harar became a walled city where the sultanate of the Harari developed.
- Emir Ali ibn Da"ud (r. 1647-1662,) in cooperation with the Oromo established a dynasty which was to rule for nearly two centuries and a half.
- Its economic power grew as it controlled trade routes from the Gulf of Aden ports of Zeila and Berbera.
- Egyptians sent an expeditionary force in 1875 and controlled the emirate.

Shawan Christian Kingdom

- ✓ Medieval Christian state centered in Shawa before it moved to the north during the wars between the Christian kingdom and Muslim sultanates and the Oromo expansion of the sixteenth century.
- ✓ "Solomonic" dynasty of Shawa Amhara was formed by the Menz ruler Warada Qal Negasi Kristos (r.1696-1703).
- ✓ The dynasty became very strong under negus Sahle-Sellasie (r.1813-47), the grandfather of Emperor Menilek II. In his reign many travelers visited Shawa and he even signed "treaty of friendship and commerce" with the British in 1841.
- ✓ Shawa"s economy was mainly based on agriculture supplemented by trade and craft. Near the capital, Ankobar, there was an important trade center in Aleyu Amba administered by the Shawan court.

Gurage

- ✓ The Gurage live in southwestern Ethiopia, surrounded by the Awash and Gilgel Gibe Rivers (a tributary of the Omo River) on the north and southwest respectively, and Lake Ziway on the east.
- ✓ The staple crop in Gurage land is *enset*.

5.5.3 Omotic States

Kafa

- Emerged in fourteenth century.

- The ruling Minjo dynasty and the medieval kingdom of Ennarya had close contact. The Oromo expansion might have forced the ruling house of Ennarya to flee south of the Gojeb which as a result brought Christianity and the royal title tato to Kafa.
- Kafa‟s economy was based on the cultivation of enset on peasant farms supported by trade.
- The Tato was assisted by a council of seven advisors called Mickrecho.
- The Kafa are known for their culture of digging deep trenches called Kuripo.

Wolayta

- The name Wolayta denotes a specific ethnic group in southern Ethiopia and their powerful kingdom which first emerged as a state back in the thirteenth century.
- Kawo (king), assisted by an advisory council of nobles called Ballimalla.
- Two successive dynasties ruled Wolayta: the Wolayta-Malla and the Tigre.
- Founded in the thirteenth century, the Wolayta-Malla seems to have ruled until the end of the fifteenth century. It was then superseded by the Tigre dynasty, so called because it was supposedly founded by Tigrean migrants from northern Ethiopia.
- The kingdom lost political autonomy following its conquest by Emperor Menelik‟s forces in 1894.

Yam

- The Yam or Yamma state was located along the eastern banks of the Gibe or to the northeast of the Kafa kingdom.
- Amno (king) of Yam acted as a chief priest with attributes of divinity.
- A state council of 12 clan representatives named Nanktessor with its chairman Waso assisted the Amno in administering the state.

5.5.4 Nilotic States

Berta and Gumuz

- The Berta inhabited the present Beni-Shangul Regional State and the area is home for the Gumuz.
- Local traditions link the Berta to the Sennar in eastern Sudan, in the area of the former Funji Kingdom (l. 1521-1804).

Anyua

- The Anyua, predominantly inhabit in the present-day of Gambella region. The people speak Dha-anywaa, a sub-branch of the Nilo- Saharan language family. The Anuak had an indigenous administrative system whereby each village lived under a chief called Kuaari who along with the nobles, NyiyeEconomically, they are engaged in small-scale cultivation, fishing and hunting.

Nuer

- The traditional homeland of the Nuer extended across the savannas and marshes of the Bahr el-Ghazal and the Upper Nile regions. Since the nineteenth century, they had been largely settled in the plains of Gambella along the Sobat and Baro rivers and parts of the Sudan. The mainstay of Nuer‟s economy was cattle breeding supplemented by farming. The Nuer had developed a rather complex spiritual culture around their cattle which were used as bride wealth as well. Neur boys had to pass through a severe test and a series of rites connected with it before they were initiated into adulthood.

Majanger

- The Majanger formed the southern end of the Nilo-Saharan settlement that covered the escarpment of the Oromo inhabited highlands to the Baro plains.
- Economically, the Majanger practiced shifting cultivation and animal husbandry. Other economic activities of the Majanger include beekeeping, hunting and fishing.

5.6. The Period of Gondar (1636-1769) and Zemene-Mesafint / Era of the Princes (1769-1855)

5.6.1. The Revival the Christian Kingdom

- ✓ In 1559 the forces of Amir Nur marched to the north in to Shoa control Fatagar. Punitive expedition under Hamalmal was sent by Galawdiows (he was from Gojjam) to stop them but couldn‟t. Gelawdiwos himself met the Muslims with small army. His forces were defeated, and he was killed and beheaded on Good Friday in 1559.
- ✓ Amir Nur was forced to retreat to Harar due to the internal power struggle between them and because of the Oromo attacks of his base area, Harar.

5.6.2. The Gondar Period Political Developments: "Close Door Policy," Reforms, "Byzantine Politics"

- The actual beginning of the Gondar period or "Gondarine Period" was from its foundation as a permanent capital in 1636 by Emperor Fasiledas (r.1632-67) that continued up to the beginning of "Zemene-Mesafint".
- The kingdom achieved its glory during the reigns of its first three successive emperors: Fasiledas (r.1632–67), Yohannes I (r.1667 – 1682) and Iyasu I (r.1682 – 1706).
- Among the major reforms during this period were;
  - ✓ restoration of the Orthodox faith,
  - ✓ establishment of the royal Prison of Amba Wahni to solve the rivalry problems by Fasiledas.
  - ✓ Emperor Yohannes by alarming the progress of Islam as he allied with the Muslim world called a council and decide to establish Addis Alem as a separate quarter for Muslims.
  - ✓ During the reign of Iyasu, a system of land measurement was introduced in Begemder, the Fetha Negest (the civil code) revised, land tenure system, taxes, and customs were reformed.
  - ✓ After the Oromo population expanded in to the central and the northern part of Ethiopia, the Oromo warriors widely participated in central army of Gondar.
- After a period of Iyasu I, life in the court of Gondar affected by internal political instability and it has come to known as "Byzantine politics". It was characterized by and Gonder became the center of intrigues, short-lived monarchs, assassinations, instabilities, chaos, coups d‟état and poising of kings by power claimants.The assassination of Iyasu the Great opened the beginning of instability. Iyasu the great was assassinated by faction led by his son Takla-Haymanot. Takla-Haymanot was crowned in the spring of 1706 before the death of his father and was in turn assassinated by Tewoflos. Tewoflos was again killed by Yostos, who was also poisoned and replaced by Dawit III, who himself was fallen to poisoning and replaced by Bakkaafaa. Bakkaafaa tried to bring stability with the support of his Oromo warriors and his formidable queen, Mentewab of Quara.
- From 1728 to 1768 the Gondarine court politics was dominated by the famous Queen Etege Mentewab together with her brother Walda Le‟ul (1732-1767).

- At the death of Walda Le'ul, Mentwab was challenged by her Wallo Oromo daughter-in-law Wabi/Wubit Amito (her Baptized name was Bersabeh), with support of her brothers Brillee and Luboo. In reaction, Mentwab invited Ras Micka'el Sehul of Tigray to support her against the Wallo. Later after the death of Mentwab, Iyoas asked Ras Mika'el to return to Tigray. Nevertheless, he refused, and killed Iyoas himself, put 70 years old man Yohannes II on power. Immediately when Yohannes II showed discomfort, Ras Mika'el killed him and put his son under throne name Takla-Haymanot II (1769-1777) on power. This opened the way to the Era of Lords or Zemene Masefent (1769-1855).

5.6.3. Gondar Achievements

- Gondar became the center of state administration, learning, commerce, education, art and crafts for more than two centuries.
- The cultural achievements of the period led some writers to describe Gondarine period in history as Ethiopian Renaissance.

Architecture

- When Gondar served as a permanent capital, for about one hundred fifty years Ethiopian kings built significant secular buildings like castles, bridges, residences, bath, library, towers, fortifications and there are squared, round and unknown shape of churches. In the cities compound the most impressive building known as Fasil Gemb, there are different palaces corresponded to Emperor Fasiledas, Yohannes I, Iyasu I, Dawit III, Bakkaafaa and regent Queen Mentewab.

Painting

- With a wealth of religious paintings on manuscripts and on wood, ornaments, weapons and other accessories especially, the churches built by Queen Mintwab were known by beautiful paintings, cross and an art works.

Literature

- Besides the Gospels, the Miracles of Mary, the Lives of Ethiopian Saints and the Litanies, and many other kinds of illuminated manuscripts were also produced. Gondar is also known for its traditional medicine, music and poetry.

Trade &Urbanization

- In the early days Gondar was a commercial center that connected long distance trade routes of the southern region with Massawa and Matama in the Ethio-Sudan border.

5.6.4. Major Features of Era of Princes (1769-1855) and Yejju Dynasty (1786-1853)

A. The Meaning and Beginning of Zemene Mesafint

- The princes were not in actual position of political power rather the political power was in the hand of different regional lords.

B. The Main Political Regions and the Features of Zemene Mesafint

- The collaboration of the lords of Gojjam, Amhara, Lasta and Wallo that defeated Ras Mika"el at the battle of Sarba-Kussa in 1771.
- Ali Gwangul(Ali I or Ali Talaq is considered as the founder of "Yejju dynasty" in 1786.
- The main political regions that Zemene-Mesafint lords ruled were Tigray, Semen, Dembiya, Begemedir, Lasta, Yejju, Wallo, Gojjam and Shawa (act as an independent from these politics).
- "Yejju dynasty" was the leading power during the "Era of the princes" by establishing center at Debre-tabor.
- Yejju Dynasty reached its zenith under Gugsa Marso (r.1803-1825).

According to a number of historical accounts Zemene-Mesafint was characterized as follows:

Ethiopia was divided into several regions with no effective central authority.

The monarchs continued only in name/ puppet. Due to the growing power and influences of the regional warlords the monarchs totally lost their authority.

The regional lords constantly fought with each other for aggrandizement of their territory and to become the guardian of the king of kings at Gondar.

Coalitions and alliance between regional lords were constantly formed and dissolved.

The internal crisis further aggravated by the doctrinal divisions and controversy within the Ethiopian Orthodox Church that was divided in to disputant sects.

The burning of several churches and castles, which were the cultural heritages of Gondar.

The Yejju lords did have predominance or hegemony over other lords of northern Ethiopia.

It was a period in which the prevalence of poverty, social, political and economic crisis were intensified.

The end of "Close Dore policy" and Ethiopia's door was opened to Europe.

Unit Six

Internal Interactions and External Relations in Ethiopia and the Horn, 1800-1941 (10 hours)

6.1. The Nature of Interactions among Peoples and States of Ethiopia and the Horn

6.1.1. Peoples and States of Qabena, Gibe, Leqa, Aqoldi, Khomosha, and Bela-Shangul

A. The State of Qabena:

- Hadiya, Alaba, Kambata, Gurage and Silte constituted independent political entities in the period.
- The Gurage had their political organization. Their leaders were known as Abegaz or Azmatch combined political and military authority. It became a centre of Muslim revivalist movement in the northeast of the Gibe River. Stirred by Muslim refugees from Wallo, and with possible connections even with Mahdists Sudan, the movement swept across a large part and was attended by a fast rate of Islamization.

B. The Gibe States:

- Towards the beginning of the 19th century, several monarchical states known as mootummaa emerged among the Macca Oromo at the expense of the Gada system. Many factors accounted for the transformation of the Gada system. In the process, the war leaders of the Gadaa system (abba-duulaa) and powerful individuals usurped the power of the Gadaa government. The abba-duula accumulated wealth from the control and taxation on long distance trade and utilized the opportunity to rise to power. This development especially took place among the Oromo around Gibe where the following five monarchical states emerged.

i. **Limmuu-Inaaryaa -** earliest of the Gibe states. It was formed by Bofoo/Abbaa Gomol (1800-1825) who abdicated in favor of his son, Ibsaa/Abbaa Bagiboo (1825-1861).It reached the height of its power during Ibsaa‟s reign.

ii. **Guumaa:** It was from Guma locality/Onjaa that slave raiders captured Ajjaamee/ Bilillee. German prince Herman Pickler Muskau purchased her at Cairo in 1837; changed her name to Mahbuba meaning beloved and made her his mistress.

However, she suddenly died of poisoned food she ate in fortnight on October 27, 1840.

iii. **Gomma:** formed by A/Bookee (1800-1829) who was succeeded by his son A/Manoo (1829-1840) who conquered Qattuu and converted to Islam by Muslim Ulama/scholars. A place called Coocee-Kattaa Muudugaa in Gomma is said to have been the origin of coffee.

iv. Jimma: Sannaa/Abbaa Jifaar I (r.1830-1855) who formed Jimma Kakaa/confederacy. There were iron mining center at Daakkaanoo and smelting center at Kittoo.

v. Geeraa: formed by Tulluu Gunjii (1835-1838), followed by A/Baassoo and A/Raagoo I (1838-1848).

C. The Leeqaa States:

- Leeqaa-Naqamtee was founded by Bakaree Godaanaa in 1840, and reached its height under his successors Moroda and Kumsa.
- Leqa-Qellam was located in the south western of Wallagga. It was founded by Tullu and became powerful under his son, Jote being centered at Gidaam and controlling the areas around Sayyo-Dambi Doolloo.

D. Iluu: the Tumme clan leader Caalii Shoonoo set up the well consolidated richest state of Ilu-Abba Bor. It was from Ilu that Hika/Onesmus Nesib/Abba Gammachis was captured and sold in to slavery nine times before Menkulluu Swedish mission freed, and educated him.

E. Nilotic Sheikdoms: around course of Blue Nile, Sheikhdoms mentioned below were established through parallel imposition of Arabic-speaking Sudanese mercantilists over Berta and Gumuz inhabitants based on agriculture, gold mining and frontier trade in early 19th c.

i. Asosa (Aqoldi): this got preeminence under Sheikh Khojale al Hasan.

ii. Bela/Beni-Shangul: this became famous under Abd al Rahman Khojale.

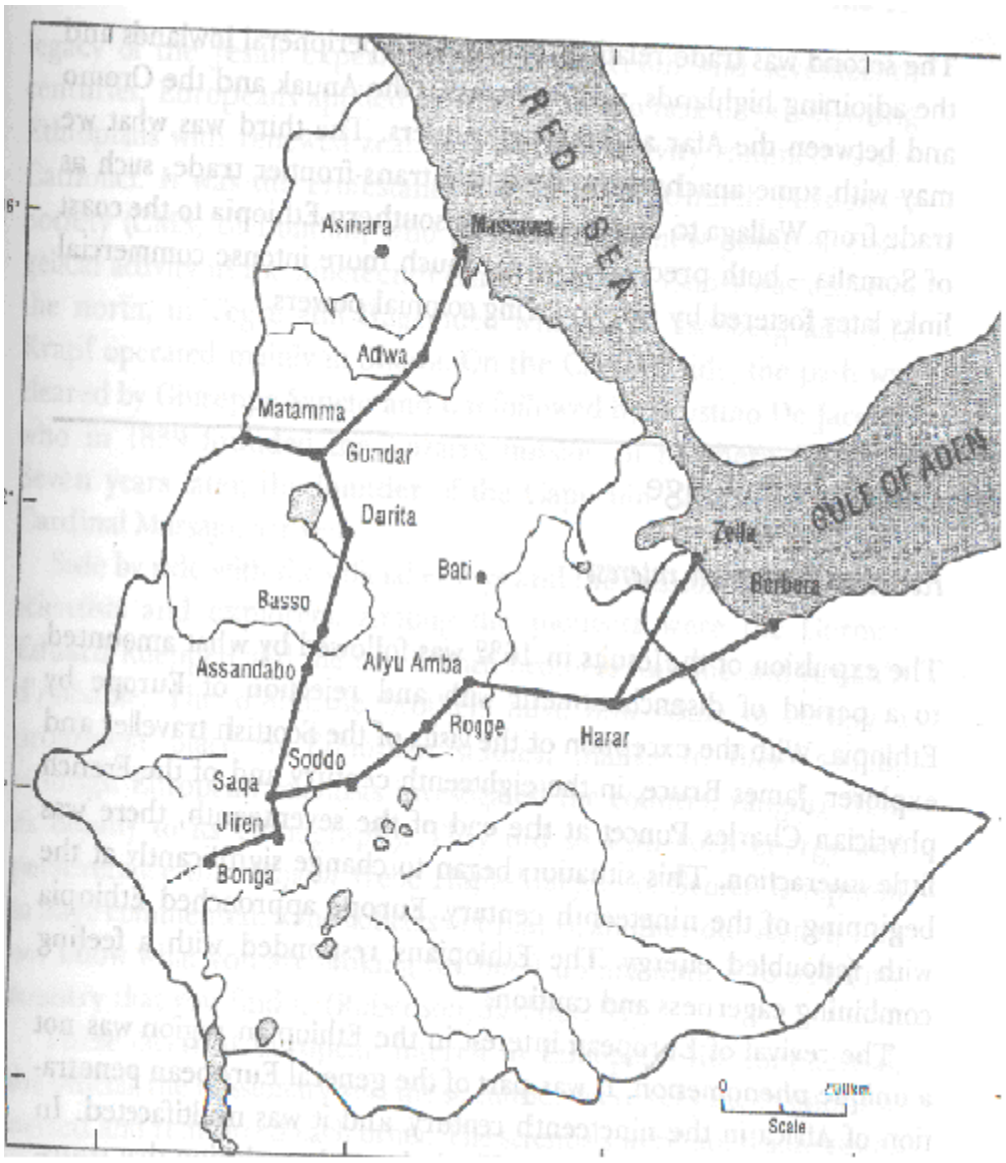
iii. Khomosha: reached zenith under Khojale Muhammad Wad Mahmud.

iv. Guba: this attained similar prominence in the southwest of Gojjam.

The influences of Islam from the Sudan and cross border trade were the main reason for the rise of these states. The rich gold of the region also attracted foreign powers like the Mahdists and Egyptians who attempted to use the sheikdoms to control.

6.1.2.The Role of Trade and Trade Routes in the Interaction

- Trade became one means of maintaining strong relations across peoples of different areas and background. In the period, two main trade lines linked various territories of Ethiopia. Southwestern Ethiopia was the starting point of the two main lines.



Map: Trade Routes of the Horn in the Nineteenth century

- The main sources of lucrative trade items were southwestern regions.
- Items as exchange mediums included salt bars (amole), iron bars, wines, cowries‟ shells, beads, pieces of cotton cloth (abujadid), Maria Theresa Thaler (MTT) etc
- Muslim merchants were the most dominant traveling from interior to the coast. Among these were Muslim Northern merchants/Jabarti and Muslim Oromo merchants of southwestern region known as Afqala. Similarly, the Argoba from the kingdom of Shawa were active merchants in the trade between Harar and the northern Somali coast.

6.2. Power Rivalry

- The man who ended the Era of Princes was Kasa Hailu.
- When Ras Ali II (Ali Alula/Ali Abba Bula) gave Quara to his mother Empress Manan/Halima, Kasa moved to jungle and became a bandit.
- Kasa rapidly defeated Goshu Zawde of Gojjam at Gur Amba on November 27, 1852;
- Biru Alighaz, Aben, Yazew & Balew at Togusa (Gorgora Bichen) on April 12, 1853;

- Ali at Ayshal on 29 June, 1853 and Wube of Tigray at Darasge on 8 February, 1855. Then Coptic bishop, Abuna Salama anointed Kasa on 9 February 1855, as King of Kings, Tewodros II.
- In 1867, the growing oppositions from his rivals forced Emperor Tewodros, who had dreamt of uniting Ethiopia, to retreat and establish his last stronghold in Maqdela. In addition, in the military expedition of the British to Maqdela in the late 1867, Bezbez Kasa Mercha(Yohannis IV) gave guidance and material support to the British troops. He also received a large quantity of firearms from General Robert Napier, the commander of British expedition.
- Following the death of emperor Tewodros in 1868, a war broke out for emperorship. Three contenders for the throne namely Wagshum Gobeze of Lasta, Ras Kasa Mercha of Tigray and Nigus Menilek of Shawa aspired to be emperors. In fact, they reigned in that order with the throne names Takla-Giorgis (r.1868-71), Yohannis (r.1872-89) and Menilek II (r.1889-1913).
- Like Tewodros, Yohannis faced challenges from power contenders.
- The strongest regional challenger of Emperor Yohannis was Menilek II of Shawa. Menilek was calling himself king of kings, expanding his territories towards Wallo and contacting foreign countries independently.
- In 1878, peace initiatives came from Menilek because of the probably military superiority of Yohannis. This was concluded at Liche Agreement on which Menilek agreed to pay tribute, drop the title of King of Kings, and stop his independent dealing with foreign powers. However, both Tekle-Haymanot and Menilek did not remain loyal to Emperor Yohannis. For instance, in 1888, they made a plot on the emperor when he was troubled by simultaneous aggression from the Italians and Mahdists. However, despite the continuing challenges of regional forces, Yohannis was able to maintain his sovereignty until his death at Metema in the battle with the Mahdists in 1889.

6.3. The Making of Modern Ethiopian State

- The process of territorial expansion and making of modern Ethiopia involved the conquest and the incorporation by imperial power of independent peoples and states from the early 1870s to 1900.
- The project of conquest driven by interest to control land and trade routes was not new to Menilek II. What made Menilek expansion new were the intensity and the degree of success. Besides, his conquest coincided with European powers colonial expansion in Africa with whom he concluded partition of territories. The control of resourceful centers that enabled the emperor to build military muscle as well as the determination of his generals counted for the success.
- One caustive factor of territorial expansion to resource rich areas was the Great Famine *kifu Qen* (Evil day) 1888-92. It was the most recalled drought, famine and epidemic in the history of Ethiopia and the Horn. The disaster forced Menelik II to march towrds south and southwest for resources.
- In 1875-76, Menilek made campaign towards the Gurage. The northern Gurage, the Kistane peaceful submitted because of their religious affinity, geographical proximity and fear of surrounding Sooddoo Oromo. On the other hand, the western Gurage, led by Hasan Enjamo of Qabena which had elements of Hadiya-Gurage coalition, inflicted a number of defeats on the Shawan forces until Menilek's general, Ras Goobanaa crushed Hasan‟s forces in 1888.

- In the western side of Gibe River, competition between the Gojjame and the Shawan was terminated with the defeat of the Gojjam forces at the battle of Imbaaboo on 6 June 1882. In fact, the Imbaaboo victory was Menilek's passport to the extensive and rich regions of the southwest.
- Menilek encountered fierce resistance from the Arssi finally however, Shawan forces led by Ras Darge Sahlasillase made the final assault on the Arssi at Azule on 6 Sept. 1886.
- Harari led by Emir Abdullahi (r.1885-1887defeated at Calanqoo, on 6 January 1887. Menilek‟s cousin, Dajjach (later ras) Makonnen Walda-Mikael was appointed a governor of the province.
- Wolayta, the powerful southern kingdom, was incorporated after one of the bloodiest campaigns of the whole process of expansion in 1894.
- Kafa incorporated in 1897 and Ras Walda-Giorgis became the Governor of Kafa after the defeat of Tato Gaki Sherocho.
- Empress Taytu (wife of emperor Menelik), apart from her roles in the centralization process, she played significant roles in military affairs using their spirited personalities. Empress Taitu commanded her own contingent of about 5000 infantry and 600 cavalrymen and accompanied her husband to the Battle of Adwa. She was considered as an intelligent, wise, and self-assured woman to whom Menilek owe much for his success.
- The process of centralization and establishing a unitary state continued by abolishing regional autonomies in the early decades of the 20th century. In the process, Wallo, Bagemedir, Gojjam and Jimma were reduced to mere provinces.

6.4. Modernization Attempts

- The period from 1800-1941 also witnessed the attempts of imitating western culture which was consisderd as marker of modernaization.
- ***Military reform*** - It is apparent that Tewodros's defeat by well trained and equipped Egyptian troops at the battle of Debarki in 1848 forced him to reform his troops and to produce modern weapons that would withstand foreign military technology or to put the country "on an equal footing with European powers." As a result, he introduced military titles, like Yasr Alaqa,Yamsa Alaqa, and Yashi Alaqa, tried to organize and replace the regional armies of Zemene-Mesafint with a national army, & salaried army and finally with the help of European missionaries & artisans tried to manufacture fire arms at his workshop, "Gaffat (near Debre-tabor). At Gafatt about 35 Cannon were produced known as "Sebastopol." He also tried to build small navy in Lake Tana.
- ***Administrative reforms*** of Tewodros more focused on the centralization of power and securing financial base. He tried to separate church and the monarchy. He reduced the churchland and the number of priest that brought him into conflict with the Ethiopian Orthodox Church and it once facilitated to his failure.
- ***Socio-economic reforms***, he began the construction of Ethiopian first embryonic road network to link Debre tabor with Gondar, Gojjam, and Maqdela. He also made attempt to put an end of the slave trade. Attempted land reform, encourage more stable marriages, the use of Amharic become more developed, tried to establish traditional library at Meqdella, expanded the culture of expressed ideas by writing letters.
- With regard to religion, he tried to solve the religious doctrines controversy that continued from the 17th century. His efforts were not sucssuful as he entered into combat with forign powes and his people in the process of modernization.

- Emperor Yohannes IV attempted to reform administration. He recognized and allowed the then competent regional lords to execrcise power. These included Menelik II of Shawa, Adal Tessema of Gojjam.
- Modernization attempts during the reign of emperor Menelik included many aspects. Particularly in the post Adwa period was marked by the establishment of a postal service and telecommunications/the telephone-telegraph system, the beginning of construction of railway line from Djibouti to Addis Ababa. The opening of bank (the bank of Abyssinia) and the introduction of paper money. In terms of **adminstration**, the emperopr introduced a European style of ministerial system/ministers in 1907. He appointed Afe-Nigus Nesibu Meskelo (Minister of Justice), Azazh Metaferia Melke-tsadiq (Minister of Imperial Court), Bejirond MulugetaYigezu (Minister of Finance), Fitawrari Habtegiorgis Dinegde (Minister of War), Negadras Hailegiorgis-Weldemikael (Minister of Commerce & foreign relations) , and Tsehafe-Tizaz Gebreselase Weldemikael (Minister of Pen). His reign also witnessed the opening of a hotel in 1907 (Itege Hotel), a modern schools (Menelik II School in 1908) and also the foundation of Russian Red Cross hospital in 1906 and Russian-run hospital (Menelik II Hospital) in 1910.
- Lej Iyasu (1913-1916) had also made several reforms. He attempted to reorganize State finances. For the first time, Iyasu tried to put a distinction between state property and the monarch‟s personal property. In 1915, he established Dire-Dawa Municipality and re-organized its police with salaries and uniforms. He also avoided Quragna system, tried to amend Leba shay It was a method whereby unknown criminals were „discovered‟), introduced a policy of auditory of governmental accounts, introduced city police/Tirnbulle/ and he also tried to integrate Ethiopian Muslims into the administration.
- During the period of Diarchy (r. 1916-1930) there were several modernization attempts in broader scope. The two rulres namely ras Teferi (later emperor Haile-silassie) and empress Zewditu had different views towards western culture.
- Teferi had interest in modernization by which he wanted to boast the country's image on the international stage. This was marked by the entry of Ethiopia into the League of Nations and his grand tour to Europe in 1923 and 1924, respectively. Some remarkable reforms based on European model took place following his coronation as emperor Haile-Silassie I in 1930. Some of the reforms were the centralization of the government, promulgation of Ethiopia‟s first constitution, in 1931 (despite its drawbacks), establishment of Imperial Bodyguard in 1930, with the help of Belgian military mission and the opening of Ethiopia‟s first Military Academy at Holeta by the help of a Swedish military mission in 1934.

6.5. Socio-Economic Issues/Developments

6.5.1. Trade and Slave Trade

- In 1923, slave trade was banned and in 1924, a decree was issued for emancipation of slaves. In the 1920s, some freed slave children were kep under the leadership of Hakim Warqenhe Eshetie. However, slave trade continued unofficially rigth upt the prod of the Italian ocuupation.

6.5.2. Manufacturing

- Among modern manufacturing: Holleta Grain Mill and Massawa salt were set up in 1896 and 1904, respectively. Up to 1927, about 25 factories were established in Addis Ababa, Dire Dawa, Asmara and Massawa. These included cement factory, wood and clay,

tanneries, soap and edible oil plants, ammunition factories, brewery, tobacco processing plants and grain mill. Most of them were established by private entrepreneurs.

6.5.3. Agriculture and land tenure

- The quest for land and surplus production were one factor of territorial expanion by Menelik in the late 19th century.
- The state institutionalized different forms of surplus expropriation and mechanisms to ensure political control in the regions "peacefully" submited and the regios that fiecely resited. The former relatively enjoyed self-administration but subject to pay fixed tax (qurx-gibbir. The latter was placed under the naftegna-gabbar system whereby the new order swiftly removed the indigenous land tenure system in favor of the riflemen. The general effects of the implantation of the naftegna-gabbar system were the creation of two classes of societies: the minorty landholder and the majrty landless. The landholders were largely governmnet agents while the land less were the locl society who were reduced to gabbar.
- The most influential factor of change in agriculture and land tenure was land measurement (the qalad system of the 1909/10.

6.5.4. Urbanization

- The period from the early 19th century to 194l marked the evolution of towns owing to different socio-economic as well as the demographic and ecological factors.
- Several towns located on the long-distance trade in western Ethiopia grew into both towns and political centers. In addition, the opening of railway road from Djibouti to Addis Ababa since 1917 was followed by the evolution several fast growing towns. Towns including Dire Dawa, Adama, Bishoftu, Metahara and others. Many centers that once served as "royal camps" evolved into towns. One of the towns that grew from such peocess was Addis Ababa.
- Towns including Goba, Asalla, Arjo, and others were garrison that grew into towns. During the Italian rule (1936-41), several of the above towns grew in volume and other new towns evolved as the result of the socio-economic and political activities of the period.

6.6. External Relations: Challenges and Threats

6.6.1. External Diplomatic Relations and Treaties

- ✓ Regional rulers made independent foreign contacts and treaties. One of the earliest private travelers was Henry Salt reached to the court of *Ras* Wolde-Silassie of Tigray on 28 August 1805.
- ✓ Agreement between *Negus* Sahle-Selassie of Shewa and British captain W. Harris in 1841 as well as the French Rochet d‟Hericourt, in 1843. In addition, Walter Plowden also signed treaty with *Ras* Ali in 1849.
- ✓ External relations during the reign of Tewodros II seems more elaborate and oriented towards obtaining western technological knowledge and military support to fight foreign threats.
- ✓ One major diplomatic relations Yohannes concluded was ***Hiwot /Adwa Treaty***. It was peace negotiation signed between the emperor and British on behalf of Egypt through her envoy Rear Admiral William Hewett on 3 June 1884 at Adwa. The purpose was to safely evacuate the trapped Egyptian troops in Ethio-Sudanese border through Ethiopia. In rewards Ethiopia was to restore Bogos and, freely use Massawa for the transit of goods and firearms. Based on the agreement Emperor Yohannes facilitated the safe evacuation

of Egyptian troops. Britain restored Bogos to Ethiopia and against the treaty, Britain secretly transferred Massawa from Egypt to Italy in February 1885. One consequences of the treaty was that Mahadist determination to avenge Yohannes that led to the battle Metemma on 9 March 1889 and his death.

- ✓ In terms of diplomatic relations and quelling external threats, Emperor Menilek II, was more successful through maintain the balance among powerful forces of the period. He first made commercial relation with Italy and gradually he acquired military equipments from Italy to secure his territory. At the same time he concluded treaties and obtained support from French, Russia, and Britain. As the result of the success at the battle of Adwa, different foreign countries opened their legation at Addis Ababa to establish relations on formal basis.
- ✓ Ethiopia‟s relation with Italy reached its climax with the signing of Wuchale Treaty. It was drafted by Antonelli and signed on 2 May 1889, at Wuchale, Wollo between Emperor Menelik-II of Ethiopia and count Pietro Antonelli on behalf of Crispi of Italy. It has twenty articles and written both in Amharic and Italian languages. However, Article III and XVII have had major difference on the two languages versions. The Italian version of Article III, indicates the "effective occupation" of Italy to legitimize their further expansion towards the Marab River. While the Amharic version states that Ethiopia could use Italy to conduct its foreign affairs as optional Article XVII of the Italian version indicates Menelik‟s foreign contacts must be through the agency of Italy. This happened because Menelik and his supporter *Grazmach* Yoseph Neguse had nothing to do with Italians language, while, Antonelli had knowledge of Amharic and he was very active in Internationals diplomacy. As a result, Italy easily announced this to all European and gained recognition except Russia. In January 1890 the Italian government formally declared Eritrea as their colony. The two articles became points of conflict between the two countries.
- ✓ Furthermore, Emperor Menilek made boundary agreements with the then neighboring colonial powers like French-Somaliland (the present day Djibouti) on 20 March 1897, with British-Somaliland (now Somaliland) on June 1897, with Sudan on 15 May 1902, with the Italian colony of Eritrea on 10 July 1900 and also with British East Africa (Kenya) in 1907 and Italy- Somaliland in 1908. These boundary agreements shaped modern Ethiopian boundary.

6. 6. 2. Major Battles Fought Against Foreign Aggressors and Patriotism

The Battle of Dabarki (1848)

- Debarki was fought between It was fought between Kassa Hailu (later Emperor Tewodros II) of Quara and Egyptian forces in 1848. Although the forces led by Kassa Hailu lost the battle, the military imbalance particularly the modern artillery and disciplined Egyptian troops gave a lesson to Kassa to modernize his troops, acquire modern technologies and initiated him to widen the horizon of territory from regional level to countywide.

The Battle Maqdella (1868)

- ✓ Tewodros imprisoned Captain (British consul) Cameron and others.
- ✓ In response, Britain sent a combined force(32,000) led by Sir Robert Napier from Bombay through Massawa. This force reached Meqdela by the support of Dejazmach Bezibiz Kassa of Tigray (later Emperor Yohannes) and *Dejazmach* Wagshum Gobeze of Lasta in April 1868. On April 10, 1868 about 3,000 to 8,000 fighting men‟s of Tewodros

including his general Gebrye were defeated by the British at the battle of Aroghe, and on the next two days the Emperor released the captives. on 13April 1868,EmperorTewodros committed suicide.

The Battles of Gundet & Gura

- ✓ Egyptians attempted to occupy Ethiopia. With the motive to build an empire in North-East Africa with master of the source of the Nile, in 1875, Khedive Ismail Pasha invaded Ethiopia in three directions. Mohammed Rauf Pasha led the Zeila front and the result was the occupation of Harar Emirate (1875- 1885. Werner Munzinger, the architect of the whole of Ismail‟s invasion to Ethiopia, led about 500 Egyptian troops equipped with cannons and rocket tubes through the Tajura. Finally, colonel Arendrup and Arekel led 2,000 well armed troops through Massawa. Emperor Yohannes and *Shaleqa* later Ras Alula mobilized 20,000 forces and fought the Egyptian at the battle of Gundet 16 November 1875. Egyptians were severely defeated. Egyptian again reorganized their forces and sent to avenge the defeat at Gundet. However, Ethiopian forces again defeated them at the battle of Gura (7 – 9 March 1876).

The Battle of Mattama

- ✓ As indicated above Hewett Treaty caused clashes between Mahdist and Ethiopian forces that lasted from 1885 to 1889. The first clash was at Kufit between *Ras* Alula and Uhtman Digna in September 1885.
- ✓ In 1887, Mahdists led by Abu Anja, defeated *Negus* Tekle Haymanot‟s troops at Sar Wuha in Dembya. By the time, emperor Yohannis made national call: «የኢትዮጵያ ህዝብ ሆይ!! ኢትዮጵያ የተባሆችዉ ሀገር: 1ኛ እናትህ ናት፤ 2ኛ ክብርህ ናት፤ 3ኛ ሚስትህ ናት፤ 4ኛ ልጅህ ናት፤ 5ኛ መቃብርህ ናት። እንግዲህ የእናትን ፍቅር፣ የዘዉድን ክብር፣ የሚስትን የዋህነት፣ የልጅን ዮሲታ፣የመቃብርን ከባድነት አስበህ ተነስ! Hence, on 9 March 1889, the Emperor marched to Mattema to fight Mahadists where he died.

The Battle of Adwa and Its Aftermath

- ✓ The disagreement on the Wuchale Treaty finally led to the big battle between Ethiopia and Italian forces.
- ✓ Following emperor‟s proclamation for general mobilization about 100,000 heroes and heroines assembled from every part of the country without any religious, ethnic, cultural, sex, linguistic, positions, and other differences stood for the inevitable war with Italians. This force led by *Fitawrari* Gebayehu Gurmu defeated the Italians at Ambalage and forced them to retreat to Mekelle. In January 1896, by the leadership of *Ras* Mekonnen Ethiopian forces defeated Italians at Mekelle. The strategy was commonly called the “siege of Mekelle” and was considered to be designed by Empress Tayitu. At Adwa,again, Ethiopian forces led by Emperor Menilek, Empress Taiytu and war generals like Ras Mikael, *Ras* Makonnen, *Ras* Alula, *Ras* Mangasha, *Fitawrari* Gebeyehu, and *Negus* TakIa- Haymanot defeated the Italian brigades. At the battle, 8,000 Italian fighters killed, 1, 500 wounded and 3, 000 were captured. On Ethiopian side without any prisoners of war, about 4,000-6,000 were killed.
- ✓ The heroic national campaign, cooperation and common successes of peoples in Ethiopia had a positive implication for the national integration. Ethiopian Orthodox Church participated with St. George *tabot.* The victory reflects sense of independence, national pride, uniqueness in Africa and it becomes the shared memory for Ethiopians. Above all, Italy recognized the independence of Ethiopia with the signing of the Addis Ababa treaty in 1896. European powers of the time including Italy, France, Britain, Russia, United

States, Germany, Belgium, Turkey, and others also recognized the independence of Ethiopia through opening legations at Addis Ababa.

- ✓ The success of Ethiopians at Adwa had an enduring legacy in the relations between freedom fighters and colonizing powers. The victory of black people on white colonizes initiated entire African who was fighting against colonialism. Well-known Pan-Africans like Marcus Garvey inspired his followers in his "Back to Africa" movement with a victory of Ethiopians. He used the phrase like "Ethiopia thou land of our fathers" and Ethiopianism becomes the symbol of anti-colonial movements. Japan also used Ethiopia‟s experience when it fought against Russia in 1904.

6. 6. 3. Italian Occupation (1936-41) and the Patriotic Resistance Struggle

6.6.3.1. Background of the War

- Italy eventually got its ideological strength in 1922, when Fascists led by Benito Mussolini held power in Italy. The Fascists who were committed to the principle of restoring the power and glory of the ancient Roman Empire decided to remove Italy‟s humiliation at Adwa).
- Mussolini was only searching for small pretext, and then fortunately he found Walwal incident. The Italians refused to give back Walwal and even attacked the Ethiopian soldiers who were stationed nearby.
- Italy demanded unreasonable apology and reparation from Ethiopia. Then Ethiopia which refused to accept Italy‟s demand took the matter into the League of Nations and a period of useless process to resolve the conflict followed.

6.6.3.2. The 1935 Invasion and After

- The Italians executed their aggression via two major fronts: The Northern and the eastern Front. The war was started in the Northern Front when the Italians crossed the Mereb River on 3 Oct.
- In January 1936, Ethiopian counter offensive marched north through three fronts. *Ras* Emiru H/Selasie led the western front, *Ras* Kassa Hailu (also commander of the entirefront) and *Ras* Seyum Mengesha led the Central front and *Ras* Mulugeta Yigezu (War Minister) led the eastern front.
- The Italians scored decisive victory at Amba Aradom in which the commander of the Ethiopian army, *Ras* Mulugeta Yigezu, lost his life.
- The series of battles between the Ethiopian and Italian forces in the Northern Front culminated in Maychew on 31 March 1936. Although the Ethiopian army (especially members of the *Kebur Zebegna*) under the command of the Emperor put strong resistance against the Italians, they were not able to consummate the battle with victory.
- . On 2 May 1936, the Emperor fled the country and on 5 May 1936 the Italians entered Addis Ababa.
- The Ethiopian army in the Southern Front was better equipped and led by able leaders relative to the North. *Ras* Desta Damitew (in the south) and *Dejazmach* Nesibu Zamanuel (in the southeast) were leaders of the Ethiopian troops in this Front.
- Mussolini announced to the people of Italy and the world about their control of Ethiopia using the phrase "Ethiopia is Italian!" Then they immediately merge Ethiopia with their colonies of Somaliland and Eritrea.
- They named the combination of their colonies as Italian East Africa (IEA). The newly formed Italian East Africa had six administrative regional divisions that dismissed former international boundaries. These were: Eritrea (including Tigray) □□its capital was

Asmara; Amhara (including Begemidr, Gojjam, Wallo& Northern Shewa) □□its capital was Gondar; Oromo & Sidama (including Southern & Southwestern provinces)□□its capital was Jimma.; Harar□its capital was Harar; Somalia (including Ogaden) □its capital was Mogadishu; Addis Ababa (later changed to Shewa) □it was capital of the entire colony.

- During the 5 years Italy‟s control of this colony the following Italians were appointed as governors consecutively: Marshal Badoglio (till the end of May 1936), Marshal Graziani (till Feb. 1937), and finally Amadio Umberto d‟Aosta (the Duke of Aosta).
- Italian administration of IEA was characterized by a top-heavy bureaucracy and Corruption.
- They weakened & destroyed non-Italian foreign firms & replaced them with governmental enterprises that controlled the industry, trade & agriculture.
- The Italians were relatively successful in the sectors of trade and industry as compared to the agricultural sector.

6.6.3.3. The Patriotic Resistance and Liberation

- The struggle continued but it suffered from serious internal weakness. The resistance was handicapped by the Ethiopian collaborators called the *Banda*. Another weakness of the resistance movement was that it was divided and that there was no one national organization to coordinate the activities of the many bands dispersed in many parts of the country. Relations between guerrilla bands were characterized by parochialism and jealousy.
- The patriots carried on a stubborn resistance against Italian fascism, until suddenly they got external support from Britain in 1941. Ethiopian struggle for independence merged with World War II, when Italy declared war on France and Britain on 10 June 1940.
- In January 1941, Colonel Sanford and Major Wingate accompanied the Emperor from Sudan into Gojjam at the head of British and Ethiopian troops called the Gedeon force. General Cunningham led the attack from Kenya. Emperor Haile Sellassie entered Addis Ababa on 5 May 1941.

Unit Seven

Internal Developments and External Relations, 1941–1994 (5 hours)

7.1. Post-1941 Imperial Period

7.1.1. Political Scene: Restoration and Consolidation of Imperial Power and External Relations

Ethiopia and Britain

- ✓ Britain exercise the upper hand because of the role it played in the liberation of Ethiopia from fascist rule. Another reason for the preponderant influence of Britain in Ethiopia‟s domestic and international affairs was the continuation of WWII (c. 1939-45) which required adequate provision for the Allied defense to win the war. Accordingly, despite protests, the British considered Ethiopia Occupied Enemy Territory Administration (OETA).
- ✓ The 1942 agreement gave Britain a final authority over Ethiopia‟s foreign affairs, territorial integrity, administration, finances, the military and the police.
- ✓ The second Anglo-Ethiopian agreement, signed in 1944, shows some of the concessions the emperor won from Britain. According to this agreement, the priority accorded to the British minster over all other foreign diplomats in Ethiopia was lifted.

- ✓ The Ethiopian government requested to annex Eritrea claiming that it was racially, culturally, and economically inseparable from Ethiopia and Ogaden. Both Eritrea and Ogaden were part of the Ethiopian empire before they fell into Italian hands in 1890 and 1936 respectively. Britain insisted that Ogaden should be merged with the former Italian Somaliland and British Somaliland to form what they called "Greater Somalia". Similarly, the western and northern lowlands of Eritrea were intended by the British to be part of Sudan. Further, they wanted to integrate the Tigrigna-speaking highlands of Eritrea with Tigray to form a separate state. As a consequence, in September 1945 at the London conference of Allied powers Ethiopia‟s claims to Eritrea and Ogaden were rejected.
- ✓ The territorial issues were resolved only after a decade. The British left Ogaden in 1954. In Eritrea people were divided; those who wanted a union with Ethiopia rallied behind the Unionists. The Liberal Progressive Party and later the Muslim League rallied people who sought for separation and independence. In 1948, the question of Eritrea was referred to the UN by Britain, France, U. S. A. and U. S. S. R. The UN appointed a commission of five men from Burma, Guatemala, Norway, Pakistan and South Africa to find out actual wishes of Eritreans. After a period of investigation, Guatemala and Pakistan recommended granting independence to Eritrea. While Norway recommended union with Ethiopia, South Africa and Burma recommended Federation. On December 2, 1950 UN Resolution 390V granted the Federation of Eritrea with Ethiopia which came into effect in 1952. However, this arrangement did not satisfy both unionists and the independence bloc; thus, sought to unmake the federation to fit their respective interests. On November 14 1962, the Ethiopian government abrogated the federation formula and placed Eritrea under the imperial umbrella.

Ethiopia and the U.S.A

- ✓ In his efforts to modernize his country and consolidate his power, Haile-Selassie I turned towards the United States as a powerful ally than Britain. American interest in the region began to grow especially after they acquired a communication base in Asmara known as Radio Marina from the Italians. The radio station was later renamed Qagnew after the Ethiopian force that fought on the side of the Americans in the Korean War.
- ✓ In 1943 the Ethiopian vice finance minister, Yilma Deressa, visited the US to request expertise especially in law, military, finance.
- ✓ The first Point Four Agreement that enabled subsequent American assistance in education and public health was signed in 1952. The second Ethio-US Treaty that granted a continued
- ✓ Following the 1953 treaty, the US launched a military aid program named the American Military Assistance Advisory Group (MAAG) to equip Ethiopia‟s armed forces. American use of the Qagnew base in return for military assistance was signed in 1953.
- ✓ Civil aviation, road transport, and education were other spheres that the Americans took active part. The Imperial High Way Authority (IHA) was set up based on the model of the US Bureau of Roads.

7.1.2. Socio-economic Developments

- Peasants in the northern and central highland parts of Ethiopia held land in the form of *rist*. *Rist* was a communal use of a land which a peasant (*gebbar*) could claim by virtue of birth from a real or imaginary founding father i.e. the first occupant. A hereditary claim

to a *rist* land being inalienable, it was however subject to continuous division to accommodate claims of descendants from time to time.

- In 1960s and 1970s commercial agriculture was expanding especially in southern Shawa, the Setit-Humera region on the Sudan border, and in the Awash valley. The mechanization of farming in these areas led to eviction of tenants.
- The government attempted to enhance the productivity of small farmers through launching comprehensive agricultural package programs. The most notable in this regard were the Chilalo Agricultural Development Unit (CADU) and Wolamo [sic] Agricultural Development Unit (WADU). CADU was launched in 1967 through the initiative of the Swedish International Development Authority (SIDA) while the World Bank supported WADU.
- Yet, much of Ethiopia remained traditional with a low living standard and Ethiopia was a least developed country in global terms. While the manufacturing sector contributed less than 5% of the national income, industrialization was spatially limited in the capital and its vicinity in addition only to Asmara and Dire Dawa and it only produced light consumer goods.

Consolidation of Autocracy

- ✓ After he was restored to the throne in May 1941, Emperor Haile-Selassie embarked on consolidating his power. This was made possible through the bureaucratization of government, the building of a national army and a centralized fiscal regime.
- ✓ First of all, in order to fill-in the expanding bureaucracy, education was promoted at both school and college levels.
- ✓ Yet another major pre-occupation of the imperial regime was the strengthening of the military and security apparatus.
- ✓ The traditional aristocracy although made to enjoy urban and rural property, had lost most of its political privileges. Based on the traditional *shum shir*, the emperor appointed and dismissed his ministers.
- ✓ *Ras Bitweded* Mekonnen Endalkachew served as prime minister from 1943-57. Next to Mekonnen Habte-Wold (1949-58), whose brother, Aklilu, became the last prime minister of the imperial regime (1961-74).
- ✓ In 1955, Haile-Selassie promulgated a new constitution, revising the first constitution issued in 1931. American advisers like John Spencer as well as *Tsehafe-Tizaz* Wolde-Giorgis Wolde-Yohannis and *Tsehafe-Tizaz* Aklilu Habte-Wold were in the drafting committee of the 1955 revised constitution. More than its predecessor, the 1955 revised constitution provided the basis for the consolidation of absolutism in Ethiopia. About 36 articles of the 1955 constitution dealt with the question of imperial succession and the emperor‟s privileges. However this constitution introduced universal adult suffrage and elected chamber of deputies for four years term and that of the senate six years with certain property qualification.
- ✓ The empero played a significant role in the Non-Aligned Movement and the drive for African unity and this increased his international stature which finally resulted in the birth of the Organization of African Unity at the summit of heads of African states held in Addis Ababa in 1963.

7.1.3. Opposition: Conspiracies, Revolts and the Downfall of the Monarchical Regime

- Various sectors of the society opposed the imperial rule before the 1974 revolution broke out.

- One notable patriot who opposed the restoration of the emperor to the throne after his exile was *Dejazmach* Belay Zeleqe. The emperor made Belay governor of a southern province with the rank of *Ras* because he wanted to remove him from his base in Bichena in eastern Gojjam. However, Belay was finally hanged in public.
- *Bitweded* Negash Bezabih plotted to assassinate the emperor and proclaim a republic in 1951. In the process, some military officers like Beqele Anasimos were attracted to the plot, but *Dejach* Geresu Duki, another patriot, whom the plotters had unsuccessfully approached to recruit to their cause, exposed them. Finally, the plotters were tried and sentenced to various terms of imprisonment after being arrested during one of their clandestine meetings.
- The most fierce and sustained opposition to the emperor came from *Blatta* Takle Wolde-Hawaryat couched a plot in constitutionalist terms using Yohannis Iyasu as front and with the support of some contingents of the army.
    - The most serious challenge to the emperor‟s authority came in 1960 in the form of a coup attempt. The abortive Coup d'etat of 1960 was led by the Neway brothers, Brigadier General Mengistu and Girmame.
    - The two brothers started detaining ministers and other members of the nobility when the emperor traveled to Brazil. They also took over the radio station and spoke about the backwardness of the country than other newly independent African states. The crown prince Asfawosen was said to be a salaried constitutional monarch. The prince delivered a speech on Radio Addis explaining the rationale of the coup in which he promised the establishment of new factories, schools etc. On December 14 1960, a new government was declared that was to be headed by *Ras* Emiru Haile-Selassie. Major General Mulugeta Buli was chosen as chief of staff of the armed forces while Brigadier-General Tsige Debu was to lead the Imperial Bodyguard and the Police Force, and Colonel Workneh Gebeyehu was security chief.
    - However, the army and the air force refused to side with the rebels and with the support of the Americans and the blessing of the patriarch, the loyalists led by General Merid Mengesha, *Ras* Asrate Kassa etc attacked.
    - Finally, Girmame died fighting in the outskirts of the capital and Mengistu was captured and hanged after trial.

A. Peasant Rebellions

- The post-liberation period also witnessed growing opposition among peasants in different parts of the country against Haile Selassie‟s regime.

The Woyane Rebellion

- The first peasant resistance against imperial rule took place in Tigray, known in history as the Woyane rebellion. Peasants felt victimized by corruption and greed of the territorial army unit stationed in the region and general administrative inefficiency led to banditry of peasants who possessed armament left by Italians. This rebellion led by *Blatta* Haile-Mariam Reda. Finally, the government‟s retribution against the Raya-Azebo on allegation of cattle raids on Afar territory sparked the general rebellion. In October 1943, the imperial army under the command of Abebe Aregay with the support of the British Royal Air Force crushed the rebellion.

The Yejju Rebellion

- In 1970 peasants revolted against the introduction of mechanized agriculture that encroached on pastureland and killed *Qegnazmach* Abate Haylu who was a member of the local nobility and direct beneficiary of the new development. Finally the rising was suppressed by the local militia.

The Gojjam Peasant Rebellion

- In 1968, another violent peasant uprising set off in Gojjam caused by the government‟s attempt to implement new tax on agricultural produce which the parliament adopted in November 1967. Finally the rebellion was subdued by the combined forces of the army, police and *nech lebash* by the end of 1968.

The Gedeo Peasant Uprising

- The major source of peasant discontent in Gedeo was land alienation. Then peasants refused to pay *erbo* (1/4 of agricultural produce payable to landlords), armed themselves with traditional weapons like spears, swords and arrows and clashed with the imperial army at Michille in 1960. Over a hundred peasants lost their lives in the fight while much of their property was destroyed. Finally, *Afe Nigus* Eshete Geda, fined the elders locally called the *hayicha* accused of supporting the rebellion.

The Bale Peasant Rebellion

- The Bale peasant uprising, which lasted from 1963 to 1970, presented the most serious challenge to the Ethiopian government. The causes of the uprising were multifaceted. The indigenous peasants largely became tenants on their own land after the introduction of the *qalad* that initiated land measurement in 1951. Peasants also suffered from high taxation, religious and ethnic antagonism which reached to unprecedented level after the appointment of Warqu Enquselassie as governor of the territory in 1963. Further, the Somali government extended material and moral support to the rebels as part of its strategy of reestablishing a “Greater Somalia”.
- The revolt broke out in El Kerre led by people like Kahin Abdi. It quickly spread to Wabe, Dallo and Ganale under the leadership of Waqo Gutu and othersThe rebellion ended in 1970s after some of its popular leaders including Waqo Gutu surrendered to government forces due to the mediation role played by General Jagama Kello.

B. Movements of Nations and Nationalities

- On January 24 1963, the Mecha-Tulama Welfare Association (MTWA) was formed with the objective of improving the welfare of the Oromo through the expansion of educational, communication and health facilities in Oromo land. Founding members of the association included Colonels Alemu Qitessa and Colonel Qedida Guremessa, Lieutenant Mamo Mezemir, Beqele Nedhi, and Haile Mariam Gemeda. In the next two years, the association attracted large number of Oromo elites, including such high-ranking military officers as Brigadier General Taddesse Birru.
- Meanwhile, leaders of the association plotted to assassinate the emperor on the anniversary of his coronation in November 1966, but the plot foiled by the security forces.
- But the biggest military challenge to the imperial regime came from Eritrea. In 1958, a number of Eritrean exiles had founded the Eritrean Liberation Movement (ELM) in Cairo. In 1961, Hamid Idris Awate established Eritrean Liberation Front (ELF) or Jabaha in Arabic. By 1966 the ELF challenged imperial forces throughout Eritrea. In June 1970 another liberation movement named the Popular Liberation Forces (PLF) was formed in the Red Sea area led by Osman Salah Sabbe. At the same time, Salfi Natsenet Eritrea

(Front for Eritrean Independence) emerged under the leadership of Isayas Afeworqi. In early 1972, a new coalition of forces composed of Eritrean Liberation Front-Popular Liberation Front (ELF-PLF) led to the founding of the Eritrean People‟s Liberation Front (EPLF) or Sha'abiya in Arabic.

B. The Ethiopian Student Movement (ESM)

- ✓ Ethiopian student movement was building up in the center as a strong opposition against the regime. The parliament‟s rejection of tenancy reform bill in 1964 triggered student protest in the following year demanding "Land to the Tiller".
- ✓ Factors that contributed to sharpening the students‟ ideology include the 1960 coup, students‟ increased awareness of the country‟s socio-economic and political conditions vis a vis other African countries which they learned from scholarship students from different parts of Africa, and the Ethiopian University Service (EUS). In 1964 the emergence of a radical group of students with Marxist-Leninist leanings known as "the Crocodiles" marked the increased militancy of the students.

7.2. The Derg Regime (1974-1991)

- ✓ The mass uprising that finally put an end to the old regime came in February 1974. From January 8 to 15 1974, soldiers and non-commissioned officers stationed at a frontier post Negele-Borana mutinied protesting their bad living conditions. Also, soldiers of the Second Division in Asmara, the Fourth Division in Addis Ababa and the Air Force in Debre-Zeyt mutinied demanding salary increment and political and economic reforms. The various units then set up a coordinating committee which became a precursor of the later *Derg*, in order to coordinate their actions.
- ✓ Teachers throughout the country protested against the implementation of an education reform program known as Sector Review, which they deemed was disadvantageous for the poor and biased against them.
- ✓ Taxi drivers went on strike demanding increase in transport fees (50%) due to rise of petrol prices that followed the Arab-Israeli Yom Kippur war of 1973. Students, workers and the unemployed youth joined the protests and vehicles particularly buses and luxury private automobiles were attacked.
- ✓ February 28 the cabinet of Prime Minister Aklilu Habte-Wold resigned. He was replaced by Endalkachew Mekonnin.
- ✓ The *Derg* was officially formed on June 28 1974 when it held its first meeting at the headquarters of the Fourth Division. "*Derg*" a Ge‟ez word for "Committee" was the shorter name given to the Coordinating Committee of representatives from various military units: the Armed Forces, the Police and the Territorial Army.
- ✓ August 1, Endalkachew was imprisoned and replaced by *Lej* Mikael Emiru as prime minister. Meanwhile, the *Derg* continued arresting other members of the regime whom it considered obstacles to the revolution. The *Derg* also tried to define its ideology and declared the motto, "*Yaleminim Dam*" ("Without any bloodshed") "*Ethiopia Tiqdam*" ("Ethiopia First").
- ✓ Finally, on September 12, Emperor Haile-Selassie I was deposed and detained at the Fourth Division headquarters.
- ✓ The *Derg* then proclaimed itself the Provisional Military Administrative Council (PMAC) and assumed full powers. All strikes and demonstrations were immediately banned.

- ✓ Lieutenant General Aman Mikael Andom, chairman of the PMAC was shot dead after a disagreement within the *Derg* over the Issue of Eritrea.

7.2.2. Attempts at Socio-Economic Reform

- ✓ In December 1975, what was called the Development Through Co-operation Campaign (*Edget Behibiret Yetimihirt Ena Yesira Zemecha*) was inaugurated to help transform the life of peasants through programs such as literacy campaigns and the implementation of the awaited land reform proclamation.
- ✓ In 1975 banks and insurance companies were nationalized following a series of proclamations. Over seventy private commercial and industrial companies were then nationalized. Finally, in March 1975 the *Derg* made a radical land reform proclamation which abolished all private land ownership and set the upper limit on family holdings at ten hectares.
- ✓ In the summer of 1977, Somalian government of Said Barre invaded Afder, Deghabour, Fiq, Gode, Kebridehar, Shinnille, Warder etc from Mogadishu.
- ✓ Within a couple of months, the cities of Harar and Dire Dawa were endangered. Finally, with 17, 000 Cuban troop and the help from Southern Yemen Democratic Republic the invaders were defeated at Kara Mara in Jijiga on March 4 1978.
- ✓ The relations between Ethiopia and the Soviet remained strong until the end of the military regime.
- ✓ In September 1984, the Workers‟ Party of Ethiopia was inaugurated during the celebration of the tenth anniversary of the coming of the Derg to power.
- ✓ It was when PMAC National Assembly (*Shengo*) proclaimed the People‟s Democratic Republic of Ethiopia (PDRE) in 1987. With the birth of the PDRE, the Derg officially ceased to exist. A typically Comrade Mengistu had become President of PDRE, secretary general of WPE and Commander in chief of the national armed forces with Fiseha Desta as Vice President.
- ✓ In 1984/5 a more devastating famine than the one in 1973/4 indicated the failure of the *Derg*‟s economic policies especially in agricultural production and marketing. The state responded to the latter by resettling the affected people in less affected areas of western Ethiopia.
- ✓ International politics too did not carry on serving Mengistu‟s interest as his ally, the Soviet Union ceased to be the source of his external support.
- ✓ In 1990, EPLF forces captured the port town of Massawa.
- ✓ TPLF scored its most decisive victory at Enda-Selassie, Western Tigray, this resulted in the withdrawal of all government troops from Tigray.
- ✓ In May 1989, commanders of almost all military units, coordinated and led a coup against Mengistu when he left the country on a state visit to the German Democratic Republic, East Germany. However, the coup was poorly organized that loyal palace troops encircled the leaders before they could even announce their intentions to the public. Mengistu returned triumphantly to take his revenge which he did. The coup leaders were all imprisoned or executed.
- ✓ On May 21, Mengistu fled the country first to Nairobi and then to Harare (Zimbabwe). In the early hours of May 28 EPRDF forces triumphantly entered Addis Ababa.

7.3. Historical Developments, 1991

- ✓ In July 1991, a National Conference of political and ethnic groupings created Transitional Government of Ethiopia (TGE) for two-and-one-half years. The Council of

Representatives elected Meles Zenawi, former head of EPRDF, and Negasso Gidada (PhD) president and prime minister respectively. In May 1993, the Government of Eritrea was formed with Isayas Afwerki becoming the first elected president of the country after independence. In December 1994, the constitution of the Federal Democratic Republic of Ethiopia (FDRE) was ratified, taking effect following federal elections in mid-1995. The constitution formalized the division of the country into 9 federated states based on identity, language, settlement patterns and people‟s consent.