INTRODUCTION TO ETHIOPIAN HISTORIOGRAPHY

INSTRUCTOR BACKGROUND

Instructor's Name	Qualification	Email	Consultation hours	Tel- phone
Mhr. Kassahun G.	MA	saygnaye@gmail.com		0945454835

COURSE OVER VIEW

- Course title: Introduction to Ethiopian Historiography
- Credit hour:**3** Credit hour
- Contact hour: **3** hour
- Pre-Request Course codes- None

ASSESSMENT TECHNIQUES OF THE COURSE

Assessment Techniques.	Wait /Value in %	Frequency
Participations & Attendance	10%	Attendance must meet more than 75%
Group assignment with presentation	30%	
Mid exam	20%	
Final exam	40%	
Total	100%	

UNIT 1

1.1 COURSE INTRODUCTION

The course, Introduction to Historiography and Ethiopian Historiography is offered to theology students. It is a **three** credit hour course. This is one of the basic introduction courses.

Remember that the course is interesting and important because it will tell and introduce many critical part of Ethiopian history. And also introduces you systematic approach of history writing which is known as historiography. This course familiarizes you with Ethiopian history in different perspective by the help of Social and Natural Science disciplines like Philosophy, Sociology, Phycology, Philology, Anthropology, Archeology and others.

In addition, the course highlights you, world approach of history in different epoch and religions view. This module specifically includes Christianity and Islamic view of history. As you know the two religions have been dominant in the globe including Ethiopia. Moreover, the course provided to you fundamental philosophy of history and historiography. In the case you will see world history is mostly written by philosophers than historians. When you see Ethiopia history mostly Ethiopians aren't agree with their history. Many Ethiopian histories were written by Europeans. This is known as Eurocentric approach. The other approach is Afrocentric or Ethnocentric approach those written by Africans and Ethiopians respectively.

Before summarize the introduction part of this course it is better to mention about different type of historiographers. I emphasize to you any historian has a motive to write others history. This ideology influenced Ethiopian history and well reflected on it. Not all but most European writer works had been the cause that Ethiopians not owned their history. In historiography there had been much type of writers. The majors are Narrator historiographers, Dismantler historiographers, Positioned historiographers, Balancer historiographers and Solution provider historiographers. All types of have their merits and demerits.

Furthermore, while you go through the course, do it with attention and prepare your own short note of the important points of each unit. This will help you to well understand the course matter and to get ready for future examination. It also helps you save time and keep track of what you have done in the units. Finally, I strongly advise you; take day to day reading as your lifetime assignment.

1.2 ORGANAIZATION OF THE MODULE

The course, Introduction to Historiography and Ethiopian Historiography, is organized structured in one module. The module is divided in four units and each unit is further divided in to sub-units. Several activities and questions are also provided in the module at interval of each unit.

The first unit of this introduction module is concerned with introduction to the course and course objectives. The second unit is about basic concepts of history, its meaning and emphasizes on purpose, history sources, branches of history, philosophy of history, views of history, heroes in history and other disciplines related with history. The third unit discuss about historiography. The unit accessed the definition of historiography, characteristics of historiography, philosophy of historiography and discussed approaches of historiography by dividing in different eras. Finally, the last chapter concerned on Introduction to Ethiopian historiography.

1.2 GENERAL COURSE OBJECTIVE

The main objective of this course, in line with the objective of the university and the department is, to introduce you with the concept of historiography and Ethiopian historiography. The other objective is provides card on the table to bring a paradigm shift on Eurocentric sources

Therefore after you successfully complete this course, it will be expect

- Understand the basic concept of Historiography and Ethiopian historiography
- Compare the Ethiopian history narration that you know before with the course perspective
- Have a broad understanding on philosophy of history
- Demonstrate appropriate understand skill of history and historiography
- You intended to read more and more history materials
- utilize original sources to prepare researches and articles
- Appreciate the importance of hagiographies to understand Ethiopian history
- Understand how much EOTC contribute on Ethiopia's nation building process
- Identify how history writers use a history for their secret agenda
- Start to see history narrations in different perspective

Suggested Books

- Atkinson, R.E. (1978). Knowledge and Explanation in History. London.
- Bahiru Zewde (2013), A History of Modern Ethiopia (1855-1991), Addis Ababa University Press
- Bahiru Zewde (2008), Society, State and History Selected Essays, Addis Ababa University Press
- Barners, RE.A. (1962). History of Historical Writing. New York.
- Bloch, M. (1954). The Historian's Craft. Manchester and New York.
- Burston, W.H. and Thompson, D. (eds.) (1967). Studies in the Nature and Teaching of History. London.
- Carr, E.H. (1985).What is History? England Penguin.
- Elton, G.R (1967). The Practice of History, London.
- Ernst Breisach, Ancient, Medieval, and Modern
- Finberg, RP.R (ed.) (1962). Approaches to History. London and Toronto.
- Galbraith, VH. (1964). An Introduction to the Study of History. London.
- Gardiner, P. (1952). The Nature of Historical Explanation. II.
- Gardiner, P. (ed.) (1959). Theories of History. Glencoe ICC.
- Georg G. Iggers, Historiography in the Twentieth Century: From Scientific Objectivity to the Postmodern Challenge
- Geyl, P. (1958). Debates with Historians. Onio.
- Hexter, I.H. (1971). Doing History. London.
- J. Warren, History and the Historians, London : Hodder and Stoughton, 1999; Howell and Prevenier, From Reliable Sources : An Introduction to Historical Methods, Ithaca : Cornell University Press, 2001.
- Mandelbaum, M. (1964). The Problem of Historical Knowledge. New York.
- Michael Bentley, An Introduction of modern Historiography
- Milburn, R.L.P. (1954). Early Christian Interpretations of History. Adam and Charles Black. London
- Philip Schaff, History of the Christian Church, Volume I: Apostolic Christianity. A.D. 1-100.
- Rorose, A.L. (1963). The use of History, New York.
- Sergew H/silassie, Ancient and Medival history of Ethiopia to 1270, Haile Selassie I university, (1972)
- Stem, F. (ed.) (1956). The Varieties of History: Voltaire to present. Cleveland, Onio, (2nd ed. London. 1971).
- Taddesse Tamrat, church and state in Ethiopia, 12 7 0 ~ 1527, University of London, February, 1968
- Tarikh (1978). Historical Method. Vol. 6 No 1

UNIT 2

THE STUDY OF HISTORY

Introduction

This unit provides understanding about the concept and definitions of history through different perspectives. The unit divided in to eight sub units. Each unit introduces you the definition, branches and approaches of history. Furthermore, you understand the necessity of other disciplines to understand history. Heroes in history also consolidate the concept with Ethiopian history heroes. The unit also maintains or challenges your previous Ethiopian history understanding.

Objective of this unit

After completion of this unit you will able to,

- Define what history mean
- Describe branch of history
- Identify source of history
- Discuss briefly philosophy of history
- List views of history
- Understand concept of heroes in history and heroes in Ethiopian history

2. The study of History

History is a more powerful and dominant social science subject in the world. Each citizen of different nations expected to know his country history. History rotates on past events of human being and all existed living organisms and non-livings. Institution also included in this concept. Any existence has its own past history. The bible also started with past existence. **"***In the beginning God created the heaven and the earth. And the earth was without form, and void and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." Gen 1: 1-2* God is founder and past existence of his creation. In beginning of Genesis the simple past verbs implies the past existence, e.g. "darkness" and "void" were history before light and creation happened respectively.

Recently all nations give an attention to their history and others. Ethiopia and Ethiopians also more concerned to their history. Even if they aren't agreed in the history, they always start their history by saying 3000 years ago. In the other hand European historians more devoted to know

others and had been assigned a budget to critical study of others. In the world Greek historians led others to introduce writing history.

The first historian in the world is **Herodotus** (484 BC– 425 BC). He was ancient historian of Halicarnassus (Turkey), part of the Persian Empire. He began written history on a detailed account of the Greco-Persian war. His work had been systematic investigation of historical events. Most historians agreed that he is "The Father of History". Even if most historians believed this, some others claimed his narration approach. The other scientific historian was **Thucydides** (460 BC-400 B.C). He is an Athenian historian and General. His work recounts war event during the 5th century B.C. between Sparta and Athens until the year 411 BC. **Thucydides** had been dubbed the father of "scientific history" by those who believe his contribution to set standards of impartiality, evidence-gathering and analysis of cause and effect. Ephours (400-330 B.C). also the first Greek historiographer, who was disciple of Isocrates. He introduced history with his 29 books of universal history.

In the case of Ethiopia, peoples have been concerned about their history like other countries. Ethiopian history divided in epochs. Those are ancient, medieval, modern and postmodern of history. Most of the time Ethiopia was faced civil war inside the country. War always brings catastrophe to any kind of national heritage. The civil wars which rose time to time destroyed historical monuments and documents. Even so, the civil war had been happened many times through history of Ethiopia, historical sources were found in Geez scriptures, monuments, coins, hagiographies, chronicles, biographies and archeological findings.

2.1. Definition of History

History, the word has a Greek etymology, being derived ultimately from a root meaning eye witness, judgment and enquiry. The term history derived from a Greek word “ἱστορία” historia implies acquiring knowledge by investigate past event records and oral traditions of people, a firm or places. Event records studies by history and chronology. Chronology refers the sequential of records. Events before the invention of writing systems are considered prehistory time. The prehistory period was mostly familiar with oral tradition and archeological fossils. History has an age as old as the studier itself. It continues process and written in a chronological order of events. In previous time there were some changes into its meaning. History is a brief summary or result

based on a factual research and deals with the sequence of important events. As of an American historian David McCullough perspective **"History is who we are? Why we are? And the way we are?"** He emphasized human life valuation in the definition of history. People always visualize their future even if they are in present. Their present becomes history of the future. In the glob everything founded from the past. History has tremendous benefit to connect yesterday with today and forecast tomorrow. It have a power to bind generations with their predecessors were lived in different era. In the history of history for the principal treatment of the subject of historiography and the scholarly research necessary for the discipline of historiography.

Let us now proceed to examine some definitions of history given since ancient times. Persons attempted to define the word and concept of history in different perspective.

- According to **Dionysius of Halicarnassus** (Turkey) was a Greek historian (6 –7 BC), history had to contain the quintessence of human experience which provided universal values for civilization.
- **Aristotle** was a Greek philosopher during the Classical period in Ancient Greece. (384 B.C-322 B.C) defined history as "The manifestation of human nature, intentions and motives over the millennia which differed in degree and not in their basic nature."
- According to **Henry Johnson**, "History is at a broad level, a summary of everything that has ever happened".
- According to Thomas Carlyle (1795 –1881) was a British historian and teacher, "History is nothing but the biography of great men, and is a record of human accomplishment".
- According to **Lord Acton** was an English Catholic historian, politician (1834-1902), "history is a story of the unfolding march to freedom". This idea was accepted by Turgot and Condorcet as well.
- According to **A.L. Rowse** (1903 –1997) was a British historian and author, "history is a record of the life of men in their geographical and physical environment".
- According to **Charles Seignobos** was a French scholar of historiography and an historian who specialized in the history of the French (1854-1942), "History is a science of reasoning."
- According to **Ernest Bernheim** (1850 –1942) was a German historian, History is a science that investigates and presents in their context of psycho-physical causality the

facts determined by space and time of the evolution of men in their individual as well as typical and collective activity as human beings.

- According to **Rousseau**, was Genevan philosopher, (1712-1778) "History is the art of choosing from the many lies, one which most closely resembles the truth."
- According **to Benedetto Croce** was an Italian idealist philosopher, historian and politician (1866-1952), "All history is one supreme spirit which is indivisible, but has four different aspects- art, ethics, logic and economics- which emerge from the basic unity of the spirit."
- According to **John M. Findlay** is Associate Professor of History at the University of Washington, "History is any sequence of events traced in their relations."
- According to Professor Frederic William Maitland (1850-1906) was an English historian and lawyer who is regarded as the modern father of English legal history, "History is what people have done and said, above all what they have thought."
- According to **G.J Renier** (1892-1962) was professor of Dutch History at University College London, "History is the story of men living in societies, in which group activity, collective response to creative thoughts and sociability and will to serve society and act in the greater interests of common good, is of paramount importance."
- According to **G.R. Elton** (1921-1994) was a German-born British political and constitutional historian,, "History is concerned with all those human beings, sayings, thoughts, deeds and sufferings which have occurred in the past and have left present deposits and it deals with them from the point of view of constant change. "
- According to Belgian Historian **Henri Pirenne** (1862-1935), "History is the story of men living in societies and their deeds."
- According to **John J.Anderson**, "History is a narration of the events which have happened among mankind, including an account of the rise and fall of nations, as well as of other great changes which have affected the political and social condition of the human race.
- **G. Barraclough** definitions history as the "attempt to discover on the basis of fragmentary evidence the significant things about the past". The key word in Barraclough's definition is 'discover'. This means that the task of the historian is to discover find out what happened in the past.

- According to **Collingwood**, history is a "study at once critical and constructive, whose field is the human past and its entirety, and whose method the construction of the past is from documents written and unwritten, critically analyzed and interpreted.

2.2. Purpose of History

Like other scientific studies history also has a purpose. History provides fact information by answering the questions when, where, why and how on the past events.

History provides societies knowledge to them. It is the way that knowledge transfers to generations. A society or a nation without recollection or self-knowledge, according to **Arthur Marwick,** society is adrift. A society has to know itself and understand its relationship with the past and with other societies and cultures. History meets this need. It makes people aware of the character of their own time. It successes by providing them with information about their past which they can study as well as compare and contrast with other peoples' experiences. Apart from providing knowledge, history also helps us to understand the present. Ignore history is to refuse to understand the present. A study of history equips us with the knowledge of the past, which we can use to weigh and evaluate the present.

History helps us to examine the challenges happening in the present. Solutions derived from history by evaluating the incident like war, economic growth devaluation, pandemics, natural disasters…etc.

History provides a terrain for moral contemplation. Studying the stories of individuals and situations in the past allows his, her or own moral sense. People who have weathered adversity not just in some work of fiction, but in real, historical circumstances can provide inspiration. "History teaching by example" is not only of certifiable heroes, the great men and women of history who successfully worked through moral dilemmas, but also of more ordinary people who provide lessons in courage, diligence, or constructive protest.

History also provides identity, and this is unquestionably one of the reasons all modern nations encourage its teaching in some form. Historical data include evidence about how families, groups, institutions and whole countries were formed and about how they have evolved while retaining cohesion. Family identity is established and confirmed. Many institutions, businesses, communities, and social units use history for similar identity purposes. Nations use history to build identity as well but sometimes abuse it. Histories that tell the national story, emphasizing

distinctive features of the national experience, are meant to drive home an understanding of national values and a commitment to national loyalty.

History is essential for good citizenship. It lays the foundation for genuine citizenship returns, in one sense, to the essential uses of the study of the past. History provides data about the emergence of national institutions, problems, and values. It offers evidence also about how nations have interacted with other societies, providing international and comparative perspectives essential for responsible citizenship. Further, studying history helps us understand how recent, current, and prospective changes that affect the lives of citizens are emerging or may emerge and what causes are involved.

The purpose of history not simply justifiable, we enjoy through day to day activity of human beings and institutions. The academic society also makes scientific innovations on the foundation of history. In any religion it also has a big roll. Christianity and others use history of saints, holy places to maintain spirituality life of their followers. In the case of Ethiopian Orthodox Tewahedo Church history of apostles, apologetics, church fathers and ancient Christian's life have a benefit for the strengthen faith of presently existed church followers.

2.3. History and Sources

To write a history on past events firstly we have to collect sources those provide information about the event. Historical sources must meet original source that contains historical information about the event which we write. These sources inform us about the time at the most basic level and these sources used as clues in order to study history. Historical sources include documents, artifacts, archeological sites features, coins, decrees, letters, oral traditions, stone inscriptions, paintings, recorded sounds, images (photographs, motion picture), and social proverbs.. Even ancient relics and ruins, broadly speaking are historical sources. Historical and other related sources classified in three types. Those are Primary, Secondary and Tertiary sources.

2.3.1 Primary source

Primary sources are the testimonies of an eye witness or mechanical device which was present at the time of the occurrence of an event. A primary source is closest to the event, person, idea, or period that you are studying. These sources are records of events or evidence as they are first described or actually happened without any interpretation or commentary. It is information that is shown for the first time or original materials on which other research is based. Primary sources

display original thinking, report on new discoveries, or share fresh information The natural morphological characters, the orographic and hydrographic structures, human interventions, buildings, infrastructures, archaeological fossils, are material sources that illustrate the uses and settlement forms of the past and used as a historical event source. Historians and researchers need primary source to prepare a secondary source. According to **Sergew Hable-Sellassie** discussion on Primary source it includes all authentic sources, like coins, letters, decrees and monuments. (Ancient and Medieval Ethiopian history,11). Archeological fossils, ancient texts also part of secondary sources. In the study of history as an academic discipline, a primary source is also an artifact, document, diary, manuscript, autobiography, recording, or any other source of information that was created at the time under study. It serves as an original source of information about the topic. **Prof. Marwick** emphasized the necessity of primary source, he said that "The primary source is the raw material, more meaningful to the expert historians than layman" sometimes sources categorized based on the title of history type those we study. Whether a source is primary or secondary depends on what we are analyzing.

2.3.2 Secondary source

Secondary sources mostly dealing with information those gathered from the primary source. Researches, dissertations, books and documents written by different historians may use as a secondary source. Secondary sources are at least one step removed from the primary source. Secondary sources provide great historical benefit to the historians. Secondary sources also works that analyze, assess or interpret an historical event, era, or phenomenon, generally utilizing primary sources to do so. Secondary sources often offer a review or a critique. Secondary sources can include books, journal articles, speeches, reviews, research reports, and more. A historian embarking on some topic of research should master all the existing secondary material. A secondary source is one that gives information about a primary source. In this source, the original information is selected, modified and arranged in a suitable format. Secondary sources involve generalization, analysis, interpretation, or evaluation of the original information. Secondary sources are dependent on primary sources. These sources offer an analysis or restatement of primary sources. They often try to describe or explain primary sources. They tend

to be works which summarize, interpret, reorganize, or otherwise provide an added value to a primary source.

2.3.3 Tertiary source

The third types of sources are called tertiary sources. Those sources were been developed through the invention of digital era. Now a days globalization and digital technology development benefit us to get any information within a fraction of second at the place we alive. That information we got from websites may not be true at all and may not be false. But one thing we have to consider to use these type of sources the websites which we accesses are academic or not. Some examples are, Encyclopedia article, information's gathered from different websites and Wikipedia are part of tertiary source. Those are easily manipulated and provide unaccountable information. These sources also index, abstract, organize, compile, or digest other sources. Some reference materials and textbooks are considered tertiary sources when their chief purpose is to list, summarize or simply repackage ideas or other information. Tertiary sources are usually not credited to a particular author. History researchers have to give an attention when they use those types of sources. Most of the times these type of sources are not recommended.

A tertiary source is an index or textual consolidation of primary and secondary sources. Some tertiary sources are not to be used for academic research, unless they can also be used as secondary sources, or to find other sources. Depending on the topic of research, a scholar may use a bibliography, dictionary, or encyclopedia as either a tertiary or a secondary source. This causes difficulty in defining many sources as either one type or the other. In some academic disciplines the distinction between a secondary and tertiary source is relative.

2.4. Branches of History

In early approach of history mostly emphasized only human past deeds. But in modern approach of history, it starts viewed human experience in different perspective. Those perspective merits different branch of history. The fact that history covers the whole spectrum of human experience, it is too vast for a single mind to handle. Historians have thus tended to specialize in the different areas of human life. This has led to a number of branches in history and each branch represents a specific approach to history. This study session therefore looks at these branches of history in details and the major branches or subdivisions are: social history, economic history, intellectual history, political history and culture history.

2.4.1. Social History

The term ‘social history’ is used to denote the study of ordinary people, their everyday lives, and the practices and rituals that constitute these. Social history is the study of the structure and process of past human actions and interaction in a given society. It also called the new branch of history and it is a field of history that looks at the lived experience of the past. In its "golden age" it was a major growth field in the 1960s and 1970s among scholars, and still is well represented in history departments in Britain, Canada, France, Germany, and the United States. In the two decades from 1975 to 1995. There are different views as to what should constitute content of social history. Some historians believe it should be a detailed portrayal of social life in the past while others believe that social history should cover the whole range of human life and culture. However, in analyzing the interaction among humans in the past, social historians have borrowed a lot of theories from sociology. In the long journey of Ethiopia there some works those focused in social integration of peoples. During EPRDF period many works published on social history. But the major aim of those works not introduce about the social life of Ethiopians. The works much more laid on ethnography discipline. Beside their major goal provides an introductory on the society life. Countries like Ethiopia make an advantage if the social history broadly will do.

2.4.2. Economic History

Economic history is the academic study of economies or economic events of the past. Research is conducted using a combination of historical methods, statistical methods and the application of economic theory to historical situations and institutions. The field can encompass a wide variety of topics, including equality, finance, technology, labor, and business. It emphasizes historicizing the economy itself, analyzing it as a dynamic force and attempting to provide insights into the way it is structured and conceived. Economic history is the study of the economies of societies in the past. It is preoccupied with then overall growth of the economy over time and the determinants of that growth or decline as the case might be. It is also concerned with the distribution of income within the economy. Economic historians are concerned with economic change over time - how to account for changes in the circumstances under which humans lived in the past. Within that very broad field economic historians investigate issues such as why certain nations experience economic growth or fall behind, why economic inequality persists, causes of populations change and migration, and how business organization shapes economic performance. Economic historians' ability to frame questions about complex economic, social and political

issues and investigate patterns and outcomes of events in the past means they are often well placed to answer similar questions about current global economic developments and crises. This approach uses for policy makers to maintain their economy by evaluating the past event economy challenges.

2.4.3. Intellectual History

Intellectual history is the study of the history of human thought and of intellectuals, people who conceptualize, discuss, write about, and concern themselves with ideas. ... Nonetheless, anyone who explored his or her thoughts on paper can be the subject of an intellectual history. Intellectual history also deals with the records of the activities of the human mind, especially ideas. It attempts to explain who produced what intellectual or cultural achievement, when he did it and how he did it. But intellectual history is much more than a mere synthesis of ideas; it is an examination of the impact of such ideas on human society. It also attempts to trace and understand how ideas are disseminated in a society and relationship between the vested interests to individuals or groups and their ideas. Intellectuality is foundation of education. Before we studied the educational history it is better focus on intellectuality of the society. As R.G. Collingwood said, "history is the history of thought." One traditional view of history, now discarded, is that it is virtually synonymous with the history of ideas. History is composed of human actions; human actions have to be explained by intentions; and intentions cannot be formed without ideas. Intellectuality was grown at medieval period of Ethiopian history.

2.4.4. Political History

'History is past politics; and politics present history'. Political history is the narrative and survey of political events, ideas, movements, organs of government, voters, parties and leaders. It is closely related to other fields of history, including diplomatic history, constitutional history, social history, people's history, and public history. Political history studies the organization and operation of power in society. Political history numbered a long time in the process of nation building of different nations. It was dominant and most popular variety of history. It concentrates on the distribution and use of political power in any society. It examines power relations within a society and the political interaction among several societies and provides a solution the challenges happen in the time between the interactions of peoples.

2.4.5. Cultural History

Cultural history combines the approaches of anthropology and history to look at popular cultural traditions and cultural interpretations of historical experience. It examines the records and narrative descriptions of past matter, encompassing the continuum of events (occurring in succession and leading from the past to the present and even into the future) about a culture. Cultural history is dependent on historical development of non-literate peoples. This approach concerns the value of the societies. Historians categorized in this approach also make an attention on groups than individual and they relied to a great extent on non-documentary sources. Oral traditions, proverbs are the basic tools of sources.

2.5. Philosophical approach of History

Philosophy of history is the philosophical study of history and its discipline. The term was coined by French philosopher Voltaire. The term philosophy of history probably covers a larger variety of endeavors than similar terms. As many historians still think of it, philosophy of history has as its central aim the discovery of some overall meaning in the human past. This has generally been considered a rather dubious enterprise, engaged in chiefly by speculative metaphysicians, History refers to the discipline or inquiry in which knowledge of the human past is acquired or sought. Thus philosophy of history can mean philosophical reflection on the historical process itself, or it can mean philosophical reflection on the knowledge we have of the historical process. Philosophers have done both sorts of things, and this has led to a distinction between speculative and critical or analytical philosophy of history. The classical philosophy of history of Voltaire, Kant, and Hegel presented these criteria in the form of the actual course of events. In contemporary philosophy a distinction has developed between speculative philosophy of history and critical philosophy of history, now referred to as analytic. The former questions the meaning and purpose of the historical process whereas the latter studies the foundations and implications of history and the historical method.

2.5.1 Speculative Philosophy of History

The speculative philosophy of history is often described, in keeping with Hegel, as the search for the meaning and purpose of world history, and for the force that drives history toward its goal. While this describes many instances of reflection on the historical process, it is a simplification and is not necessarily an apt description of philosophical thought about history prior to Hegel. The most general description of the substantive philosophy of history is that the philosopher tries

to "make sense" of the historical process, usually in the face of evidence to the contrary. As we mentioned this historical writing is largely characterized by European thinkers, though it had earlier origins in the 18th and 19th centuries. It refers to attempts to provide a comprehensive explanation or interpretation of the entire historical process. These European thinkers believed that history should be more than a succession of unrelated events which lack any sequence or plot. Therefore they attempted to go beyond actual happenings to the motives behind them and to reveal the under lying plot of history. In as much as human life and existence neither did nor did lack direction, history, according to those philosophers also obey a grand design. They set for themselves the task of discovering the meaning and purpose of the whole historical process in the past. The approach to this task varied from one philosopher to the other.

2.5.2 Religious approach of History

The historiography of religion is how historians have studied religion in terms of themes, sources and conflicting ideas. Historians typically focus on one particular topic in the overall history of religions in terms of geographical area or of theological tradition. Historians for centuries focused on the theological developments of their own religious heritage. Social scientists in the 19th century took a strong interest in "primitive" and comparative religion. In the 20th century, the field focused mostly on theology and church organization and development. Since the 1970s the social history approach to religious behaviour and belief has become important. According to two outstanding scholars whose views are worth examining in this area are **Augustine** (354 – 430 AD) who wrote **"The City of God"** early in the Christian era and **Bossuet (1627-1704)** who wrote "**Discourse on Universal History in 1681**" confirm history is a continuous progression in which the influence of divine wisdom can be discerned. History is ordered by a higher wisdom. So, all that happens in history depend on the orders of providence.

2.5.3 Secular approach of History

Secularism is a shift of interest from contemplation of super natural things to the explanation of natural things. This approach is part of the speculative philosophy of history. The idea of divine influence or intervention stage is erased. One example of this thought is Immanuel Kant (1724-1804) in his article titled **"Idea of a universal history from a cosmopolitan point of view",** published in the Berlin monthly in 1784; he saw history as a continuous, though not straight forward progression towards a better state of affairs. Nature has a long term plan which it is pursuing. The ultimate effect of which will be to the advantage of mankind as a whole. The

essence of nature is to ensure the full development of man's potential. Thus, for Kant, history is moving towards a better life for mankind.

2.5.4 Geographical approach of History

German philosopher and theologian Johann Gottfried **Herder (1744-1803)** emphasized that before we can understand human history, we must first understand human's place in the universe. Man is the highest product of the organizing force that animates the universe. History, for **Herder**, is a result of the interplay of two sets of forces, the external forces which constitute human environment and an internal force which is the spirit of man or the spirit of various people comprising the human race. When we talk about the history of a nation, it is the combination of geographical locations, climatic backgrounds and the spirit which animates the people. This spirit finds expression in whatever the members of the nations do. Historical events thus operate according to the laws of nature. The purpose of history according to **Herder** is the attainment of humanity.

2.5.5 Sociological approach of History

According to Friedrich Engel (1770 – 1831) German philosopher idealism, who wrote a series of study sessions on the "philosophy of history", the history of the world with all its changing scenes is the process of development and the realization of spirits. Historical phenomena are manifestations of those spirits. Every nation has its own characteristic principle or genius which reflects itself in the nation's religion, political principle or moral code, and in other phenomena associated with it. Every nation also has a peculiar contribution to make to the process of world history. When he was writing in the 19th century, Hegel identified four epochs on the world historical scene. They were the Oriental epoch, the Greek epoch the Roman epoch and the Germanic epoch. Hegel also propounded a doctrine of the moving forces in historical change. According to this doctrine, certain individuals' heroes and great men are merely chosen instruments of destiny. In the pursuit of their own goals, such individuals produce far reaching results which they never contemplated. This ideology has played an important role in the development of the modern scientific approach to history and the emergence of a new empirical approach to the study of society which refers "sociology".

2.5.6 Critical or Analytical Philosophy approach of History

Critical philosophy of history, self-consciously and systematically pursued, is of comparatively recent date, although its concerns are prefigured, if only in occasional and fragmentary ways.

Analytic philosophy rose to prominence in the united kingdom after the end of I world war (1914-1918) this movement depended on linguistics shift of historical texts. Its main focus is on the procedures and categories used by practicing historians in processing their material. It does not deal with the course of historical development but with the nature of history as a specific discipline and a branch of knowledge. Scholars belonging to this school did not accept the idea that history would be unintelligible without a grand design and pattern. Their own stand was against that of the speculative philosophers of history.

2.6 Views of History

2.6.1 Marxist Views of History

Karl Marx 1818-1883 a German philosopher most important works on social and political history include The 18th Brumaire of Louis Napoleon (1852), The Communist Manifesto (1848), The German Ideology (written in 1845, published in 1932), and those chapters of Das Kapital (1867-1894) dealing with the historical emergence of capitalists and proletarians from pre-industrial English society.

The most significant consequence of Hegel's philosophy of history and its dialectic engine was its inversion by the socialist Karl Marx into a historical materialist philosophy of economic and social change leading from primitive times, through feudal and capitalist phases. Without exception no theory of history in modern times has had more influence in terms of sheer numbers of adherents, especially among Marx's Soviet, Eastern European, and Chinese admirers, and the citizens of their states.

Marx borrowed two doctrines from Hegel which he reshaped to from his own theory of history. The first was the idea of the dialectic. According to Marx, the dialectic applies not only to the realm of thought but also to material things as well. The second was the view that the different aspects of a society's life are organically related. What brings about this relationship, according to Marx, is not a national spirit or genius as postulated by Hegel but the economic aspect of life. To explain' a social situation adequately we must consider the prevailing economic conditions in the society, and to understand why those conditions are so, we must consider their dialectical development.

The dialectic of history by Marx, obtains in the steady progression of events towards a morally desirable goal which is the classless society in which no one is oppressed. In this dialectical process, the chief actors are not peoples or nations but economic classes each having its own

contribution to make. The main point of Marxist view is the discrimination of labor and affluent. This emphasis on the physical as the determining factor in history represents a break from virtually all previous historians. Marxist history not only begins with labor, it ends in production. Until Marx developed his theory of historical materialism, the overarching determining factor in the direction of history was some sort of divine agency. In Marx's view of history **"God became a mere projection of human imagination" and more importantly "a tool of oppression"**. Marxist view suffered in the Soviet Union, as the government requested over determined historical writing. As history was considered to be a politicized academic discipline, historians limited their creative output to avoid prosecution. Most non-Marxist historians make use of tools developed within Marxist view, like dialectical analysis of social formations, class analysis, or the project of broadening the scope of history into social history. Marxist view provided the first sustained efforts at social history, and is still highly influential within this area. The contribution of class analysis has also led to the development of gender and race as other analytical tools. The Marxist view of history is that history is governed by universal laws and that according to these laws, a society moves through a series of stages, with the transition between stages being driven by class struggle.

These stages are; Slave society, Feudal society, Capitalist society, Socialist society and the world communist society

2.6.2 Religious Views of History

Having, examined Marxist view of history in the above. Now we discuss the religious view of history and the religious interpretation of historical developments. Both Islam and Christianity see history as having been ordered by God. Their views are linked with the role of Providence or God in human affairs thus; one can tag those views as the providential views of history. The first great world religions are closely related to epic poetry and written records. Their Grand Narrative assumes a beginning, middle, and an end – it is linear. The end represents an explanation of particular perpetual and is identified with their meaning. The great theist religions (Judaism, Christianity, and Islam) basically share the outline given by Zoroaster (who was an ancient Iranian prophet and spiritual leader) in the twelfth century B.C: a perfect, eternal, and infinitely good God created both nature and man. He established a moral order and endowed human beings with immortality and free will. History is a fight between good and evil, into which God can intervene. History is divided into two main parts by the advent of a Prophet or

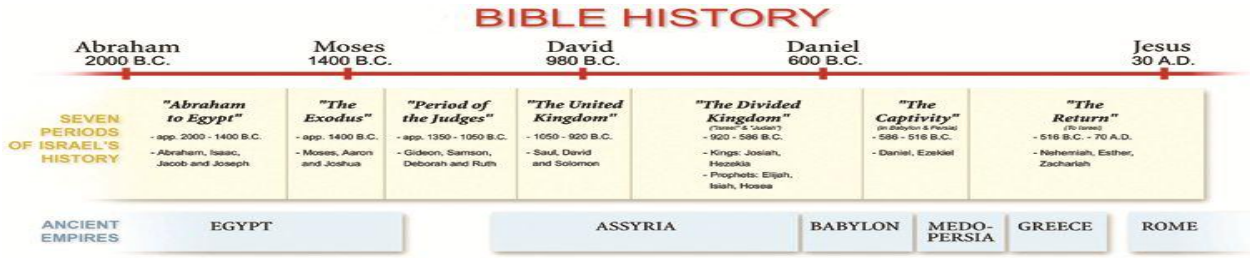
Messiah, and a Final Judgment will follow the final defeat of evil, whereupon an eternal empire of happiness will begin,

2.6.2.1. Christian Views of History

Christian view of History has two sides, a divine and a human. On the part of God, it is his revelation in the order of time (as the creation is his revelation in the order of space), and the successive unfolding of a plan of infinite wisdom, justice, and mercy, looking to his glory and the eternal happiness of mankind. On the part of man, history is the biography of the human race, and the gradual development, both normal and abnormal, of all its physical, intellectual, and moral forces to the final consummation at the general judgment, with its eternal rewards and punishments. The idea of universal history presupposes the Christian idea of the unity of God, and the unity and common destiny of men, and was unknown to ancient Greece and Rome. A view of history which overlooks or undervalues the divine factor starts from deism and consistently runs into atheism; while the opposite view, which overlooks the free agency of man and his moral responsibility and guilt, is essentially fatalistic and pantheistic. Christianity is seen by some writers as a religion of history in that it speaks more in term of events than of ideas. The early Christian church believed that the whole course of history gains full significance only when considered in the light of central happenings in which God created the human race, ordered its existence.

Augustine's City of God is an example of the Christian's view of history. According to him history is ordered by a higher power. Great turning points in history are representatives of the divine providence of God, the rise and fall of states thus depended upon God. In this work of Augustine categorized world history into seven epochs which he relates to the creative powers of God. He used the Bible which in a sense is another historical work, as the basis of his categorization. Augustine traced human history from Adam to the advent of Jesus Christ. The contemporary world, according to him, is the second to the last stage in human history. God shall close human history at the end of the world by judging mankind and bringing the righteous back to Paradise from where man was initially expelled. The view of history can be described as a cyclical one because it traces human history from Adam in the Garden of Eden - Paradise through several other stages and come back to Paradise again. Augustine studied history of Christianity in seven epochs.

1. Abraham to Egypt (2000-1400 B.C)
2. The Exodus (1400-1350 B.C)
3. Period of the Judges (1350-1060)
4. The United Kingdom (1060-920)
5. The Divided Kingdom (920-586 B.C)
6. The Captivity (586-516 B.C)
7. The Return Period (516-70 A.D)



Augustine Christian history epoch of Biblical History

A number of other early Christian writers shared this view of history. They could discern the workings of God in the universe and the central purpose of God is to return man to Paradise. And this is where Jesus Christ comes into the picture. He is seen as one sent (by God) to show men the way to salvation. Thus the Christian view of historical development is linked with the role of God in human affairs. History is seen as the fulfillment of certain plans of God. The writings on history by the great thinkers such as, Eusebius of Caesarea (260-339 AD), Augustine of Hippo (354-430 AD), Thomas Aquinas (1225-1274 AD), Martin Luther (1483-1546 AD), John Calvin (1509- 1564 AD), and Jacques Bossuet (1627-1704 AD) depended upon and emerged from within the experience of the worshipping community.

2.6.2.2. Islamic Views of History

Islam is conceived as a historical religion. This is because of the following reasons. One, Prophet Mohammed saw himself as the culmination and fulfillment of a historical process which began at the beginning of the world and was leading to the end of the world. He thus fostered an awareness of history. In the development of Islamic civilization, great emphasis was placed on historical precedent. The events and ideas of the early Islamic era were provided as the precedent for later ages. This helped to sharpen the historical consciousness of Muslims. The primary scriptures of Islam are the Quran, believed to be the verbatim word of God, as well as the teachings and normative examples (called the sauna, composed of accounts called hadith) of

Muhammad (570 – 632 CE). Muslims believe that Islam is the complete and universal version of a primordial faith that was revealed many times before through prophets such as Adam, Abraham, Moses, and Jesus. Muslims consider the Quran, in Arabic, to be the unaltered and final revelation of God. Like other Abrahamic religions, Islam also teaches a final judgment with the righteous rewarded in paradise and the unrighteous punished in hell. Muslims see history as God's chosen instrument for the gradual improvement of mankind and for man's preparation for the final reckoning at the inevitable end of the world. Purpose of history was clearly revealed to all by the coming of Prophet Mohammed and Islam. The control of history's progress from then on was within the reach of human beings if they followed God's plan for their lives as laid out in Islamic injunctions. The earliest historical works produced by Muslims were biographies of individuals connected in one way or the other with Islam. Later, there were political histories but they too reflected the biographical emphasis by concentrating on the activities of Islamic rulers and statesmen. After this, some Islamic writers began to produce world histories (their focus was not the whole world, but the Islamic world). One of such writers as Ibn Khaldun of Tunis (1332-1406) his work, Universal History covered even non-Muslim areas. In 1377, he constructed a coherent system of the historical process in purely human terms and devoted his Muqaddimah (Introduction to his Universal History) to its exposition. Human society is patterned on certain material and psychological forces whose operations provoke changes in the society. History is a cyclic mot ion (with slight but continuous forward movement) of growth and decay within the various forms of human's societies. Muslims see history as serving the purpose of God in human affairs. They also consider the study of history to be of immense practical importance. Since mankind has consistent ly refused to follow the divine laws, preferring to wallow in greed, pride, sin and luxury, mankind is condemned to an empty and unending circle of the rise and fall conditioned by natural and inevitable consequences of the predominant animal instinct. In Islamic view, there were few universal histories in the sense of encompassing or dealing with world developments, but even then such universal history, were universal only in the Muslim sense. They were hunted in their scope to the Mediterranean world and were unconnected about developments over the Muslim compass.

2.7. Hero in History

The focus of history is man, great, noble and humble in their past; and it is the actions of those men which constitute history. But a number of historians in their bid to explain the past have

concentrated their efforts on the great men or heroes of history. Such historians see the heroes as the prime movers in history, without them there would be nothing worthy of note in history. The actions, ideas and attitudes of the heroes are seen as the determinant factor in history around which other things converge. One of the people who shared such views about great men is **Carlyle.** According to him, "history is the biography of great men". However, this view of the importance of the hero in history has been attacked by a lot of modem historians and with that denouncement; emphasis has shifted from the great men to the ordinary people. The hero is the great man in history. His greatness does not derive from moral virtue neither does it carry any sense of approval. But is refers to the extent to which the individual concerned has influenced or even dominated the history of his own time and perhaps of the subsequent times. Some heroes in Ethiopian history were charismatic rulers. Heroes are turning point the history. In Ancient period of history King Kaleb is an example of hero and Mera T/Himanot, King Yekuno Amlak (1270-1285), King Amda Tsion (1314-1344), King Lebna Dengel (1508-1540), King Gelawiwos (1540-1559), Fasilides (1632-16667), are medieval period of heroes in Ethiopian history. In modern history of Ethiopia Emperor Tewoderos (1855-1868), Emperior Menelik (1889-1913), Derg (1974-1991) and EPRDF (1991-2018) were turning point of Ethiopian history. Opinions are divided as to the role of the great men in history. Karl Marx sees the heroes as 'representatives of powerful forces which they themselves did not control'. This means that great men have no control over their actions. They are no more than puppets in the hands of what Marx called powerful forces. It is important to state that the possibility of individual human beings is important in history. For if great men were not responsible for their own act ions it would be nonsensical to now attribute any significance of them as having dominated the history of their own time or of subsequent times. Other historians did not go to the extreme of Marx to reduce great men or heroes to mere puppets. But they have generally accepted that biography constitutes only an adjunct to history. They have thus sought to de-emphasis the theory of the all-pervading influence of the Great man or hero. From the foregoing, it is clear that heroes are not the only factors that make impacts in history, but the heroes and masses combined centrifugal forces that make up a society. The objective interrogation of actions of these forces could be established if their act ions are comprehensively examined and dissected by historians who are reconstructing the past. Significantly, both the masses and the heroes make the society. The act ions of these two classes contribute significantly to the historical past of every society. The

potency of reconstructing the past of any society becomes conspicuous when the roles of various groups that make up the society are reconstructed through historical interpretation. It is not heroes that are real actors in history, but their actions, what bestows the heroic status on these heroes the popularity they enjoy in history is the impacts of their act ions on their society and the effects of these act ions on the future generations that interrogate these act ions.

2.8. History and Related Disciplines

History and Other Disciplines related in the center of creation which is “human”. History is so "human". It can be easily synthesized with other disciplines. Like psychology, economics, and sociology naturally lend themselves to overlapping with history. In some respects, we can even think of history as the "mother" of these disciplines. The Arts are those disciplines that deal with man as an enigma and attempt to reflect different aspects of man. Such disciplines include Linguistics, Philosophy, Literature and Archaeology. Due to the fact that those disciplines deal with man, they are relevant to a degree in a comprehensive view of historical studies.

2.8.1. History and Linguistics

Linguistics is the study of languages and their relationships. It is a very fruitful means of learning about cultural change and contact in the past. In cultural change there is linguistic interchangeable from one society to the other. This style is loan of words or vocabulary items borrowed by one language from another language. In which the speakers of one language have been related to another group of people from which their language has borrowed items.

2.8.2. History and Philosophy

The relationship between philosophy and history is mutual. A number of philosophers are concerned with historical issues while some historians are also concerned about philosophical questions in history. Historians are concerned with philosophical questions such as the discovery of the underlying currents and forces in history, and the issue of meaning in historical practice. These philosophical preoccupations of historians have issued in the critical and speculative philosophies of history discussed in the part of philosophy of history. Some of those philosophies of history were not propounded by historians but by philosophers e.g. Hegel and his idea of the dialectic. Karl Marx too was not a historian, he was a philosopher and his views have a tremendous effect on historiography.

2.8.3. History and Archaeology

Archaeology is the study of the human past through its material remains, yet even this straightforward definition produces problems. Archaeology is not only manuscripts and books but other objects, such as inscriptions or coins, which bear writing, the province of the archaeologist or the documentary historian also part of archaeology. Archaeology is the systematic excavation of the remains of past human culture. These remains, called artifacts interpreted and historical inferences are made from them. Archaeology is particularly useful in the study of the remote past for which there exists very few documentary evidence. The African historian trying to study the very distant past has, of a necessity, to rely on archaeology. This is because title or no documentary evidence exists about the remote past and even the oral traditions that exist are not very reliable. Archaeological evidence is thus useful as a supplement and corrective to oral evidence. The earlier statements of European visitors that Africa did not produce advanced civilizations have been disproved by the discovery of fine works of arts and tools. In terms of time dimension, archaeologists in East Africa have recorded the fossils of skeletons which suggest that man might have developed there over a million years ago. Archaeology has also been useful in dating. The Carbon method has been useful in establishing approximate dates of some of the artifacts.

2.8.4 History and Literature

The relation between history and literature is mutual. Every literary work has a historical context; this means that they are products of a particular age and society. To completely understand them, one has to make references to the historical context from which they sprang. Literature either in the form of prose, or drama could be a 'source' for historical reconstruction. They may provide reliable information on the ideas of their age and what the age looked like generally. The historian may get insights into social attitudes, perceptions of social status and responses to matters of belief and prejudice. Literature, either fictional or factual suggest to the historian questions which he ought to follow up in other sorts of sources. They offer often tenuous clues to the historian.

UNIT THREE

Introduction

This unit helps you to understand the concept historiography and its definition. The unit divided into five sub units. Each unit introduces you the definition, perspectives and philosophy of historiography. Furthermore, you understand the necessity of other disciplines to fulfill the goal of history writing techniques. The approach of historiography concerns with ancient, medieval, enlightenment and post enlightenment of world history period.

Objective of this unit

After completion of this unit you will able to,

- Define the term historiography
- Understand the concept of history writing technique
- Identify the approaches of historiography
- Discuss briefly philosophy of historiography
- Get an idea historiography with related disciplines
- Understand concept of enlightenment and post enlightenment

3. The Study of Historiography

Historiography is the study of the various approaches to historical method, the actual writing of history, and, primarily, the various interpretations of historical events. The primary sources of historiography are the works of historians. Historiography is also the study of the methods of historians in developing history as an academic discipline, and by extension is anybody of historical work on a particular subject. The historiography of a specific topic covers how historians have studied that topic using particular sources, techniques, and theoretical approaches.

3.1 Definition of historiography

The term, historiography has a broad usage. In the first place, it is seen as the craft of writing history therefore, it is the art of historical writing. It is the means for communicating in writing what the historian thinks he knows about the past. In another sense, the crop of historical writings available in an area or a nation is also referred to as historiography. Thus when we speak of Ethiopia historiography we could be referring to all, or at least the known written histories of the people of Ethiopia.

The word historiography refers to a body of historical work on various topics. It also refers to the art and the science of writing history. Historiography may be defined as "The history of history". Historiography also encompasses and specific approaches employed for the study of history.

The direction of research in the field of historiography has broadened and changed through a time, starting from traditional view of history as a mere narrative of events to Marxist historiography and post-modern schools of historiography. In recent decades, there has been an interest in formulating newer approaches, particularly in areas such as cultural studies, and the field is set for a major revitalization with a plethora of new approaches and techniques.

As it is stated in the work of Furay and Salevouris (1988) historiography is define as "the study of the way history has been and is written the history of historical writing... When you study 'historiography' you do not study the events of the past directly, but the changing interpretations of those events in the works of individual historians.

3.2 Characteristics of historiography

The characteristics of historiography is writing of history, especially the writing of history based on critical examination of sources, the selection of particular details from the authentic materials those sources and synthesis of those details into a narrative that stands the test of critical examination. The term historiography also refers to the theory and history of historical writing. The main characteristic of historiography is not deals about the study of past events but it emperies which type of writing technique of history apply on the history.

3.3 Philosophy of historiography

"Where do we come from? What are we? Where are we going?" repeated Paul Gauguin with the age-old questions in his famous painting of 1897. Where do we stand today in regard to these perennial meta-narratives and how do they influence history? There are too many answers. As William James acknowledged, philosophy is an umbrella term for any question which has yet to be answered satisfactorily. The philosophy of history proposes one kind of answer. Here, I will try to describe the character and the forms of its solutions. Philosophy of history also defined the philosophical study of history and its discipline. The term was coined by French philosopher Voltaire. In contemporary philosophy a distinction has developed between speculative philosophy of history and critical philosophy of history, now referred to as analytic. The former

questions the meaning and purpose of the historical process whereas the latter studies the foundations and implications of history and the historical method. The general thrust of nineteenth-century historiography was toward critical scholarship and away from philosophical speculation; the period nevertheless gave birth to a number of schemes for the explanation of all of history, often by non-historians. Many of these had origins in German idealism, especially Hegel's philosophy of history as the gradual self-realization of mind in history through a process of "dialectic." His views, while distinctive, had roots in earlier Enlightenment thinkers, but Hegel firmly rejected as Herder had earlier questioned—the longstanding classical notion that history was "philosophy teaching by examples." For Hegel, history was a process and simultaneously a coherent narrative of that process, rather than a well from which useful guides to morality and behavior could endlessly be drawn. The most significant consequence of Hegel's philosophy of history and its dialectic engine was its inversion by the socialist Karl Marx (1818–1883) into a historical materialist philosophy of economic and social change leading from primitive times, through feudal and capitalist phases, to the triumph of the proletariat. With less obvious debts to the philosophy of Ludwig Feuerbach (whom he severely criticized), the scientific positivism of Auguste Comte (whom he viewed with contempt), and more remotely to such a theorist as Vico, Marx developed his views of history piecemeal through several theoretical works, beginning with The German Ideology (1846). He wrote at least one work that can be considered a political history, the 18th Brumaire of Louis Napoleon (1852). Without exception, no theory of history in modern times has had more influence, in terms of sheer numbers of adherents, especially among Marx's Soviet, Eastern European, and Chinese admirers, and the citizens of their states.

Germany also produced other versions of thought about the unfolding of history, and about the nature of the historical discipline. The historian turned theoretician Johann Gustav Droysen (1838–1908), though a believer in the possibility of improved historical knowledge, argued in his Grundriss der Historik and elsewhere for a less naive view of the historian's relationship to sources. Droysen placed particular emphasis on the creative role of interpretation as guided by present-day circumstances and values and the need for firm and consistent methodological rules. He was just as hard on historical positivists like Britain's H. T. Buckle for their reduction of human actions and institutions to the categories of the natural world.

German philosophy and German practice were powerful, and traveled well, but were not in the end omnipotent. The great French ancient historian of the mid-nineteenth century, Numa Denis Fustel de Coulanges (1830–1889), remained quite immune to Niebuhrian Altertumswissenschaft. In Britain, which has never highly valued speculative history (Arnold Toynbee being a notable, and oft-criticized, twentieth-century exception), little attention was paid to the philosophy of history. More surprisingly, even the reception of German scholarship and pedagogy was at best mixed. It was perhaps most influential in the area of the history of law, which enjoyed its closest association with history since the days of John Selden in the seventeenth century. The legal historical scholarship of earlier jurists such as Friedrich Carl von Savigny (1779–1861) on Roman civil law proved useful in the historical debate at the turn of the century regarding the origins of English law and of medieval land-holding practices. Lawyers played a similar role in Germany, Britain, and the United States in related arguments about the degree to which medieval villeinage (and by extension, more modern Anglo-American institutions) was descended principally from Roman colonial origins, as suggested by the lawyer Frederic Seebohm (1833–1912), in pioneering work on agrarian and economic history, or from Anglo-Saxon freemen whose liberties were disrupted before and after the Norman Conquest, as maintained by another lawyer-historian, the émigré Russian Sir Paul Vinogradoff (1854–1925). This was an old debate, going back to the seventeenth century, but it was now investigated through a much wider array of sources. Perhaps the greatest British historian of the beginning of the twentieth century was also a lawyer. The Cambridge scholar Frederic William Maitland (1850–1906), who in 1887 founded the Selden Society to publish medieval legal documents, held a professorship of law rather than history, continuing the long connection between those disciplines that had produced the sixteenth-century French érudits, Vico, and Maitland's immediate model, Savigny.

In other contexts, German practices were less influential. England evolved independently a system for training historians (still based on the individual tutorial and without, as yet, the American emphasis on the Ph.D.), a professional journal in the English Historical Review, and a series of systematic publications or calendarings of documents such as the State Papers and the Rolls Series of chronicles, the last-mentioned essentially a counterpart to the German Monumenta Germaniae Historica. The most widely read historians, however, remained those of a more literary bent, outside the universities, such as Thomas Babington Macaulay (1800–1859) and the positivist speculator on the history of civilization, Buckle. Despite the eventual impact of

educational reformers such as Cambridge's Sir John Seeley (1834–1895) on the curriculum, the British university until near the end of the century occupied a much less important role in historical scholarship than in either Germany or the United States. Celebrated historians such as the medievalist William Stubbs (1825–1901), the exponent of Teutonism Edward Augustus Freeman (1823–1892), and the Reformation historian James Anthony Froude (1818–1894), spent significant periods of their careers in church, journalism, or government rather than in a university setting (Stubbs resigned the Regius professorship of history at Oxford to become a bishop; Freeman became his successor after several unsuccessful attempts at a chair; Froude abandoned the university early in his career and only returned as Freeman's successor late in life, after most of his work had been written). The author of scholarly and popular works on this history of the English people, John Richard Green (1837–1883), was a sickly parish curate turned Episcopal librarian, and never held a university appointment at all.

German historical thought was under duress from other directions in the years leading up to World War I. The historical agency of "spirit," "providence," "mind," and even God, so important for Hegel's or Ranke's predecessors and contemporaries, was fading fast in the age of the iconoclastic philosopher Friedrich Nietzsche (1844–1900), of Marxism, and of modern science. The nineteenth century ended on a quasi-positivist or at least "scientific" note with a variety of "method" books. Ernst Bernheim's (1850–1942) massive Lehrbuch der historischen Methode: Mit Nachweis der wichtigsten Quellen und Hülfsmittel zum Studium der Geschichte (1889), which was quickly translated into languages such as Japanese, confidently avowed that many facts of history could be known with certainty, though he conceived that others could only be surmised as "probable." This trend toward a rather narrow preoccupation with method was also observable in fin-desiècle France. Earlier French historians such as Jules Michelet and Edgar Quinet (1803–1875) had indeed been affected by speculative philosophy, the latter by Herder and the former by Vico (for whose rediscovery Michelet was largely responsible); the Hebraist and religious scholar Ernest Renan (1823–1892), who developed his own Herderesque theory of nationhood as a "spirit," also flirted with materialism as a substitute for shaken faith.

3.4 Approaches to historiography

Approaches of historiography described in many perspectives. It depend the historian intentions and approach. For this course we follow epochs classified historiography approach. Those

epochs are ancient approach of historiography, medieval, enlightenment and post enlightenment times of history writhing techniques.

3.4.1 Ancient period of historiography

In ancient times, the first history was written by Ephorus (4th century BC) who was a disciple of Isocrates. This work has been lost, but its influence can be seen in the works of his son Demophilus, Polybius (203–120 BC) and Diodorus (1st century BC) who gave comprehensive accounts of their worlds. Heredotus is considered by many to be the father of historiography. It is believed that he largely drew his inspiration from Hecataeus of Miletus. He is noted for his fast paced style of writing, ability to engage readers, and his firsthand accounts of events. Poets like Homer and Hesiod also wrote poems with historical content. Thucydides also contributed greatly to historiography. Although he was not as famous as Herodotus, he was known for his thoroughness of approach, his deep analysis of events and his accuracy and his ability to construct and derive general principles from an analysis of historical data. Posidonius and Polybius were other Greek historians. Greek Historiography is known for its rational and meticulous approach. Fabius Pictor was the first Roman historian, who laid the foundation for Roman historiography. Cato the Censor was the greatest of early Roman historians, who rose from a very humble back ground to become one of the greatest Historians of all times. Livy, Cornelius Tacitus and Antipater were other great historians of Rome. Roman historiography borrowed heavily from the Greeks, but was less analytical in approach and often lacked in rigor and depth.

3.4.2 Medieval period of historiography

In medieval historiography era in the history of Europe, the middle Ages or medieval period lasted approximately from the 5th to the late 15th centuries, similarly to the Post-classical period of global history. It began with the fall of the Western Roman Empire and transitioned into the Renaissance and the Age of Discovery. The middle Ages are the middle period of the three traditional divisions of Western history: classical antiquity, the medieval period, and the modern period. The medieval period is itself subdivided into the Early, High, and Late Middle Ages. In Medieval period history Arabic historiographer works were more dominant than others. Church historiography made great progress during medieval era, and brought new philosophical interpretations to history. Noted church historiographers were St. Augustine and Salvian and

Eusebius of Caesarea. Arab Historiography predates Islam, but was revitalized after the advent of Islam and made and attempt to reconcile Greek method and Church historiography. Historiography made steady progress during this era and Islamic scholars introduced new techniques such as Isnad. Great Islamic scholars were Ibn Khaldun, Waqidi and Al-Madaini.

3.4.3 Enlightenment Period of History

Enlightenment period of European history is a time where new ideas and frameworks of thought developed, replacing earlier medieval and Renaissance concepts of thinking that were primarily tied to religion and traditionalism. Historians too evolved during this era, applying new critical lenses to the study of the past and developing key narratives about the past, some of which are still used to this day. Enlightenment historiography lasted from the 1600's to the 1800's reflected the vast changes brought about in that era and was characterized by pragmatism and economic emancipation through historiography. The most important trend in intellectual thought throughout the entirety of the Enlightenment was skepticism, a refusal to take facts at face value, and a drive to look deeper into any event or idea to discover the truth. Skepticism in the Enlightenment can be seen at many different levels, such as Galileo's skepticism of the geocentric model of the Solar System (which held that the Sun and all planets revolved around the Earth). In historical thought, skepticism mostly involved rejecting the presumptions of the past, referring to the ancients as well as medieval historians. Enlightenment produced a more rational argument, stating that histories did not re-tell stories that were 'least noble' and most unpleasant, meaning that they were not more practical for study than chivalric romances of heroic deeds and noble knights. Well known enlightenment historiographers are John Locke (1632-1704), Immanuel Kant (1724-1804), Voltaire (1694-1778), Jean Jacques Rousseau (1712-1778), Rene Descartes (1596-1650) and Adam Smith (1723-1790). Noted English Historians of this era included Edward Gibbon (1737-1794) and Thomas Carlyle (1795-1881).

3.4.4 Post-Enlightenment Historiography

Postmodern historians typically assert that multiple truths exist, and they tend to emphasize the subjective nature of the discipline. Take the American Revolution, for example. ... Postmodern historiography is closely related, or often aligned, with another historiographical approach known as structuralism. It is characterized by irony, eclecticism, and rejection of the "universal validity" of binary oppositions, stable identity, hierarchy, and categorization. Claims to objective

fact are dismissed as naive realism. Postmodernism relies on critical theory, which considers the effects of ideology, society, and history on culture. Postmodernism can fairly be described as the straightforward denial of general philosophical viewpoints that were taken for granted during the 18th-century Enlightenment, though they were not unique to that period. Doctrines of postmodernism constitute or imply some form of metaphysical, epistemological, or ethical relativism. (It should be noted, however, that some postmodernists vehemently reject the relativist label.) Postmodernists deny that there are aspects of reality that are objective; that there are statements about reality that are objectively true or false; that it is possible to have knowledge of such statements (objective knowledge); that it is possible for human beings to know some things with certainty; and that there are objective, or absolute, moral values. Reality, knowledge, and value are constructed by discourses; hence they can vary with them.

3.5 Historiography and related disciplines

The search for knowledge and the truth of the past of man should be a cooperative enterprise in which many disciplines will work together as interdependent units. Every discipline concerned with specialized aspects of human life and activity must be relevant to the history of man in his totality. Moreover, since man has adapted his life to his physical environment and has also attempted to adapt the environment to his needs by the development of technology, disciplines in the physical and biological sciences have a bearing on history. This does not mean that all other disciplines are subsidiary to history.

The point is that there is unity in all knowledge, especially when such knowledge relates to the study of man. Just as other disciplines are needed for a satisfactory and full historical understanding, history constitutes an important ingredient of other studies about man. Differences in orientation, perspective and specialization in historical study indicate relationships with particular disciplines. Historians dealing with different kinds of history (i.e. political, social, economic, cultural etc.) require knowledge of the techniques and methodologies of these other disciplines in order to exploit the relevant and often specialized documents. Social studies focus on society as an entity and the activities that its members engage in (human interaction, relationships, culture and tradition, and other human aspects). On the other hand, history is also involved with people with a specific reference to what happened in the past. In the task of explaining the past, the historian also needs to be acquainted with some other disciplines. For

example, in the analysis of motives in the studies of individual men, knowledge of the principles of psychology and even psychiatry becomes relevant. Historians also seek the assistance of other disciplines in order to obtain additional information from unfamiliar documents.

3.5.1 History and Historiography

Historiography, the writing of history, especially the writing of history based on the critical examination of sources, the selection of particular details from the authentic materials in those sources, and the synthesis of those details into a narrative that stands the test of critical examination. The term historiography also refers to the theory and history of historical writing. All human cultures tell stories about the past. Deeds of ancestors, heroes, gods, or animals sacred to particular peoples were chanted and memorized long before there was any writing with which to record them. Their truth was authenticated by the very fact of their continued repetition.

History, which may be defined as an account that purports to be true of events and ways of thinking and feeling in some part of the human past, stems from this archetypal human narrative activity. While sharing a common ancestry with myth, legend, epic poetry, and the novel, history has of course diverged from these forms. Its claim to truth is based in part on the fact that all the persons or events it describes really existed or occurred at some time in the past. Historians can say nothing about these persons or events that cannot be supported, or at least suggested, by some kind of documentary evidence. Such evidence customarily takes the form of something written, such as a letter, a law, an administrative record, or the account of some previous historian. In addition, historians sometimes create their own evidence by interviewing people. In the 20th century the scope of historical evidence was greatly expanded to include, among many other things, aerial photographs, the rings of trees, old coins, clothes, motion pictures, and houses

3.5.2 Historiography and Philosophy

Philosophy of history is seldom conceived nowadays in that way, at any rate by English-speaking philosophers. Calling upon a distinction popularized by W.H. Walsh, most would now describe what they do as ‘critical’ rather than ‘speculative’ philosophy of history, by which they mean not a search for ultimate meanings in the record of the past but an analysis of the kind of thinking required for the past’s recovery. The terminology is vaguely Kantian, and expresses an interest in examining the philosophical foundations of history as a type of knowledge and

enquiry somewhat as the Kantian philosophy undertook to examine the categories and presuppositions of scientific knowledge. Critical philosophers of history also sometimes characterize their approach as epistemological rather than metaphysical. In fact, questions about history as knowledge or enquiry can hardly be considered for long without getting involved also in questions about the general nature of history's subject matter, questions which are ultimately metaphysical. In considering them, however, there is no need to raise the question of the overall pattern of the past. There is common ground with historians interested in reflecting on their own activities, however, in the need of philosophers first to understand how historical thinking characteristically goes, a need which has increasingly led them to undertake analyses of actual historical argumentation, and especially of ongoing controversies, the presuppositions and conceptual frameworks of historians often being found to emerge most clearly where they cannot agree about what conclusions to draw. It is not easy, in a short space, to convey much sense of the breadth and liveliness of recent discussion in critical philosophy of history, not only because it has often proceeded at a somewhat technical level, but also because the problems are sufficiently complex to render summaries or abstracts, at best, half-truths.

3.5.3 Historiography and Archaeology

Archaeology is the study of the human past through its material remains, yet even this straightforward definition produces problems. Are not manuscripts and books material remains? Are other objects, such as inscriptions or coins, which bear writing, the province of the archaeologist or the documentary historian? We might hive these classes of material off into the disciplines of epigraphy or numismatics, but the problem remains, with, for example, graffiti on pottery, and so on. Acknowledging these blurred areas leaves us with an admittedly problematic and provisional, but nevertheless useful, definition of archaeology as the study of the unwritten, material records of the human past; it also, of course, raises the question of the interrelationship between the disciplines of documentary history and archaeology. The two are separate disciplines, in that the types of evidence dealt with, written records on the one hand and excavated data on the other require, at a technical level at least, the acquisition of different skills for their evaluation and interpretation. Nevertheless, as they are both concerned with the human past, archaeology and documentary history ought to be natural allies. However, over recent decades there has been something of an estrangement between the two. In some areas of historical writing, like the early medieval period, where the volume of archaeological work and

the comparative absence of documentary data highlight the problems of integrating written and excavated evidence, there is a disturbing lack of dialogue between archaeologists and historians.

3.5.4 Historiography and Philology

Philology is traditionally the study of the history of language, including the historical study of literary texts. It is also called comparative philology when the emphasis is on the comparison of the historical states of different languages. The philological tradition is one of painstaking textual analysis, often related to literary history and using a fairly traditional descriptive framework. It has been largely supplanted by modern linguistics, which studies historical data more selectively as part of the discussion of broader issues in linguistic theory, such as the nature of language change. Philology also refers to the critical study of literary texts with regard to style, structure, and historical meaning. In this connection it has been associated for centuries with the study of history, understood especially in the sense of the past situations.

CHAPTER FOUR

Introduction

This unit helps you to understand the concept historiography and its definition. The unit divided into five sub units. Each unit introduces you the definition, perspectives and philosophy of historiography. Furthermore, you understand the necessity of other disciplines to fulfill the goal of history writing techniques. The approach of historiography concerns with ancient, medieval, enlightenment and post enlightenment of world history period.

Objective of this unit

After completion of this unit you will able to,

- Define the term historiography
- Understand the concept of history writing technique
- Identify the approaches of historiography
- Discuss briefly philosophy of historiography
- Get an idea historiography with related disciplines
- Understand concept of enlightenment and post enlightenment

4. Historiography of Ethiopia

Ethiopia historiography depends on a source. As we mentioned in the previous units historiography and source are typical families. Without sources we can't write a relative true history. In Ethiopia historiography manuscripts are main sources. But those sources found in scattered way. Those manuscripts not only found inside the country. There were also in various European libraries. An Italian historian who was Conti Rossini tried to collect many different manuscripts which found in European countries. The other source is to be found in chronicles. The first chronicle in Ethiopia was Emperor Amade Tsion (1314-1444 A.D.). He was appointed special persons who write his reign. The historiographies of the country categorized in different epoch. Mainly we continues by assessing the ancient, medieval and modern period of Ethiopian historiography.

4.1 Ancient period of Ethiopia Historiography

The center of ancient history and cultural exchange across the Red Sea became enshrined in Ethiopian legend in the persons of Makeda the Queen of Sheba and Menelik I, the founders of Solomonic dynasty. Aksum's culture comprised Geʿez, written in a modified South Arabian

alphabet, sculpture and architecture based on South Arabian prototypes, and an amalgam of local and Middle Eastern deities. Thus, evidence exists of a close cultural exchange between Aksum and the Arabian Peninsula, but the traditional scholarly view, that South Arabian immigrants actually peopled and created pre-Aksumite northern Ethiopia, is increasingly under siege. In the 5th century, Aksum was dominant trading power in the Red Sea. Commerce rested on sound financial methods, attested to by the minting of coins bearing the effigies of Aksumite emperors. Greco-Roman were communities, established for the purposes of trade, that the Christianity of the eastern Mediterranean reached Ethiopia during the reign of Emperor Ezanas (303–350). The Ethiopian Church opted to follow the leadership of the Coptic Church (in Alexandria, Egypt) in rejecting the Christology proposed at the Council of Chalcedon in 451 and breaking with the bishops of Rome and Constantinople. At its height, Aksum extended its influence westward and. In the early 6th century, Emperor Caleb (Ella-Asbeha; reigned 500–534 A.D.) was strong enough to reach across the Red Sea in order to protect his coreligionists in Yemen against persecution by a Jewish prince. However, Christian power in South Arabia ended after 572, when the Persians invaded and disrupted trade. They were followed 30 years later by the Arabs, whose rise in the 7th and 8th centuries cut off Aksum's trade with the Mediterranean world.

4.2 Medieval Period of Ethiopia Historiography

As Christian shipping disappeared from the Red Sea, Aksum's towns lost their vitality. The Aksumite state turned southward, conquering adjacent grain-rich highlands. Monastic establishments moved even farther to the south; for example, a major church was founded near Lake Hayk in the 9th century. Over time, one of the subject peoples, the throne of Axumite turned to Agew. The first founder of Zagwe dynasty was Mera T/haimanot. Some historian's claims Zagwe dynasty wasn't Solomonic dynasty. The others argued the dynasty follows Solomonic stock. In the dynasty there are four kings and one Empress canonized a saint by EOTC. In history of Aksumite dynasty also four kings were canonized. Within the regime of Zagwe King Yemrhane Kirstos, King Harebe, King Lalibela King Neakutole Ab and King Yitbarek were more dominant.

However, many controversies were in Zagwe regime in 1270 a leading nobleman of the province of Shewa, Yekuno Amlak, rebelled. The new Solomonic dynasty was published in the early 14th century in the Kebra nagast ("Glory of the Kings"), a collection of legends that related the birth

of Menilek I, associated Ethiopia with the Judeo-Christian tradition, and provided a basis for Ethiopian national unity through the Solomonic dynasty, Semitic culture, and the Amharic language. Well-armed ideologically, the Ethiopian state was prepared for a struggle impending in its eastern and southern provinces, where Christianity was meeting increasing resistance from the forces of Islam.

Amda Tseyon and his successors replied with many battle campaigns that carried Solomonic power into the Awash valley and even as far as Seylac (Zeila). The monk Ewostatewos (1273–1352 A.D.) preached isolation from corrupting state influences and a return to biblical teachings including observance of the Judaic Sabbath on Saturday in addition to the Sunday observance, an idea apparently already widely diffused in Ethiopia.

The great emperor Zara Yaqob (Zara Yakob; reigned 1434–68) conceded the latter point in 1450 at the Council of Debre Mitmaq, but he also initiated severe reforms in the church, eliminating abuses by strong measures and executing the leaders of heretical sects. Zara Yaqob valued national unity above all and feared Muslim encirclement. In 1445 he dealt Ifat such a crushing military defeat that hegemony over the Muslim states passed to the sultans of Adal, in the vicinity of Harer.

About 1520 the leadership of Adal was assumed by Aḥmad ibn Ibrahim al-Gahazi and Aḥmad Gragn (“Ahmad the Left-Handed”) to the Christians. Aḥmad drilled his men in modern Ottoman tactics and led them on a jihad, or holy war, against Ethiopia, quickly taking areas on the periphery of Solomonic rule. In 1528 Emperor Lebna Denegel was defeated at the battle of Shimbra Kure, and the Muslims pushed northward into the central highlands, destroying settlements, churches, and monasteries. In 1541 the Portuguese, whose interests in the Red Sea were imperiled by Muslim power, sent 400 musketeers to train the Ethiopian army in European tactics. the Portuguese were led by Christopher Dagama.

Emperor Galawdewos (reigned 1540–59) opted for a hit-and-run strategy and on February 21, 1543, caught Aḥmad around Gondar and killed him in action. The Muslim army broke, leaving the field and north-central Ethiopia to the Christians. Following close upon the Portuguese were missionaries who, sent by the Jesuit founder St. Ignatius of Loyola, sought to convert Ethiopia to the Western church.

The most successful of these was the Jesuit Pedro Páez; his personal authority and eminent qualities were such that Emperor Susenyos (reigned 1605–1632 A.D.) was persuaded to accept the doctrine of the dual nature of Christ and to notify the pope of his submission.

Fasilides established a new capital at Gonder, a trading centre north of Lake Tana that connected the interior to the coast. At its height about 1700, the city supported the arts and educational, religious, and social institutions as well as Beta Israel craftspeople, Muslim traders, and a large population of farmers, day labourers, students, and soldiers. Fasilides was succeeded by his son, Yohannes, and then by a grandson, Iyasu the Great. The court sponsored secular and religious construction, manuscript writing and copying, the verbal arts, and painting.

However, ethnic, regional, and religious factionalism undermined the kingdom and led in 1769 to its collapse. The Zamana Masafent ("Age of the Princes"; 1769–1855), an era of feudal anarchy, had commenced.

4.3 Modern Period of Ethiopia Historiography

In the time, Kassa Hailu was in the process of ending the Age of the Princes. After serving as a native Qwara on the extreme edge of the western highlands, he had built a good small army. In April 1853 at Debra Tabor, Kassa defeated Ras Ali, the last of a succession of the Yeju Oromo lords who had played a central role in the Age of the Princes. After defeating the ruler of northern Ethiopia, Kassa was crowned Emperor Tewodros's II (1855–68) on February 11, 1855. Later that year he marched south and forced the submission of Shewa. His consolidation of power over the formerly separate states established the modern Ethiopian country. Tewodros's first years were marked by attempts at social reform, his effort to establish garrisons nationwide lost the allegiance of the already heavily taxed peasantry, and he alienated parish clergy by converting "excess" church land to military and secular tenure. Such measures gave heart to the regional aristocrats, who returned to rebellion. The emperor held Ethiopia together only through coercion. Tewodros had a good initiation for technologies due to this he offered Britain's Queen Victoria skilled workers those help him to realize his passion. But the Queen ignored his offer. When no response came, Tewodros imprisoned the British envoy and other Europeans. This diplomatic incident proposed an Anglo-Indian military expedition in 1868 led by Sir Robert Napier, the commander and on April 10, on the plains below Āmba Maryam (or Mekʾdela),

Britain troops defeated imperial force. Then in order to avoid capture, Tewodros committed suicide on himself.

After Three years period of conflict that saw the brief and self-proclaimed rule of Tekle Giorgis (1868–72), the Tigrayan Kassa took the imperial crown as Yohannes IV on January 21, 1872. After having ejected two Egyptian armies from the highlands of Eritrea in 1875–76, Yohannes moved south, forcing Shewa's King Sahle Miriam to submit and to renounce imperial ambitions. Yohannes thus became the first Ethiopian emperor in 300 years to wield authority from Tigray south to Guragē. He then sought to oust the Egyptians from coastal Eritrea, where they remained after the Mahdists had largely taken over the Sudan, but he was unable to prevent Italy from disembarking troops at Mitsiwa (now Massawa) in February 1885. Meanwhile, Yohannes repulsed Italian forays inland, and in 1889 he marched into the Sudan to avenge Mahdist attacks on Gonder. On March 9, 1889, with victory in his grasp, he was shot and killed at Metema.

Next of Ethiopian army led by Yohnes IV defeated by Mehadist Sahle Miriam declared himself emperor of Ethiopia on March 25, taking the name Menilek II, and at Wichale in Wallo on May 2 he signed a treaty of amity and commerce granting Italy rule over Eritrea. The Italian version of Article XVII of the Treaty of Wichale made Rome the medium for Ethiopia's foreign relations, whereas the Amharic version was noncommittal. Both texts agreed that in the case of differences the Amharic version was to prevail. Learning that Rome had used the mistranslation to claim a protectorate over all of Ethiopia, Menilek first sought a diplomatic solution; meanwhile, during 1891–93 he sent expeditions south and east. After two years, Menilek moved his army into Adwa. Rome believed that as few as 35,000 soldiers could control Ethiopia, but it was proved wrong on March 1, 1896, at the Battle of Adwa. Italian troops led by Gen. Baratieri defeated by Ethiopian army led by Emp. Menilek II. This heroism was born black people movement over European colonizers. In Menelik regime Ethiopia expanded to its present size, taking in the highlands, the key river systems, and a buffer of low-lying zones around the state's central core. Revenues from the periphery were used to modernize the new capital of Addis Ababa, to open schools and hospitals, and to build communication networks. Menilek contracted with a French company to construct a railway between Addis Ababa and Djibouti, which thus spurred the exploitation of the country's produce by foreign merchants in cooperation with the ruling elites.

When Emperior Menelik become eadged, appointed a cabinet to act for his grandson and heir designate, Iyasu (Lij Iyasu), a son of king Mekael ruler of Wallo. Upon the emperor's death in 1913, Iyasu took power in his own right. Seeking a society free of religious and ethnic divisions, he removed many of Menilek's governors and integrated Muslims into the administration, outraging Ethiopia's Christian ruling class. During World War I, Iyasu dallied with Islam and with the Central Powers in the hope of regaining Eritrea and freeing himself still further from the dominance of the Shewan aristocrats. After the Allied powers formally protested, the Shewan aristocrats met, accused Iyasu of apostasy and subversion, and deposed him on September 27, 1916.

After the deposition of Iyasu, Shewan aristocrats were replaced Menilek's daughter, Zawditu. Since it was considered unseemly for a woman to serve in her own right, Ras Tafari, the son of Ras Makonnen and a cousin of Menilek, served as Zauditu's regent and heir apparent. The prince developed the rudiments of a modern bureaucracy by recruiting the newly educated for government service. He also engineered Ethiopia's entry into the League of Nations in 1923, reasoning that collective security would protect his backward country from aggression. To brighten Ethiopia's external image, he hired foreign advisers for key departments and set about abolishing slavery a process possibly helped by the stirrings in Ethiopia of a market economy.

On April 1, 1930, Zawditu died, and Tafari declared himself emperor. He was crowned Haile Selassie I ("Power of the Trinity"; his baptismal name) on November 2. In July 1931 the emperor promulgated a constitution that enshrined as law his prerogative to delegate authority to an appointed and indirectly elected bicameral parliament, among other modern institutions. During 1931–34 Haile Selassie instituted projects for roads, schools, hospitals, communications, administration, and public services. The combined effect of these projects was to increase the country's exposure to the world economy. Haile Selassie's success persuaded Italy's ruler Benito Mussolini to undertake a preemptive strike before Ethiopia grew too strong to oppose Italian ambitions in the Horn of Africa. After an Ethiopian patrol clashed with an Italian garrison at the Welwel oasis in the Ogaden in 1934, Rome began seriously preparing for war. Haile Selassie continued to trust in the collective security promised by the League of Nations. After Italian forces had crossed the frontier he ordered mobilization. During the subsequent seven-month Italo-Ethiopian War, the Italian command used air power and poison gas to separate, flank, and destroy Haile Selassie's poorly equipped armies. The emperor went into exile on May 2, 1936.

For five years (1936–41) Italia tried to join Ethiopia to Eritrea and Italian Somaliland to form Italian East Africa. During this period Italy carried out a program of public works, concentrating especially on highways and on agricultural and industrial development. Resistance to the occupation continued, however. The Italians dominated the cities, towns, and major caravan routes, while Ethiopian patriots harried the occupiers and sometimes tested the larger garrison towns.

When Italy joined the European war in June 1940, the United Kingdom recognized Haile Selassie as a full ally, and the emperor was soon in Khartoum, Sudan, to help train a British-led Ethiopian army. This joint force entered Gojam on January 20, 1941, and encountered an enemy quick to surrender. On May 5 the emperor returned to Addis Ababa and reorganized the government.

In November 1955 the emperor promulgated a revised constitution, which permitted the parliament to authorize finances and taxes, to question ministers, and to disapprove imperial decrees. The constitution also introduced an elected lower house of parliament, a theoretically independent judiciary, separation of powers, a catalog of human rights, and a mandate for bureaucratic responsibility to the people. At the same time, the emperor retained his power of decree and his authority to appoint the government.

After proclamation of the revised constitution some officials concluded that the country would move ahead only when the imperial regime was destroyed. In December 1960, while the emperor was abroad, members of the security and military forces attempted a coup. The coup rapidly unraveled, but not before the country's social and economic problems had been described in radical terms.

In February 1961 he began to name a new government that reflected the status quo ante by depending on the landowning military, aristocracy, and oligarchy for authority. Haile Selassie showed him unable to implement significant land reform, and, as a result, progressives and students opposed the regime. The monarchy gradually lost its credibility, especially as it became embroiled in intractable conflicts in Eritrea and with Somalia.

In Eretria had begun Muslim pastoralists in the western lowlands, came to attack highland Christians disaffected by the government's dissolution of the federation in 1962 and the imposition of Amharic in the schools. At the same time three were an increasingly radical student movement in Addis Ababa. The movement motto was "Land to the tiller," the students sought to limit property size and rights, and, by fostering debate on the issue of ethnicity, they confronted a problem marginalized by Haile Selassie. Some students espoused the Leninist notion that nationalities had the right to secede and, in so doing, gave strength and ideological justification to the Eritrean rebellion.

In January 1974 there began a series of mutinies led by junior officers and senior noncommissioned officers, who blamed the imperial elites for their impoverishment and for the country's economic and social ills. For the government the situation was greatly worsened by drought and famine in the north, the denial of which became an international scandal. In June representatives of the mutineers constituted themselves as the Coordinating Committee (Derg) of the Armed Forces, Police, and Territorial Army. Mengistu Haile Mariam, of Harer's 3rd Division, was elected chairman. The Derg proceeded to dismantle the monarchy's institutions and to arrest Haile Selassie's cronies, confidantes, and advisers. It then campaigned against the old and senile emperor, who was deposed on September 12, 1974. The Provisional Military Administrative Council (PMAC) was established. The PMAC was administered by the Derg.

May and June 1977, Somalia's army advanced into the Ogaden. The U.S.S.R. labeled Somalia the aggressor and diverted arms shipments to Ethiopia, where Soviet and allied troops trained and armed a People's Militia, provided fighting men, and reequipped the army. Unable to entice the United States into resupplying its troops and faced with renewed Ethiopian military vigor, Somalia withdrew in early 1978.

Then Derg quickly shifted troops to Eritrea, where by year's end the Eritrean nationalists had been pushed back into mountainous terrain around Nakʾfa. In December 1987 the Eritrean People's Liberation Front (EPLF) broke through the Ethiopian lines before Nakʾfa and waged increasingly successful war with weapons captured from demoralized government troops. In early 1988 the EPLF began to coordinate its attacks with the Tigray People's Liberation Front (TPLF), which had long been fighting for the autonomy of Tigray and for the reconstitution of Ethiopia on the basis of ethnically autonomous regions. The TPLF then organized the largely

Amhara Ethiopian People's Democratic Movement. Together, these two groups formed the Ethiopian People's Revolutionary Democratic Front (EPRDF), and their forces easily advanced into Gonder and Wolo provinces. On May 1991, with EPRDF forces controlled Addis Ababa and took a governmental power.

The new government, led by EPRDF adopted Ethiopia's third constitution in 40 years; it was promulgated in 1995, creating the Federal Democratic Republic of Ethiopia. This constitution enshrined the principles of regionalism and ethnic autonomy, devolving power to regional states, several of them coalitions of smaller ethnic groups. The ethnic balance of the country was reflected in the careful selection of members for the Council of Ministers.