



Arsi University

College of Social Science and Humanities

Department of History and Heritage Management

Course Title: The History of Ethiopia and the Horn.

Course code: Hist. 1012

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UNIT: ONE

1. INTRODUCTION

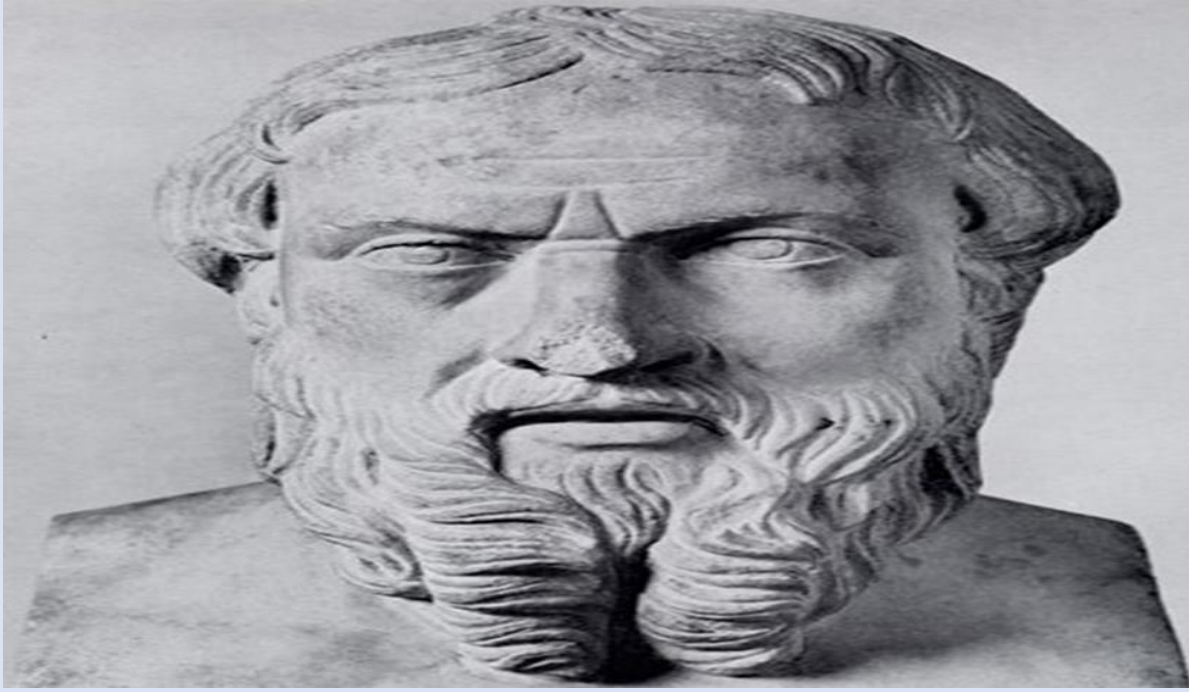
1.1. The Nature and Uses of History

- This unit introduces you with the **nature of history** and **historiography**, the diverse histories of Ethiopia and the Horn and the extent to which interactions between societies throughout the region have shaped human history.
- **What is historiography?**
 - ✓ It refers the history of historical writing.(**history of history**).
 - ✓ It explores changes in the historical interpretation through time.

A. Nature of History

- The term **history** derived from the Greek word **Istoria**, means “**inquiry**” or “an account of one’s inquiries(learning through investigation).

- The first use of the term is attributed to one of the ancient Greek historians, Herodotus (c. 484–425 B.C), who is often held to be the “father of history.”



Herodotus

Definition of History

- ❑ 1. In ordinary usage, history means all the things that have happened in the human past.
- The past signifies events, which have taken place and the facts of the past, which are kept in writing.

❑ More specifically, the distinction is between:

➤ what actually happened in the past or that part which exists independently of the historian still awaits to be recorded and the accounts of the past provided by historians, that is, 'history'.

❑ 2. Academically, history can be defined as **an organized** and **systematic study of the past**.

➤ The study involves the **discovery**, **collection**, **organization**, and **presentation** of information about past events.

➤ **Evidently**, what actually happened in the past is **almost infinite**. Historians select which topics and problems they wish to study as do natural Scientists. |

➤ In this regard, the major concern of history is the study of **human society** and **its interaction with the natural environment**, which is also the subject of study by many other disciplines.

What Differentiates History from Other Disciplines

➤ While other disciplines study the interaction between **humans** and their **environment** in the **present state**,

➤ **History** studies the interaction between **humans** and **environment** in **the past** within the framework of the continuous **process of change** taking place in time.

Periodization of History

❑ Because of the **longevity of that time**, historians **organize** and **divide** the human past into discrete periods after identifying significant developments in **politics**, **society**, **economy**, **culture**, **environment** etc

➤ Accordingly, **history** is conventionally divided into:

- Ancient history,
- Medieval history and
- Modern history.

❖ This is what we call **periodization** in history; one of the key characteristics of the discipline.

➤ All aspects of human life that is, **social**, **cultural**, **economic**, and **political** in the past have been **changing from time to time**; and none of them were practiced in exactly the same way in the lifetime of our ancestors.

➤ **Nevertheless**, some things stay more or less the same for long periods, since few things ever change completely.

➤ Therefore, history is about **continuity** and **change**.

B. Uses of History

- ✓ **History Helps Better Understand the Present:-** History is the only significant **storehouse of information** available for the examination and analysis of how **people behaved** and **acted** in the past.
- ❖ People need to produce some sort of account of their past because it is difficult to understand **problems** that face humanity and society today without tracing their **origins in the past**.
- ❖ Put differently, **knowledge of relevant historical background** is essential for a balanced and in-depth understanding of many current world situations.
- ✓ **History Provides a Sense of Identity:-** Knowledge of history is indispensable (essential) to understand **who we are?** and **where we fit in the world?**. As memory is to the individual, history is to the society.

- ❖ An **individual without memory** finds great difficulty in relating to others and in taking intelligent decisions. A **society without history** would be in similar condition.
- ❖ It is only through sense of history that communities define their identity, orient them, and understand their relationships with the past and with other societies.
- ✓ **History Provides the Basic Background for Other Disciplines:-** Historical knowledge is extremely valuable in the pursuit of other disciplines such as literature, art, philosophy, religion, sociology, political science, anthropology, economics, etc.
- ✓ **History Teaches Critical Skills:-** Studying history **helps students to develop key research skills**. These include how to find and evaluate sources; how to make coherent arguments based on various kinds of evidence and present clearly in writing.
- ❖ These **analytical** and **communication skills** are highly usable in other academic pursuits. Gaining skills in sorting through diverse interpretations is also essential to make informed decisions in our day-to-day life.

- ✓ **History Helps to Develop Tolerance and Open-Mindedness:-** Most of us have a tendency to regard our own cultural practices, styles, and values as right and proper.
- ❖ Studying different societies in the past is like going to a foreign country, which contributes to rid (free) ourselves of some of our inherent cultural provincialism (narrow mindedness).
- ❖ By studying the past, students of history acquire broad perspectives that give them the range and flexibility required in many life situations.
- ✓ **History Supplies Endless Source of Fascination:-** Exploring the ways people in distant ages constructed their lives involves a sense of beauty and excitement, and ultimately another perspective on human life and society.

Why We Study History?

- To conclude, history should be studied because it is essential to the individual and the society.
- Only through studying history we can grasp how and why things change; and
- Only through history we can understand what elements of a society persist despite change.

1.2. Sources and Methods of Historical Study:

- ❑ **Historians** are not creative writers like **novelists**. Therefore, the work of historians must be supported by evidence arising from sources.
- **Sources** are instruments that bring to life what appear to have been dead. Where there are no sources, **there is no history**. Sources are, therefore, key to the study and writing of history.
- **Historical sources** are broadly classified into two types: **Primary** and **Secondary**.
- **1. Primary sources** are surviving traces of the past available to us in the present.
 - ✓ They are **original** or **first hand** in their **proximity** to the event both in time and in space.
 - ✓ **Examples of primary sources** are **manuscripts** (handwritten materials), **diaries**, **letters**, **minutes**, **court records** and **administrative files**, **travel documents**, **photographs**, **maps**, **video** and **audiovisual materials**, and **artifacts** such as **coins**, **fossils**, **weapons**, **utensils**, and **buildings**.

- **2.Secondary sources**, on the other hand, are second-hand published accounts about past events.
- ✓ They are **written long after the event has occurred**, **providing an interpretation of what happened**, **why it happened**, and **how it happened**, often based on primary sources.
 - ✓ **Secondary materials** give us what appear to be finished accounts of certain historical periods and phenomena.
 - ✓ **Examples of secondary sources** are **articles**, **books**, **textbooks**, **biographies**, and **published stories or movies about historical events**.

Oral Data- constitute the other category of historical sources.

- it is valuable to the study and document of the history of **non-literate societies**.
- they can also be used to fill missing gaps and corroborate written words.

-**Oral Traditions**-People transmit information from one generation to another through folk songs and folk sayings.(Primary Source)

-**Oral history**-People can also provide oral testimonies or personal recollections of lived experience. (both Primary and Secondary Source)

Oral history can be either:

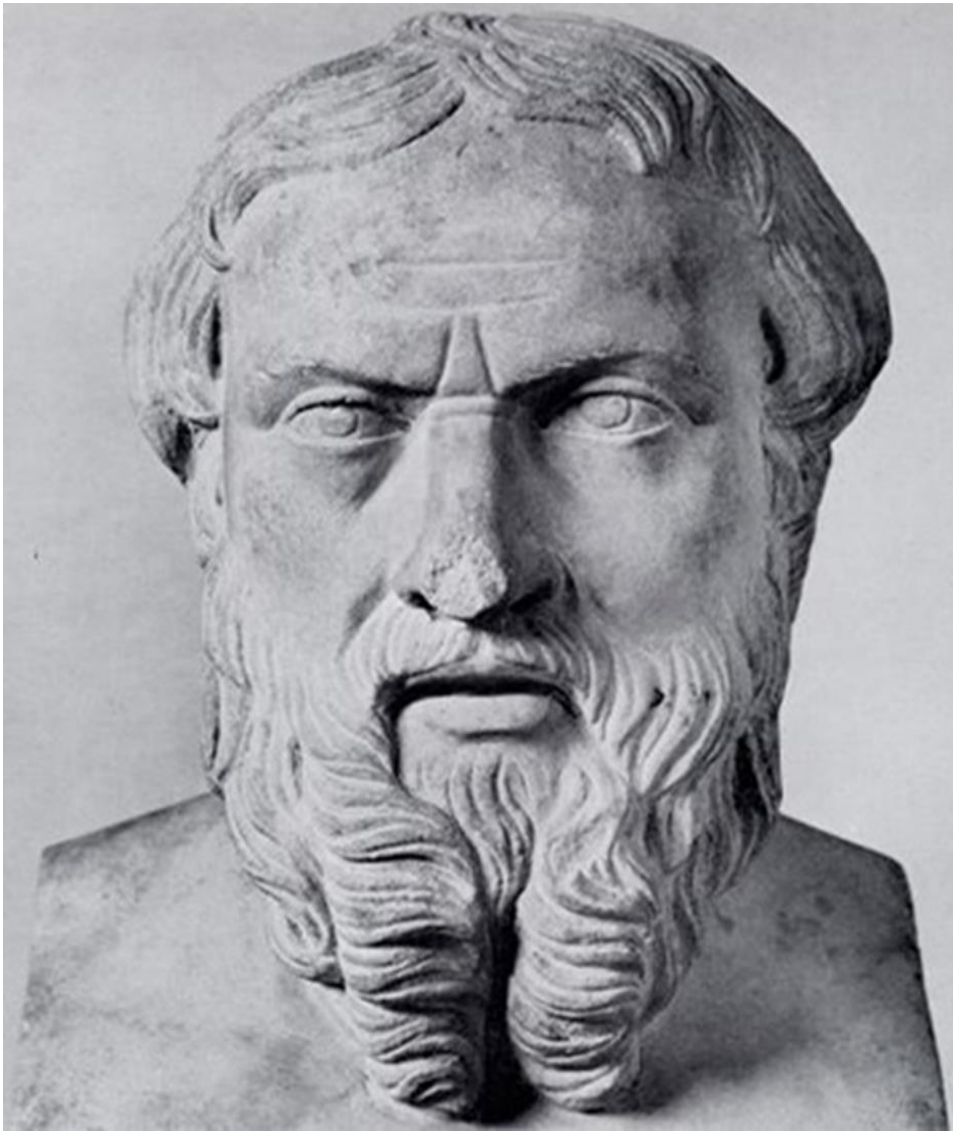
- ✓ Eye Witness – Primary Source, or
- ✓ Hearsay – Secondary Source

How can we use the Sources of History?

- ✓ For the history of Ethiopia and the Horn, historians use a combination of the both sources
- ✓ Though, Whatsoever the source is the data should be subjected to critical evaluation before used as evidence.
- ✓ Primary sources have to be verified for their **originality** and **authenticity** (avoid forgery eg letters)
- ✓ Secondary sources have to be examined for the **reliability** of their reconstructions.
- ✓ Oral data may lose its originality and authenticity due to distortion through time. It should be crosschecked with other sources such as written documents to determine its veracity or authenticity.

1.3. Historiography of Ethiopia and the Horn

- ❑ **Historiography**: can be defined as the “history of historical writing”, how knowledge of the past, either recent or distant is obtained and transmitted.
- ❖ The organized study and narration of the past was introduced by ancient Greek historian **Herodotus** and his successor **Thucydides**(c.455-400 B.C). Later developed by Chinese figure of Han Dynasty, Sima Qian(145-86 B.C).
- ❖ Despite such early historical traditions, history has emerged as an academic discipline in the second half of the Nineteenth century, which first started in Europe and subsequently developed in other parts of the world including US.
- ❖ Among the pioneers in historical writing, German historian, **Leopold Von Ranke**(1795-1886)was the prominent in Europe. His greatest contribution to the specific study of the past is considered him as a “**Father of Modern Historiography**”



HERODATUS



THUCYDIDES



Leopold Von Ranke

Historiography of Ethiopia and the Horn

Changed enormously during the past hundred years.

- In order to appreciate the twentieth century historiography of the region, it is necessary to examine earlier forms of historiography(historical writing).

Sources of Historiography of Ethiopia and the Horn

- ✓ **Periplus of the Erythrean Sea** written in the first century A.D by unknown merchant.
- ✓ The **Christian Topography** written by a Greek, **Cosmas Indicopleustes** in the Sixth century A.D.
- ✓ **Inscription** dates back to the seventh century A.D. which is found in **Abba Gerima Monastery in Yeha**.
- ✓ **Manuscript** which is discovered in **Haiq Istifanos monastery** in Wolo dates back to the thirteenth century A.D. It contains the list of medieval kings and their history in brief.
- ✓ **Hagiography of different Christian and Muslim saints**.
- ✓ **Chronicles:-** Ge'ez chronicles were first appeared in the fourteenth century and continue(sometimes in Amharic) into the early twentieth century.
- ✓ **Arabic-speaking visitors:** like **al-Masudi** and **Ibn Battuta** described the culture, language and import-export trade in the main central region of east African coast in the tenth and fourteenth centuries respectively.

- Futual-al- Habasha by Shihab al-Din(recorded the conflict between the Christian kingdom and Muslim principalities in the sixteenth century).
- Al-Haymi, who led a Yemeni delegation in 1647 to the court of Fasiledus(1632-1667).
- ✓ Abba Bahrey's Ge'ez script in 1593(on the History of Oromo).
- ✓ Travelers account in the early sixteenth century to the late nineteenth century.
Eg. Francisco Alvarez- Wrote about “ The Prester John”
- James Bruce- “ Travel to discover the source of Nile”
- ✓ Missionary accounts.
- ❑ Ethiopian studies in Europe started by a German named Hiob Ludolf(1624-1704) in the seventeenth century.
- He wrote Historia Aethiopica(“A New History of Ethiopia”),
- He strongly assisted by an Ethiopian monk Abba Gorgorious(Abba Gregory).
- ❑ In the nineteenth century, August Dillman published two studies on ancient Ethiopian history. Compared to Ludolf, Dillman demonstrated all markers of objectivity in his historical research endeavors.

❑ In the early twentieth century was a period that showed the emergence of traditional Ethiopian writers one who criticized chronicles for their adulatory tone. These are: *Aleqa Taye Gebremariam*, *Aleqa Asme Giorgis*, *Debtera Fisseha-Giorgis Abyezgi*. Later they joined by *Afework Gebre-Iyesus* and *Gebre-Hiwot Baykedagn*.

❖ *Taye and Fisseha* wrote books on the history of Ethiopia.

❖ *Asme* produced a similar work on the Oromo people.

❖ *Afework* wrote the first Amharic novel, *Tobiya*.

❖ *Gebre-Hiwot* has *Atse Menilekna Ityopia* (Emperor Menilek and Ethiopia) and *Mengistna Yehizb Astedader* (Government and Public Administration) to his name.

❖ The most prolific writer of the early twentieth century Ethiopia was, however, *Blatten Geta Hiruy Wolde-Selassie*.

✓ *Hiruy* published four major works namely:

- *Ethiopiana Metema* (Ethiopia and Metema),
- *Wazema* (Eve),
- *Yehiwot Tarik* (A Biographical Dictionary) and
- *Yeityopia Tarik* (A History of Ethiopia).

- ❖ Unfortunately, the **Italian occupation of Ethiopia** interrupted the early experiment in modern history writing and publications.
- ❖ After liberation, **Tekle-Tsadik Mekuria** formed a bridge between writers in pre-1935 and Ethiopia professional historians who came after him.
- ✓ **Tekle-Tsadik** has published about eight historical works. Tekle-Tsadik made better evaluation of his sources than his predecessors.
- ❖ Another work of importance in this period is **Yilma Deressa's** *Ye Ityopiya Tarik Be'asra Sidistegnaw Kifle Zemen* (A History of Ethiopia in the Sixteenth Century).
- ✓ The book addresses the Oromo population movement and the wars between the Christian kingdom and the Muslim sultanates as its main subjects.
- ❖ **Blatten Geta Mahteme-Selassie Wolde-Meskel** also contributed his share. Among others, he wrote *Zikre Neger*. *Zikre Neger* is a comprehensive account of Ethiopia's prewar land tenure systems and taxation.
- ❖ **Gebre-Wold Engidawork** and **Dejazmach Kebede Tesema** were known writers of the period. Kebede wrote his memoir of the imperial period, published as *Yetarik Mastawesha* in 1962 E.C.

❑ The 1960 was a crucial decade in the development of Ethiopian historiography. Because:

- ✓ History emerged as an academic discipline,
- ✓ Historical studies become a full-time occupation. It began with the opening of the department of History in 1963 at the then Haile Sellassie I University(HSIU).
- ✓ The production of BA theses began towards the end of the decade.
- ✓ The Department launched its MA and PhD programs in 1979 and 1990 respectively.
- ✓ Later it has strengthened by the establishment of Institute of Ethiopian Studies(IES) in 1963.(Richard Pankhurst became the director and the founding member of the Institution).
- Since its foundation, the IES has been publishing the Journal of Ethiopian Studies for the dissemination of historical research.

- ❑ The professionalization of history in other parts of the Horn is a post-colonial phenomenon.
- ✓ Later in the Horn of Africa in particular and Africa in general exploring their own past was quickly emerged. It resulted, an urgent need to recast the historical record and to recover evidences of many lost **pre-colonial civilization**.
- ✓ The decolonization of African historiography required new methodological approach(tools of investigation) to the study of the past that involved a critical use **Oral data** and **tapping the percepts** of ancillary disciplines like **Archaeology** ,**Anthropology** and **Linguistic**.
- ✓ **Euro-centric** approach on African history resulted for the establishment of different professional organization in many part of the world.
- ❖ Eg. School of Oriental and African Studies(SoAS) in London and the Department of History at the University Wisconsin-Madison.
- ❖ Francophone Scholar has been as influential as Anglophones.

1.4. The Geographical Context

- ❖ The term “Ethiopia and the Horn” refers to the part of Northeast Africa which now contains the countries of Djibouti, Eritrea, Ethiopia and Somalia.
- ✓ The region consists chiefly of Mountains uplifted through the formation of Great Rift valley (earth crust running down from Syria to Mozambique).
- ✓ Topography of the region: Massive highlands (complex mountains), Plateaus divided by rift valley, Lowlands, semi-desert and desert and tropical forest along the periphery.
- ✓ People with diverse social-economic and political features and great interaction through history.
- ✓ Connected with different parts of the world through the Red sea, Gulf of Aden and Indian ocean.
- ✓ This region has also interconnected each other through its cross boundary drainage systems.
- ✓ Peoples across the region are remarkably diverse: they speak different languages, profess distinct religions, live in various dwellings and engaged in different economic activities.

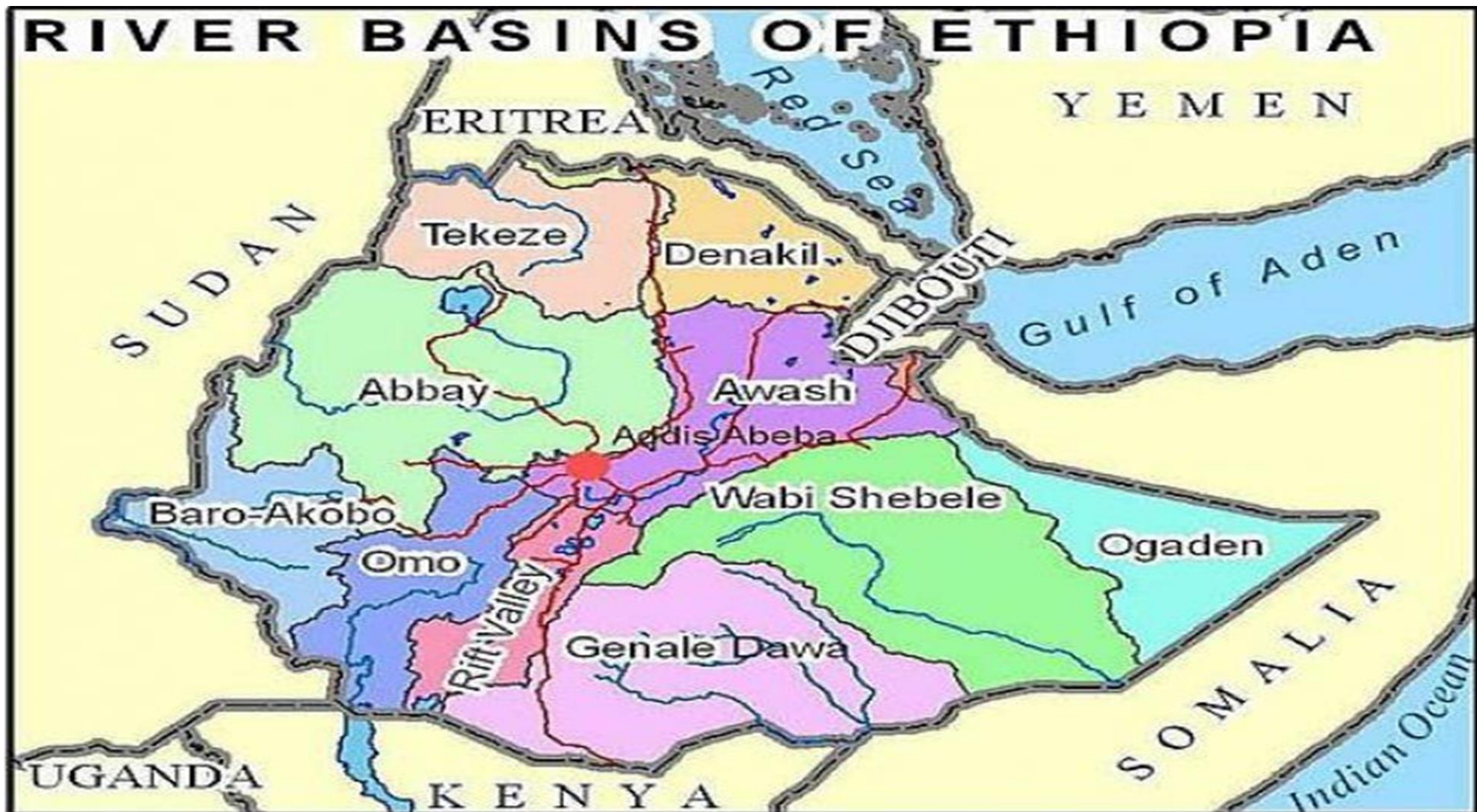
HORN OF AFRICA





- ✓ This region has been shaped by contacts with others through **commerce** , **Migrations**, **wars** , **Slavery**, **Colonialism** and the **Waxing and Waning** of State system.
- One geographical factor that had profound impact on human history is drainage system. The region has five principal drainage systems:
 - ✓ **Nile river**- Lake Tana(Blue Nile)/ Lake Victoria(White Nile) are its sources and links the region to the **Mediterranean** Sea through Egypt.
 - ✓ **Gibe/Omo-Gojeb river** links southern Ethiopia to Semi-desert lowlands of North Kenya.
 - ✓ **Genale/Juba- Shebele**- links eastern Ethiopian highlands to Somalia and Indian Ocean.
 - ✓ **Awash river**- entirely confined to Ethiopia and links the cool rich highland of central Ethiopia with the hot, dry lowlands of Danakil depression.
 - ✓ **Ethiopian rift valley lakes**- stretch from lake Ziway in the north to Lake Turkana (Rudolf) Kenya in the south.

RIVER BASINS OF ETHIOPIA



❑ The above watersheds are very important in the life and history of the peoples inhabiting the region. Besides providing people with the source of their livelihood, the drainage systems facilitated the movement of peoples and goods across diverse environments, resulting in the exchange of ideas, technology, knowledge, cultural expressions, and beliefs.

❑ Ethiopia and the Horn can be divided into three major distinct environmental zones:

1. The Vast Eastern Lowland

- - covers the narrow coastal strip of northeastern Eritrea, widens gradually and descends southwards to include much of lowland Eritrea, the Sahel, the Danakil Depression, the lower Awash valley, and the arid terrain in northeast of the Republic of Djibouti.
- -It then extends to the Ogaden, the lower parts of Hararghe, Bale, Borana, Sidamo and the whole territory of the Republic of Somalia.
- - Hot and dry
- are covered by shrub and bush as its major vegetation.
- Sparsely populated and pre-dominantly pastoral.

2. The Highland Massif

- starts from northern Eritrea and continues all the way to southern Ethiopia
- consists the Arsi, Bale and Hararghe plateau and are densely populated.
- divided between the western and eastern parts of this zone by the Rift Valley.
- The major physiographic features of the zone are complex of mountains, deep valleys, and extensive plateaus.

3. The Western Lowlands

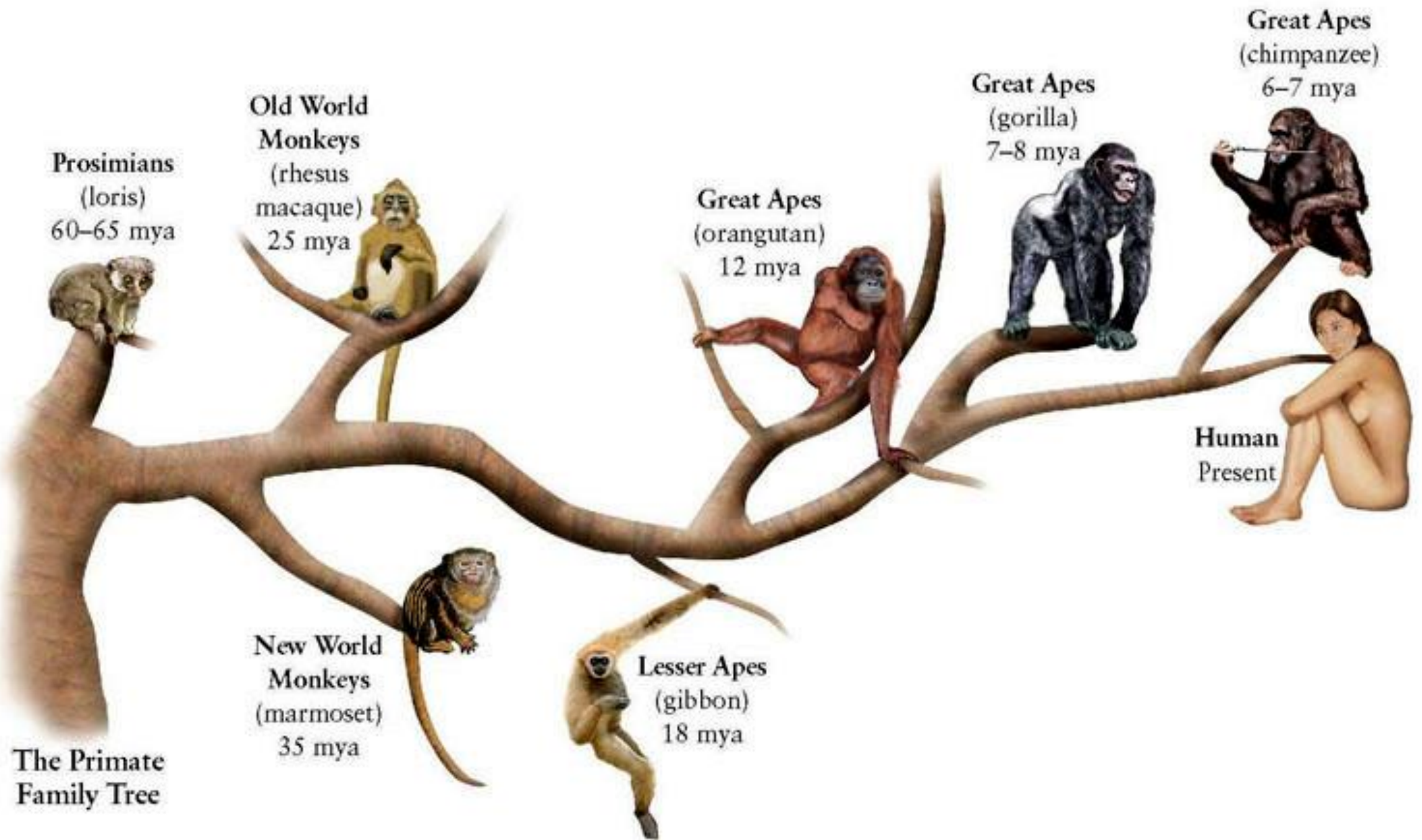
- on the periphery of the plateau and on borderlands of the Sudan stretching from north to south. (West of highland massif).
 - characterized by thick forests chiefly on the banks of the Nile and its tributaries.
 - hot lowland but green and fertile.
- ❑ Therefore, the countries of the Horn of Africa linguistically and ethnically linked together.
 - ❑ Population movements had caused a continuous process of interaction, creating a very complex picture of settlement patterns.
 - ❑ Linguistic and cultural affinities are therefore as important as ethnic origin in the grouping of the population.

UNIT: TWO

Peoples and Cultures in Ethiopia and the Horn

2.1. Human Evolution

- ❖ Human evolution is a gradual process of human development from earliest *Ape* like ancient human being to modern human being(4.5 million B.P).
- ❖ Human evolution began with *primates* (who lived in trees or arboreal).
- ❖ Primates branched of placental mammal stream as of 200-170 B.P and some developed in *Pongidea*(such as gorilla, chimpanzee, orangutan, gibbon)and while other evolved into *Hominidea*(human ancestor).



We can see Human Evolution based on:

A. Archeological Evacuation of Fossils

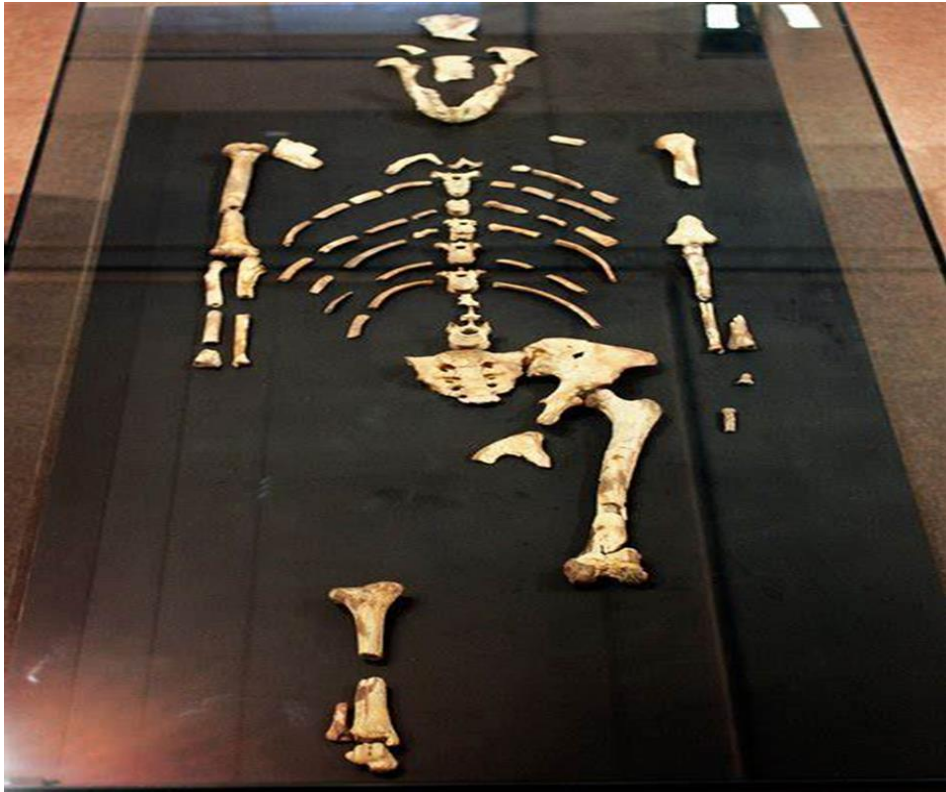
- ❖ Archeological evidence support that Ethiopia and the horn is **a cradle of human beings** is found in different areas is discovered in:
- The **Lower Omo** and **Middle Awash River valleys** both by Ethiopian and foreign scholars.

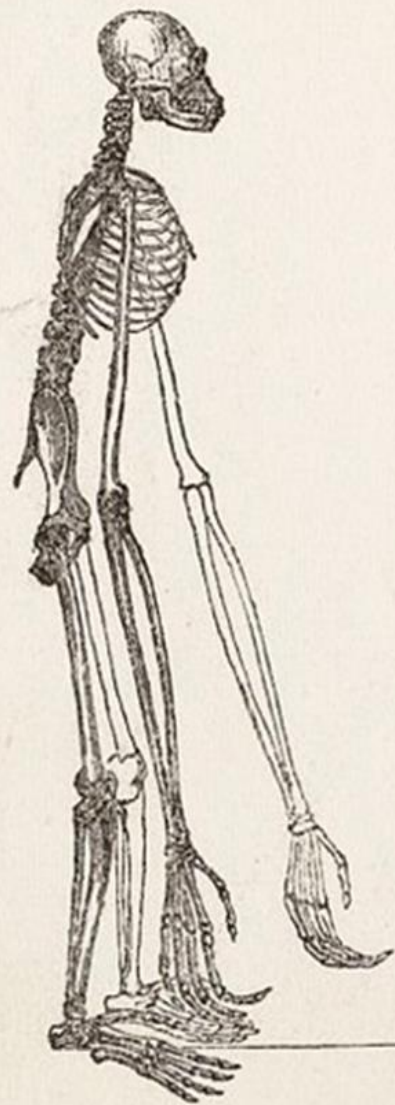
Fossils like:

FOSSILS	Date in million B.P	Place of uncover	Year of uncover
Chororapit hecus	10 million B.P.	Anchar in West Hararghe	2007
<i>Ardipithicus ramidus kadabba</i>	5.8-5.2 million years BP	Middle Awash	
<i>Ardipithicus ramidus</i>	4.2 Million B.P	Aramis in Afar	1994
<i>Australopithecines</i>	3.6 Million B.P	Belohdelie in Middle Awash	
<i>Australopithecus afarnesis</i> (Lucy/Dinkinesh)	c. 3.18 million B.P	Hadar in Afar	1994
<i>Australopithecus afarensis,</i> (Selam)	3.3 million B.P	Dikika, Mille, Afar	2000
<i>Australopithecus anamensis</i>	2.5 Million B.P	Lake Turkana	1994
<i>Australopithecus garhi</i> (means surprise in Afar language)		Bouri, Middle Awash,	between 1996 and 1999

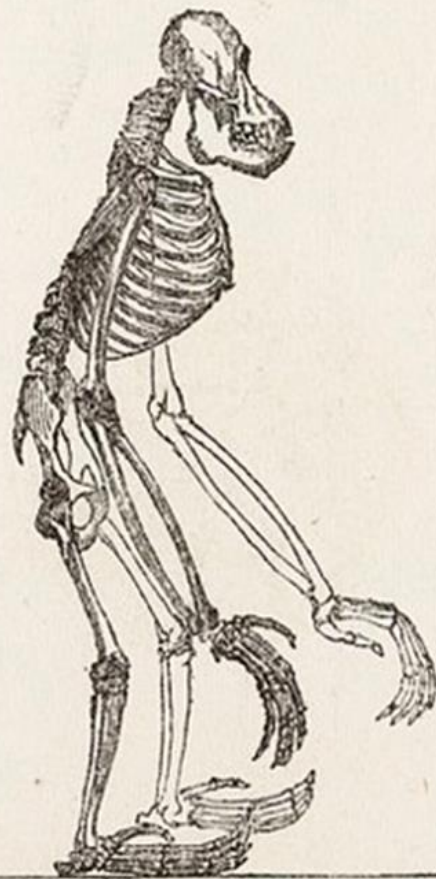
Australopithecus afarensis (Lucy/Dinkinesh, dated c. 3.18 million years B. P.) with 40% complete body parts, weight 30kg, height 1.07 meters and pelvis looks like bipedal discovered at Hadar in Afar in 1974 A. D.

Lucy/Dinkinesh





GIBBON.



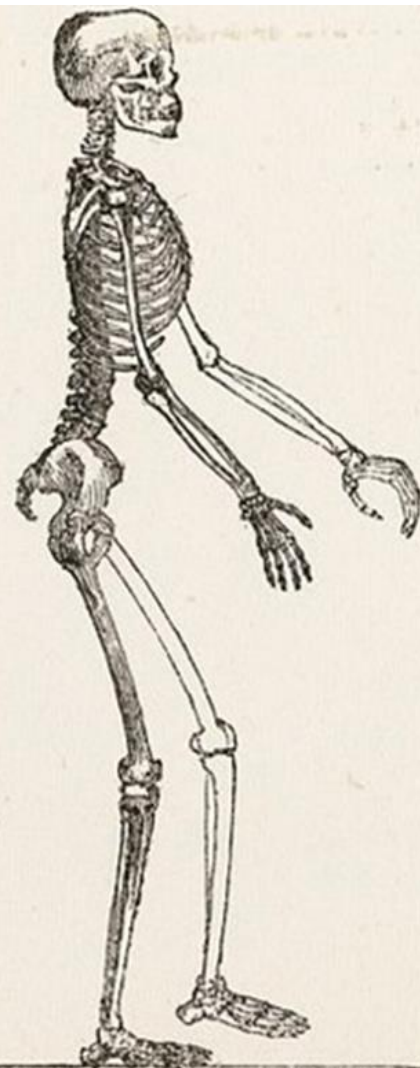
ORANG.



Skeletons of the
CHIMPANZEE.

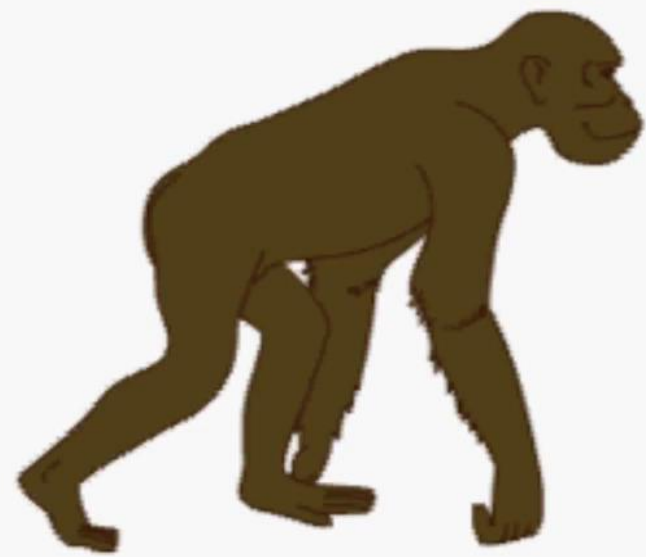


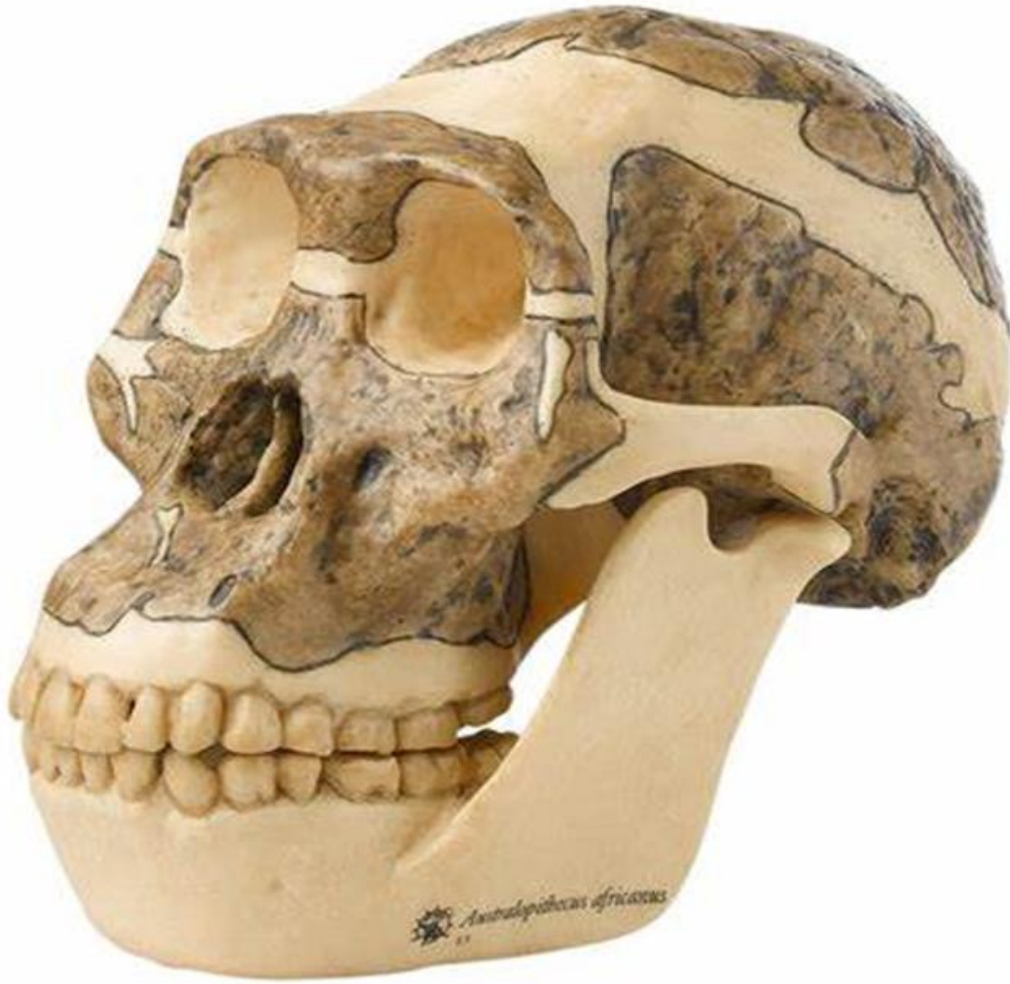
GORILLA.



MAN.

IVKIN/SLV. 52





The Skull of Ramidus

B. Development of Human Brain

Genus Homo

- ❖ The **development of the human brain** was to be the main feature of the next stage of human evolution, which produced the **genus Homo**, believed to have emerged 2-2.5 million years B. P. It classified into:
- ❖ 1. A partial skull of a fossil termed as *Homo habilis*, which is derived from Latin terms "**Homo**" (human being) and "**Habilis**" (skillful use of hands), dated 1.9million years B. P. was discovered in the Lower Omo.
- ❖ 2. *Homo erectus* (walking upright, dated 1. 6 million years B. P.) was discovered at **Melka Kunture**, **Konso Gardula** and **Gadeb** with 900-1100 cc brain size.
- ✓ Discovered fire
- ❖ 3. Skeleton of *Homo Sapiens* (knowledgeable human being, dated 400, 000 years B.P.) named **Bodo** with brain size of 1300-1400cc was discovered in Middle Awash.

- Fossils of **Homo Sapiens Sapiens** (100, 000years B.P.) were discovered at Porc Epic near Dire Dawa, and Kibish around Lower Omo (in1967).
- In 2004, **Kibish Fossils** were re-dated to 195, 000 B. P, the oldest date in the world for modern Homo sapiens.
- **Homo Sapiens Idaltu**, found in Middle Awash in 1997, lived about 160, 000 years B.P.

Homo Habilis

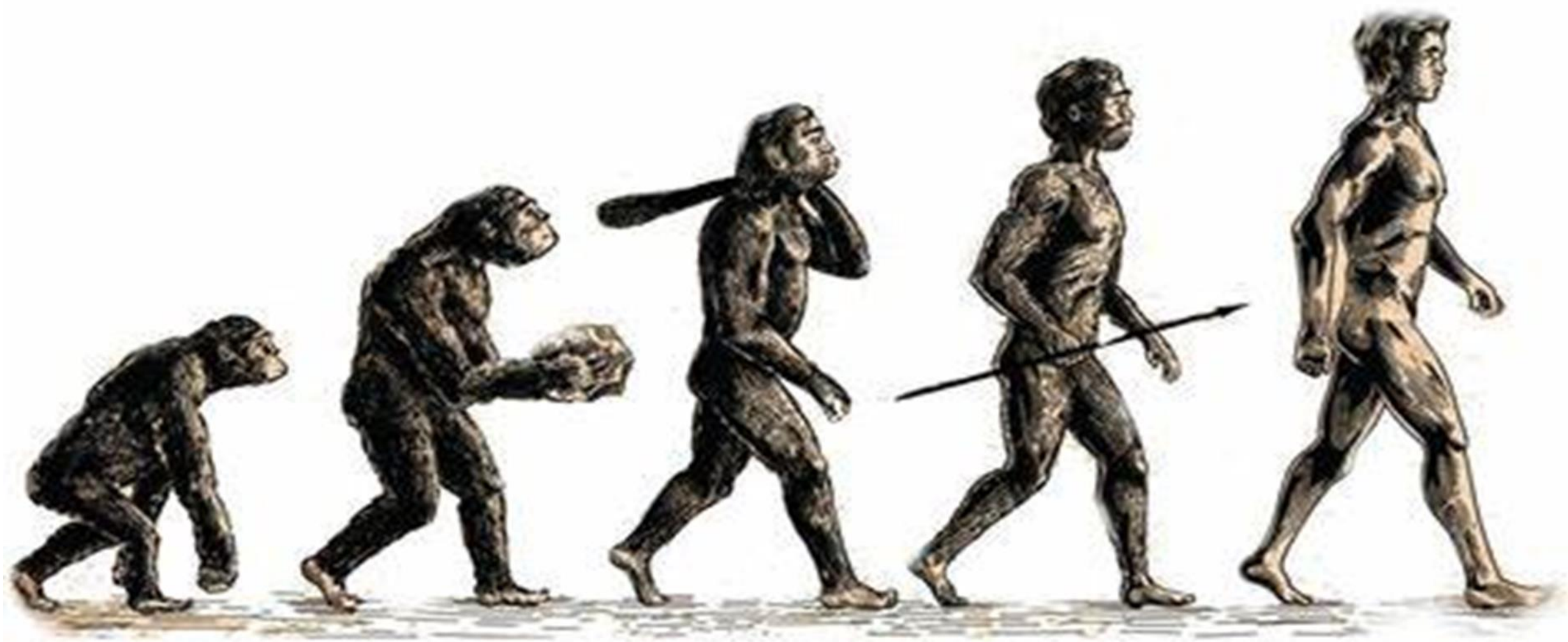


Homo Erectus



Homo
Sapiens





Austra-
lopithecus
(Hominid)

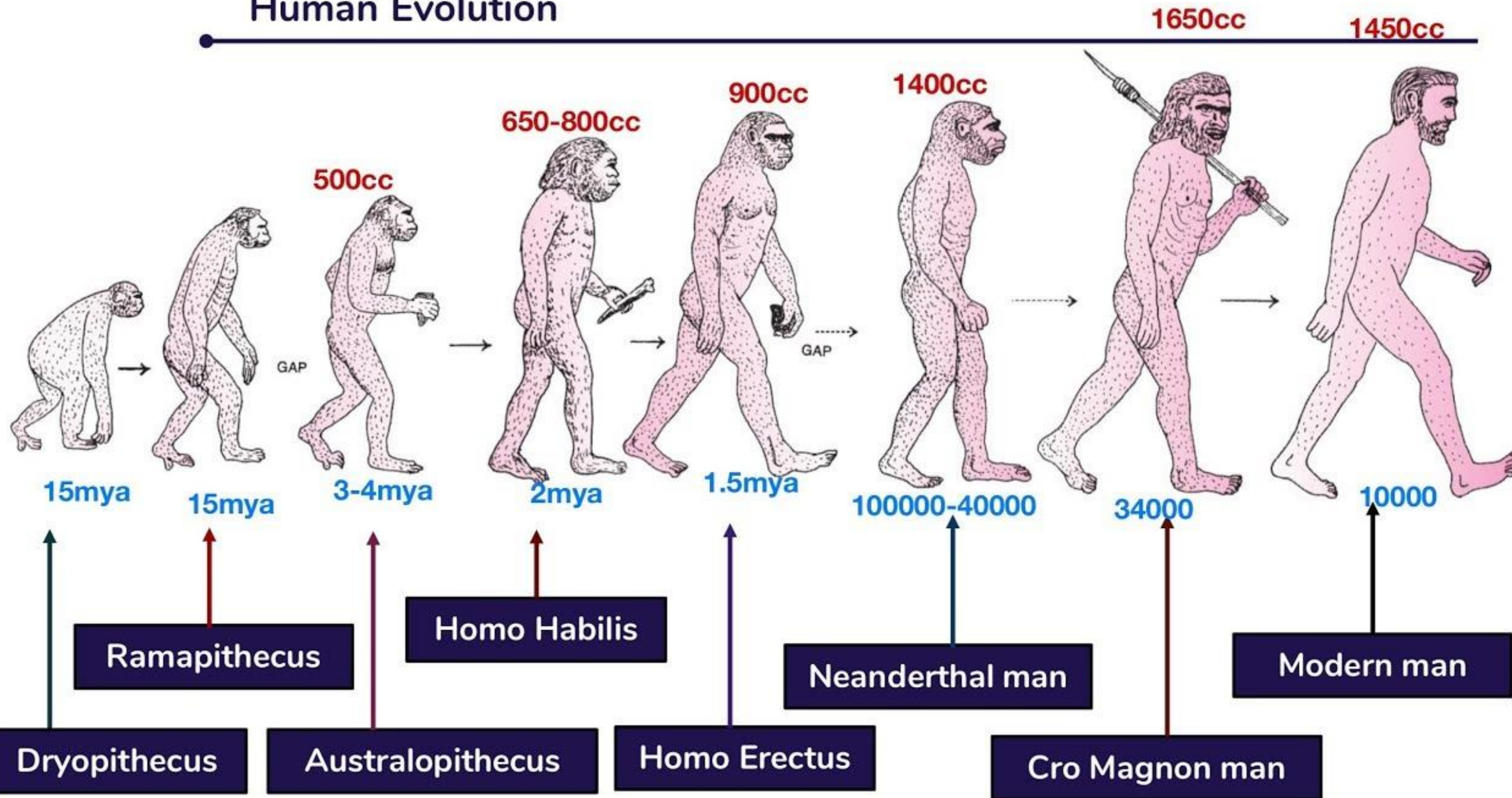
Homo
Habilis

Homo
Erectus

Homo
Neander-
thalensis

Homo
Sapiens
Sapiens

Human Evolution



C. Technology Advancement

❑ It can be conventionally grouped into **Stone Age** , **Bronze Age** and **Iron Age**.

➤ **Stone Age**- stone tools were divided into three Modes based on features, ways and period of production.

1. **Mode I** (**Olduwan**, named after Olduwan George in Tanzania)

✓ Characterized by crude and mono-facial styles

✓ Produced by **direct percussion**

2. **Mode II**(**Ancheulean** named after St. Acheul of France, first reported)

✓ Bifacial, pointed and convex features

✓ Stone tools produced by indirect percussion, using hand axes and hammer

3. **Mode III**(Sangoon)- stone tools characterized by flexible and fine from production by the use of **Obsidian**.

❑ Major sites in the region are: **Dakika**, **Gona**, **Shangura**, **Kella**(Middle Awash), **Gademotta**, **Gorgora**, **Ki'one**, Yabello ,Midhidhishi, Gudgud.



Olduwan ,Ancheulean and Obsidian Stone tools

Periods of Stone Ages

❑ The period usage of stone tools is divided into sub-periods:

1. **Paleolithic** (Old Stone Age, 3.4 million-11,000 B.P.). It characterized by:

✓ Human being lived in caves

✓ Used stone, bone, wood, furs and skin to prepare food and cloth,

✓ they were hunters and gathers (Male hunter and Female and children were gatherers)

✓ Developed languages,

2. **Mesolithic** (Middle stone Age, 11,000-10,000 B.P)

3. **Neolithic** (New Stone Age, 10,000-6000 B.P.)

NEOLITHIC REVOLUTION

Characteristics of Neolithic revolution:

1. The beginning of sedentary life (sedentary Agriculture)

2. Great change from Hunting and gathering into Domestication of Plants and Animals

The 1st Domesticated plants in Ethiopia and the Horn are:

- *Teff (Eragrostis tef)*,

- *Dagussa (Eleusine coracana)*,

- *Nug (Guzotia abyssinica)*

- *Enset (enset ventricosum)* etc.

Sites of Neolithic Revolution

- ❖ Neolithic Material culture: the discovery of Polished axes, ceramics, grinding stone, beads, stone figures and animals remains are found at Emba-Fekeda,(Adigrat), Aqordat and Barentu(Eritrea), Gobodara rock shelter (Aksum),
- ❖ domestication of animals like Cattle and Cheek peas etc. Are found around Lalibela.
- ❖ Tools used for cutting of grass and grass like plants as well as rock painting of domesticated animals have found at Laga Oda rock shelter at chercher, Lake Basaka(near Metehara), etc.

The Peopling of the region

❑ Languages and Linguistic Process

- ❖ Ethiopia and the horn in general is marked by ethnic and linguistic diversity.
- ❖ There are about 90 languages with 200 dialects in Ethiopia and the Horn.
- ❖ The languages of Ethiopia and the Horn generally grouped under two Super-Families of Afro- Asiatic and Nilo-Sahara.
- ✓ Afro-Asiatic- Cushitic ,Semetic and Omotic.
- ✓ Nilo-Sahara- Anywa, Berta, Gumuz, Kunama, Murle, Mursi...

SETTLEMENT PATTERNS

- ❖ Due to long historical process in Northeast Africa, People are distributed into different landscape of the region(some areas are **densely populated** and some others are **sparse**).
- ❖ The spatial distribution of people in the region were affected or influenced by: **environmental**, **socio-economic** and **political process** of the region.
- Cushitic and Semitic people had inhabited the area between the **Red sea** in the **east**, **Blue Nile** in the west from where they dispersed to different directions.
- In due course, the **Cushite's** have evolved to be **the largest linguistic group** in Ethiopia and the Horn
 - ✓ have also spread over wide areas from **Sudan** to **Tanzania**.
- **Semitic** become **the second largest language group** in Ethiopia
 - ✓ spread to north , northcentral, northeastern, southcentral and eastern part of Ethiopia and the Horn.

- All the **Omotic languages** except **Shinasha** and **Mao** in Benishangul and Wallaga , majority are inhabited in Omo river basin.
- **Nilotes** are largely settled along **Ethio-Sudanese border** and Karamoja cluster living around lake Turkana along **Ethio-Kenya border**.

Economic Formation

- ❖ The domestication of plants and animals gave humanity two independent mode of life: **agriculture** and **Pastoralism**. These economic activities become the major economic formation of the region.
- ❖ **Climatic conditions** and **topographic features** largely influenced economic activities in Ethiopia and the Horn.
- ✓ More lowlands areas are mainly engaged in **pastoral** economic system where as plateaus and high land parts of the region are **agriculturalist**.

Religion and Religious Processes

Indigenous Religion

- ❖ **Native** to the region and have been followed by the **local people** since ancient times.
- ❖ A distinctive mark of indigenous religion is belief in **Supreme Being** ,but special powers are attributed to **natural phenomena**, which are considered sacred.

❖ A distinctive mark of indigenous religion is belief in **Supreme Being**, but special powers are attributed to **natural phenomena**, which are considered **sacred**.
Examples:

❑ **Waqeffanna of the Oromo**- a belief is based on the existence of one Supreme Being called **Waqqa**.

❑ **Waa of Hadiya**

❑ **Negita** or **Aricho Magano** (Sky God) of **Kambata**

✓ Their religious officials known as **Magnancho**.

❑ **Mageno** of **Gedeo**

✓ had thanks giving ceremony called **Deraro**.

❑ **Waaq/Wakh** of **Konso**.

❑ **Diban** (Sky God) of **Gojjam Agaw**.

❑ **Waq/Goita** of **Gurage**.

❑ **Ha'o** (Sky God) of **Yem**.

❑ The **Konta's** spirit-cult was called **Docho**.

- ❑ *Tosa of Wolayita.*
- ❑ *Yero of Keficho.*
- ❑ *Iqa of Boro-Shinasha .*
- ❑ The **Nuer** believe in *Kuoth Nhial* (God in Heaven).

Judaism

- Judaism is considered as the expression of the covenant that **Yahweh/Jehovah** (God) established with the ancient Hebrew community.
- The **Bete-Israel** practiced **Haymanot** (religious practices, which are generally recognized as Israelite religion that differs from **Rabbinic Judaism**).
- The **Jews** developed and lived for centuries in northern and northwestern Ethiopia.

Suggestions on Bete Israel:

- Many of the Bete-Israel accounts trace their religion from the very ancient migration of some portion of the **Tribe of Dan** to Ethiopia, led it is said by sons of **Moses**, perhaps even at the time of the **Exodus** (1400-1200 B.C.).

- Other Bete-Israel take as their basis the account of return to Ethiopia of **Menilek I**, who is believed to be the son of **King Solomon** (r. 974-932 B.C.) of ancient Israel and **Makeda**, ancient **Queen of Saba** (Sheba)., and considered to be the first Solomonic Emperor of Ethiopia.
- Another group of Jews is said to have been arrived in Ethiopia led by **Azonos** and **Phinhas** in 6th century A.D.
- There are also other stories that attribute the presence of the Bete-Israel in Ethiopia to **an intermarriage between Jewish immigrants with native Agaws**.
- On the other hand, scholars such as Tadese Tamirat and Kay Shelmay argue that the Bete-Israel are remnants of old testament followers of orthodox Christianity rather than Jews who migrated from abroad.

Christianity

- ❑ **Christianity** became state religion in 334 A.D. during the reign of **King Ezana** (r.320-360), who dropped pre-Christian gods like **Ares** (**Hariman/Maharram/war god**), **Arwe** (**serpentpython god**), **Bahir** (**sea god**) and **Midir** (earth god), and embraced Christianity.
- ❑ **Instrumental in conversion of the king (Ezana) were** Syrian brothers, **Aedesius** and **Frumentius** (Fremnatos).
- ✓ When Fremnatos (Kasate Birhane or Abba Salama) visited **Alexandria**, **Patriarch Atnatewos** (328-373) appointed him as the first Bishop of Ethiopian Orthodox Church (EOC).

✓Consecration of bishops from **Coptic Church** in **Egypt** continued until 1959, when **Abune Baslios** became the first Ethiopian Patriarch. Here are the Saints:

NO	Name of the Saints	Origin	Church/Monastery	Location of the Church
1	Abuna Aregawwi (Abba Za Mika’el)	Constantinople	Debre Damo	Eastern Tigray
2	Abuna Isaq (Abba Gerima)	Constantinople	Debre Gerima	Medera (East of Adwa)
3	Abba Pentelwon	Constantinople	Debre Pentelwon	Asbo (North East of Aksum)
4	Abba Afse	Ladocia	Debre Afse	Yeha (Northeast of Aksum)
5	Abba Alef	Qa’esare’a	Debre Haleluya	Biheza (Northeast of Aksum)
6	Abba Gubba	Cilicia	Debre Gubba	West of Medera
7	Abba Liqanos	Constantinople	Debre Qonasel	North of Aksum
8	Abba Sehama	Antioch	Tsedania	Southeast of Adwa
9	Abba Yima’ata	Qosa’iti	Debre Yima’ata	Ger’alta

- ✓ **Christianity** was further expanded to the mass of the society in the later part the fifth(5th) century, during the reign of **Ella Amida II** (478-86) by **the Nine Saints** shown in the table above.
- ✓ The expansion of Christianity continued in **Zagwe period** (1150-1270) and chiefly gained fresh momentum during the early **Medieval Period** (1270-1527), when many churches and monasteries were constructed.
- ✓ These include **Rock-hewn churches of Lalibela**, **Debra-Bizan of Hamasen** in Eritrea; **Debra-Hayiq in Wollo**, **Debre-Dima** and **Debre-Werq** in Gojjam; **Debra-Libanos** in Shewa, **Birbir Mariam** in Gamo and **Debre-Asabot** on the way to Harar.
- ❑ From **mid-sixteenth** to the early **seventeenth** centuries, **the Jesuit missionaries** tried to convert **Monophysite EOC** (single nature) to **Dyophysite** (two separate natures) Catholic.
- ✓ Bloody conflicts that in turn led to expulsion of the Jesuits. However, the Jesuits intervention triggered religious controversies within the EOC.

- ✓ As of 1804, missionaries' religious expansion also resulted in the conclusion of treaties between European diplomats and Ethiopian authorities.
- ✓ The Catholic Giuseppe Sapeto (Lazarist mission founder), Giustino De Jacobis (Capuchin order founder), Cardinal Massaja, Antoine and Arnauld d'Abbadie were active.
- ❑ **Protestant missionaries** under such leaders as Samuel Gobat, C.W. Isenberg and J. L. Krapf.
 - Systematic approach of trained Protestants enabled them to win confidence of local people.
 - They translated spiritual books into vernaculars. They adopted old names for Supreme Being like Waqayyo, Tosa etc.
 - **Schools** were open to all children of chiefs and farmers and provided **medical facilities**. All these attracted a large number of followers.

Islam

- ❖ The founding prophet of Islamic religion is **Prophet Mohammed**.
- ❖ He faced opposition from the **Quraysh** rulers.
- ✓ Under this circumstance, the Prophet sent some of his early followers to Aksum including his daughter **Rukiya** and her husband **Uthman** as well as the Prophet's future wives **Umm Habiba** and **Umm Salma** to Aksum.
- ✓ The first refugee was led by **Jafar Abu Talib**.

In his advice to his followers, the Prophet said of Ethiopia, "...a king under whom none are persecuted. It is a land of righteousness, where God will give relief from what you are suffering."

- ✓ The then Aksumite king, **Armah Ella Seham** (**Ashama b. Abjar** or Ahmed al-Nejash in Arabic sources), gave them asylum from 615-28.
- ✓ Leaders of the Quraysh asked Armah to repatriate the refugees, but the king did not comply (obey). Armah is said to have replied, *"If you were to offer me a mountain of gold I would not give up these people who have taken refugees with me."*

- Subsequently, Islam spread to the Horn of Africa largely through peaceful ways including trade. The two gates were:

1. Islam was well established in Dahlak (Alalay) Islands on the Red Sea by the beginning of the eighth century.

- In the early tenth century, the Muslim community on the islands developed a sultanate. In due course, Muslims settled other places on the Red Sea coast.
- The Dahlak route played a minor role in the introduction of Islam into the interior as Christianity was strongly entrenched as a state religion in Aksum and later states of northern Ethiopia and open proselytization of Islam was prohibited.

2. The port of Zeila on western coast of the Gulf of Aden served as an important gateway for the introduction of Islam mainly into the present day Shewa, Wollo and Hararghe. Islam firmly established itself in the coastal areas by the eighth and ninth centuries.

- **Sheikh Hussein of Bale**, a Muslim saint (Waliy) of medieval period, played very important role in the expansion of Islam into **Bale, Arsi and other southeastern parts of Ethiopia and the Horn**. Another Islamic center in this region is Sof Umar cave.
- Islam was introduced into **Somali territories in the eighth century** A. D. through **Benadir coasts of Moqadishu, Brava and Merca**. Abu Bakr Ibn Fukura al Din Sahil set up Moqadishu Minirate c.1269.

UNIT THREE

Politics, Economy and Society in Ethiopia and the Horn to the end of the Thirteenth Century

- ❑ From ancient times to the end of the thirteenth century, societies in Ethiopia and the Horn underwent (undertook) political, economic, social and cultural changes. One remarkable change in the period was the evolution of states with diverse socio-cultural and economic setting.

Emergence of States

- ❑ State refers to an autonomous political unit having population, defined territory, sovereignty and government with the power to decree and enforce laws.
- ❑ States arose independently in different places and at different times.

Factor for the Emergence of States

- ✓ the beginning of sedentary agriculture
- The states were formed mainly through the expansion of Agriculture that give rise to class differentiation.
- ✓ the growth of trade facilitated the development of states.

✓ The Role of Religious leaders and Chiefs

- Religious leaders such as shamans played prominent role in maintaining the social and religious affairs of their people during the initial formation of the states.
- Religious elites were gradually replaced by chiefs, who began collecting regular and compulsory tributes which amounted to protection payments with which they maintained themselves, their supporters chiefly the army, the bureaucracy and other followers.
- ❑ In order to become stronger than the other state they control water bodies and dominate each other.
- ❑ Ethiopia and the Horn is one of the regions in Africa where early state formation took place.

ANCIENT STATES

North and Northeast

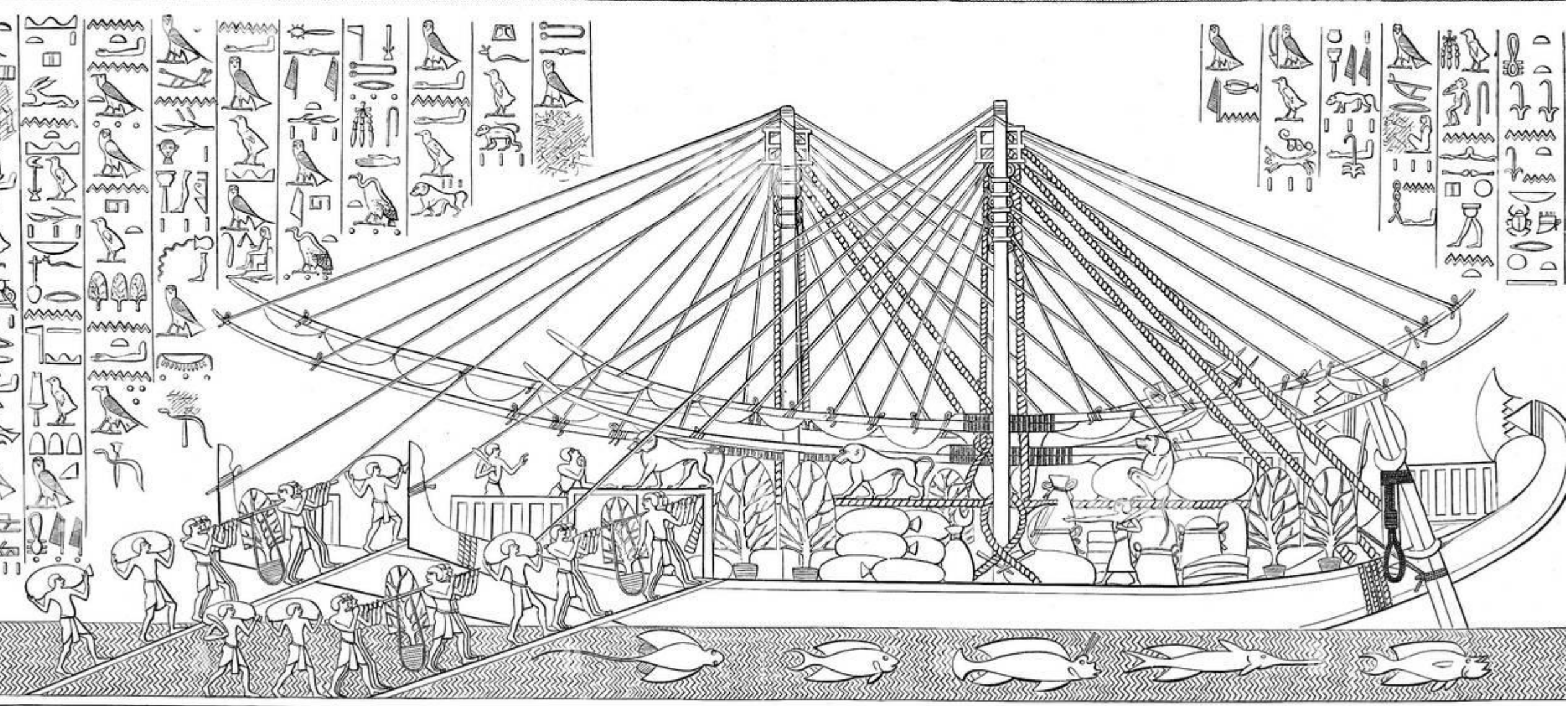
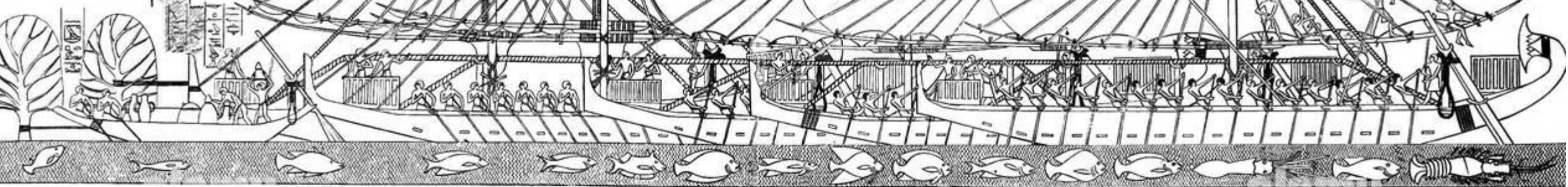
A. Punt: was the earliest recorded state in Ethiopia and the Horn.

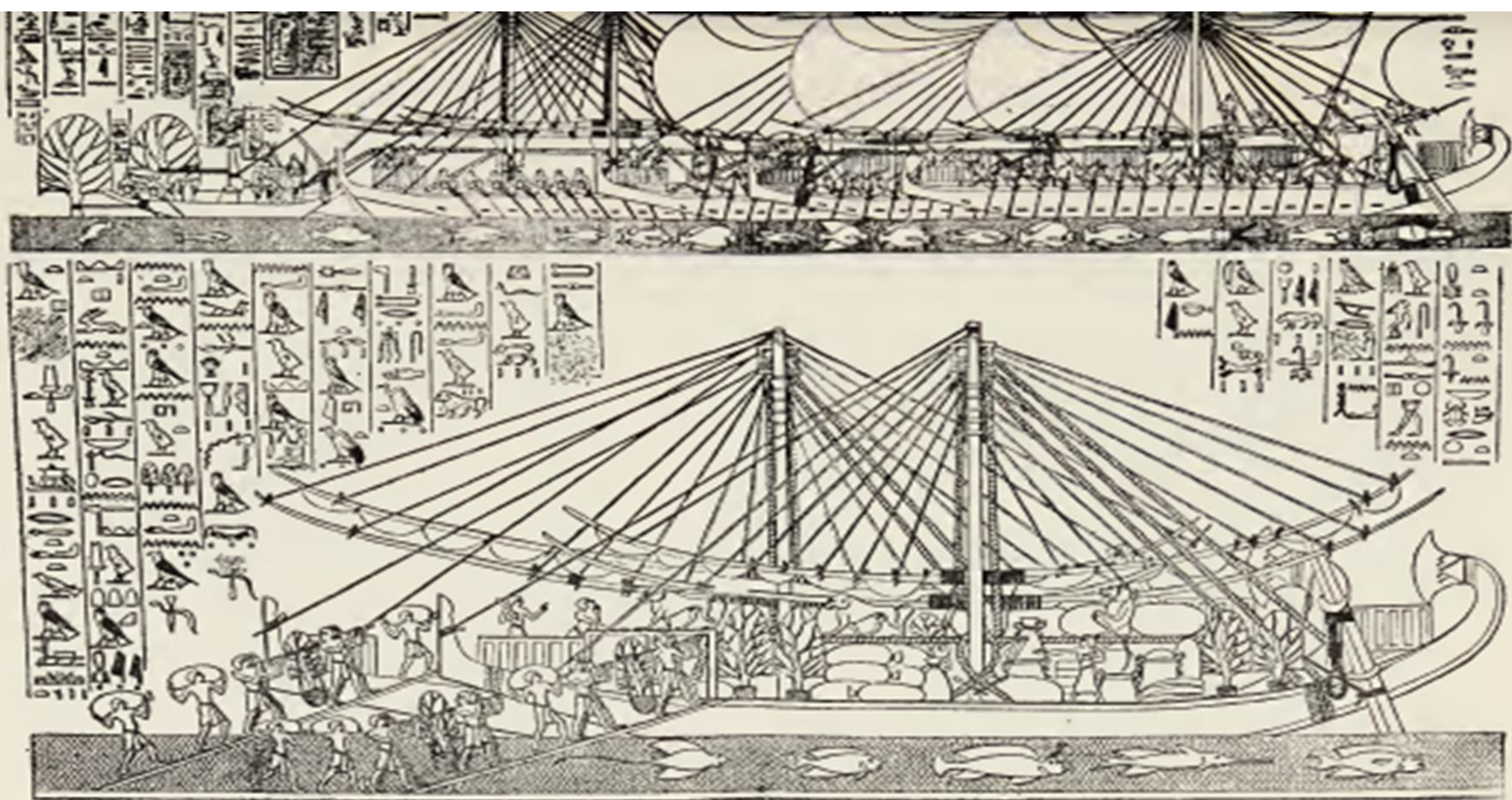
- ✓ The evidence on Punt comes from **Egyptian hieroglyphic** writings, accompanied by vivid paintings that describes series of naval expeditions, which the Egyptian Pharaohs sent to Punt.
- **Pharaoh Sahure** (r. 2743-2731 B.C.) sent expedition to collect myrrh, ebony and electrum (gold and silver alloy).
- **Pharaoh Asosi**, treasurer of God **Bawardede** took dancing dwarf “*dink*” to Egypt from Punt.
- The best described and illustrated expedition was the one undertaken by the order of the famous Egyptian **Queen Hatshepsut** (1490-1468 B.C.), whose expedition is documented at her tomb in **Dier El Bahri**. She sent five ships under the leadership of Black Nubian Captain **Nehasi** via **Wadi-Tumilat**.

- ✓ The expedition was warmly welcomed by the Puntites King Perehu, his wife Ati, sons, daughters and followers.
- ✓ The expedition was able to return collecting frank incense, cinnamon, sweet smelling woods (sandal), spices, ivory, rhinoceros horn, leopard and leopard skins, ostrich feathers and egg, live monkeys, giraffes, people etc. Hatshepsut presented some parts of the items to her god, Amun.
- ✓ It was because of the ritual importance of their exports that Puntites were also known as Khebis of the Ta Netjeru (divine or ghosts land).
- ✓ Iron, bronze, asses, foxes, cattle, animals fur, dying and medicinal plants were also exported from Punt to Egypt.
- ✓ In return, axes, daggers, swords, knives, sickles, clothes, bracelets, necklaces, beads and other trinkets were imported from Egypt to Punt.



Dwarf Dancer in ancient Egypt





Queen Hatshepsut's boats trading with the Land of Punt, from a series of reliefs in the Der el Bahri temple at Thebes. The upper picture shows the departure of the fleet; the lower, vessels being loaded with myrrh trees and other goods.

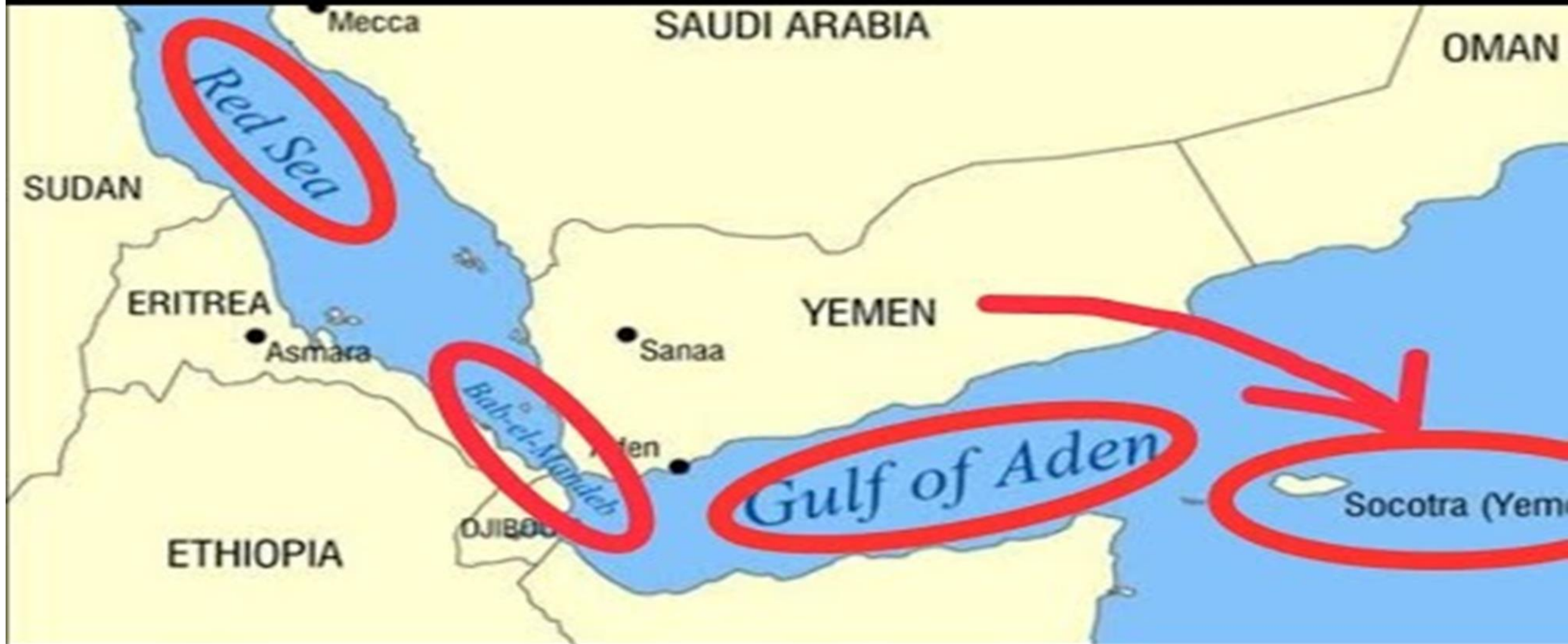
From J. H. Breasted, *A History of Egypt*.

Location of Punt

- ❑ Scholars have not reached agreement as to the exact location of Punt.
- ✓ The varieties of **incense** and **myrrh** mentioned in the writings have suggested **northern** or **northeastern Somalia** to some scholars
- ✓ While others are inclined more towards **Northern Ethiopia** because of the reference to **gold**, **ebony** and **monkeys**.
- ✓ Some others argue that it probably stretched from **Swakim** or **Massawa** to **Babel Mandeb** (Gate of Tears) and **Cape Guardafuin**.



Suggested Geography of Punt



B. Da'amat or D'mt

- ✓ The earliest state in Ethiopia.
- ✓ Its evidence came from South Arabian Inscription.
- ✓ The state known as Da'amat had a center a little to the south of Aksum.
- ✓ Inscription of the king of Da'amat tentatively dated to the fifth(5th) century BC shows that he used politico-religious title known as Mukarib (South Arabian title)
- ✓ Various gods and goddesses like Almouqah (principal god), Astarr (Venus god), Na'uran (light god), Shamsi (sun god), and Sin (moon god) were worshipped in the domain of the Da'amat state and other northern Ethiopian pre-Aksumite cultural centers.

Other Cultural Centers in Northern Ethiopia and Eritrea

- There were a number of pre-Aksumite cultural centers in northern Ethiopia. The major ones are:
 - ❖ **Yeha**: is located 30 kms to the northeast of Aksum and was **the oldest** of these centers.
 - ✓ It probably emerged around 1, 000 BC as a small **emporium(department store)** where South Arabian merchants and their agents bought and stored **ivory, rhinoceros horn** and other commodities coming from the interior.
 - ✓ It seems that the period of its prosperity (zenith) was from about 750 to 500 B.C.
 - ✓ Remains of walls of some of its buildings and stone masonry as well as still standing temple and inscriptions indicate **Yeha's glory**.
 - ❖ **Hawulti Melazo**: is situated to southeast of Aksum, where **stone tablets** that are **inscribed in rectangular temple surrounded by a wall decorated with paintings** representing herds of cattle have been excavated.



Remains of Yeha's building

- ❖ **Addi-Seglemani**: is located at 10kms southwest of Aksum, from where **a stone slab** is found and **the oldest Ethiopian monumental (huge) inscription** is discovered.
- ❖ There were also other cultural centers like **Addi Gelemo**, **Addi Grameten**, **Addi Kewih**, **Atsbi Dera**, **Feqiya**, **Hinzat**, **Sefra**, **Senafe**, Tekonda , Coloe etc.

C. The Aksumite State

- ❖ The nucleus of the Aksumite state was formed around **200-100 B.C.**
- ❖ Initially, its power was limited to a relatively small area comprising the town of Aksum and its environs.

Territorial Boundary of Aksum

- ❖ In its heyday, Aksumite territories extended from the **Red Sea coast** in the East to the **Western edge of Ethiopian plateau** overlooking the vast Nile Valley in the west and from the **northern most corner of Eritrea** and possibly as far south as northern parts of **Shewa**.

Documents that mentioned about Axsum

Periplus of Erithrean Sea

❑ According to **Periplus of Erithrean Sea**:

- ✓ **Adulis** on the western coast of the Red Sea was **the major port of Aksum**.

- ✓ **The document** also mentioned ports of Aden (Eudaemon) Gulf like Avalites (Zayla) and Malao (Berbera), and Indian Ocean Benadir Coasts like Serapion (Moqadishu), Nikon (Brava) and Merca.
- ✓ The document mentioned **export and import items of Aksum**:
 - The **major items of export** of the Aksumite state consisted mainly of the natural products such as **ivory**, **myrrh**, **emerald**, **frankincense** and some spices (like **ginger**, **cassia** and **cinnamon**), **gold**, rhinoceros horns, **hippopotamus hides**, **tortoise shells** and some curiosity animals like apes.
 - A number of manufactured products like **garments** and **textiles** from Egypt, India, the Roman Empire, and Persia; **glassware** and **jewelry** from Egypt and other places; **metallic sheets**, tools or utensils of various kinds, oil and wine from the regions of Roman Empire and Syria were **imported**.
- ✓ **The document mentioned Zoscales (c. 76-89)**, the then king of Aksum, **used to speak the Greek language, the Lingua Franca of Greco-Roman world**.
- ✓ The document mentioned Aksum had relations with Ceylon (Sri Lanka) and Laodicea (Asia Minor).

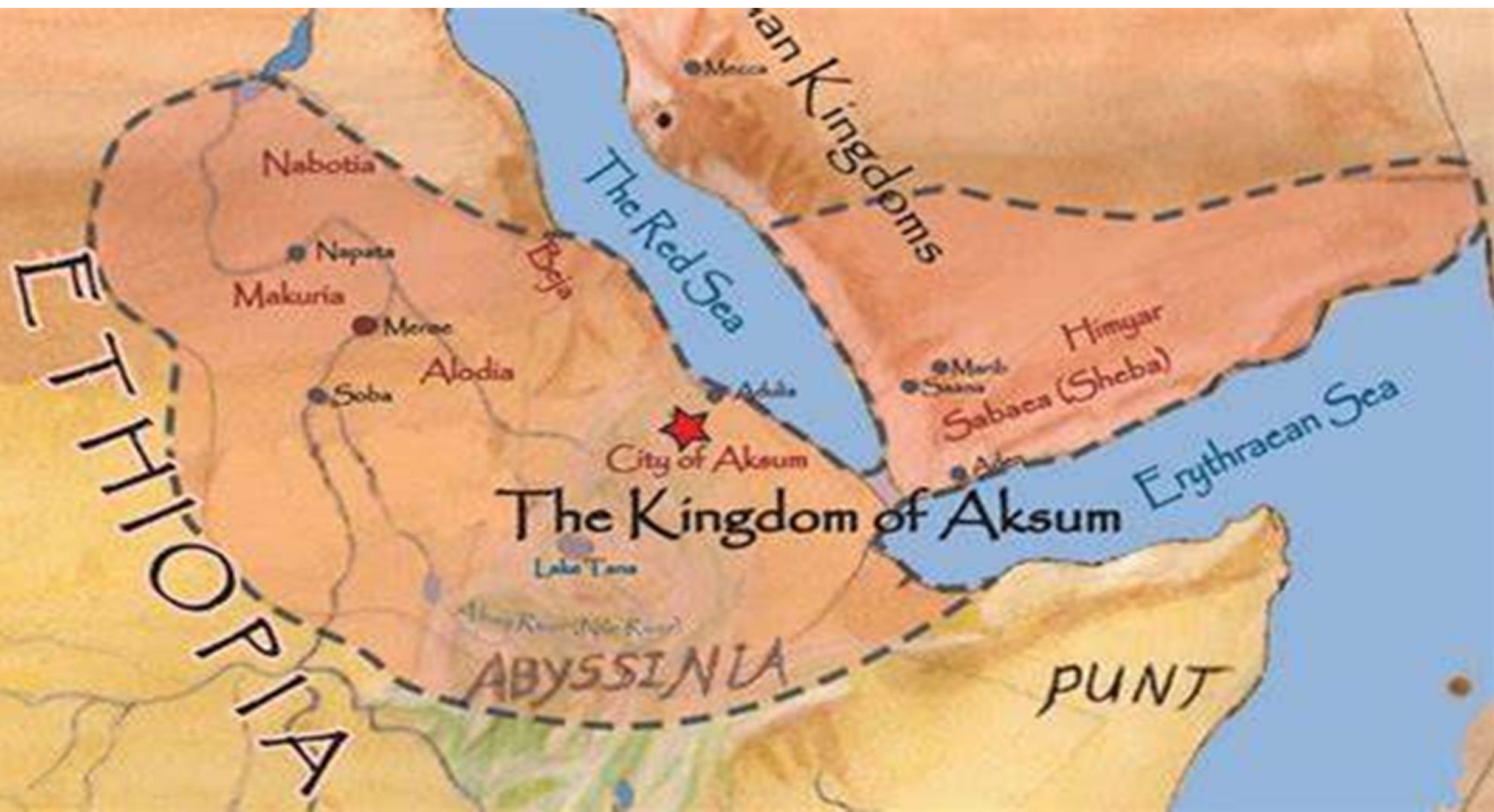
Christian Topography

- ❑ The **Adulis inscription** written in Greek about an unknown king, which eventually was published in **Cosmas Indicopleustes'** book, the **Christian Topography**, describes commercial activities of the Red Sea areas.
- ✓ Internal long distance trade between Aksum and a distant region called **Sasu**, most probably in Beni Shangul and the adjoining lands beyond the Blue Nile.
- ✓ Kings of Aksum would take to **Sasu cattle**, **lumps of salt** (probably salt blocks) and **iron** to exchange for gold.
- ✓ Yet, as they did not speak each other's language, and did not even trust to be near to each other to bargain through signs and gestures, the whole exchange was done without one side seeing the other. This was a good example of **silent trade**.
- ❑ Aksumite kings had extensive contacts with the outside world notably with the **South Arabian** region, leading to exchange of **ideas**, **material** and **spiritual** culture.

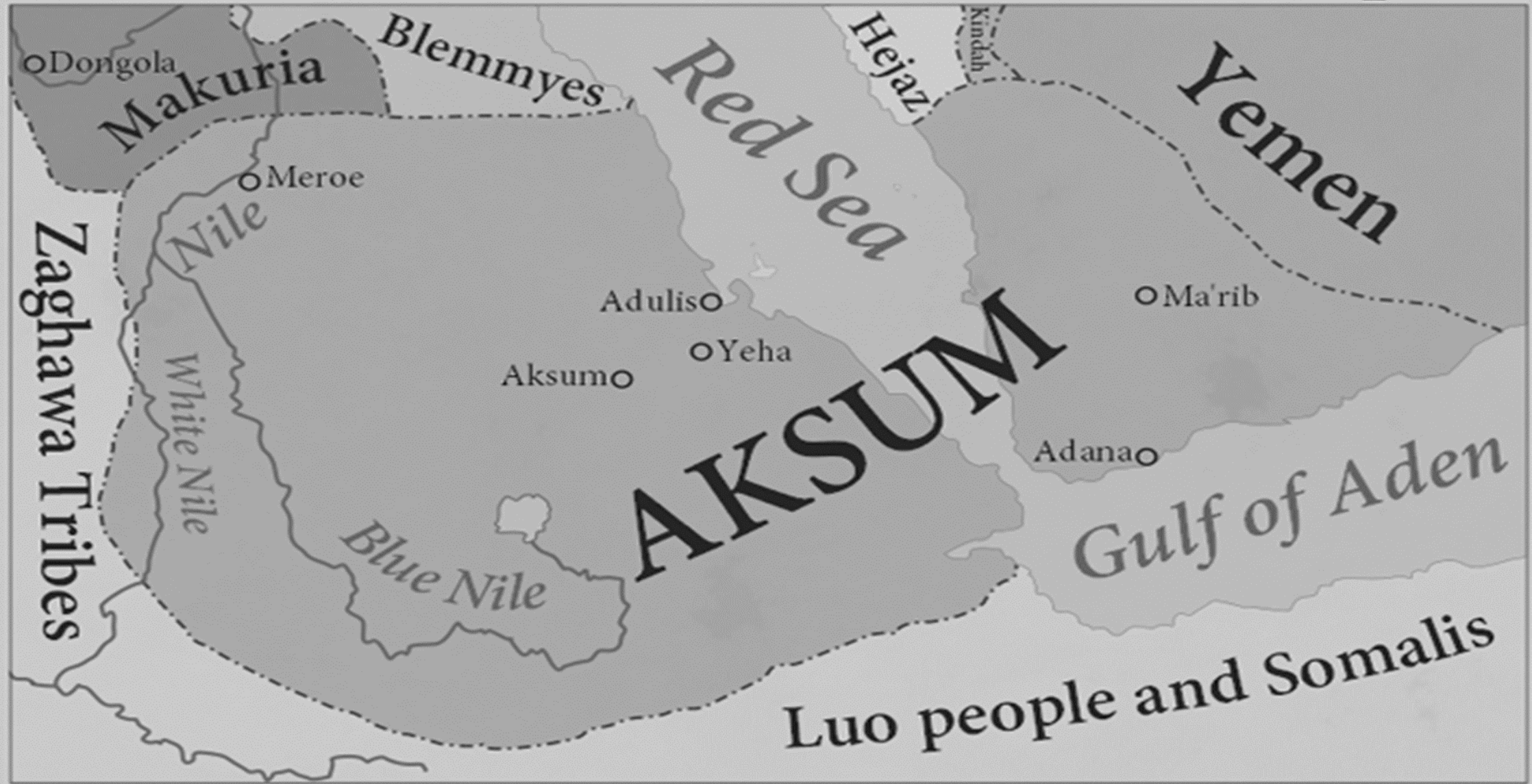
✓ Sometimes such contacts involved conflicts between the two regions, around 200 A.D for example, [Southern Arabian Peninsula](#), in present day Yemen, had difficulties in defending themselves against the army of the Aksumite king, [Gadarat](#).

❑ From the [third](#) to the [seventh](#) centuries, Aksumite kings like [Aphilas](#), [Endybis](#), [Wazeba](#), [Ezana](#), [Ousanas II](#), etc. **minted** and issued different kinds of coins in **gold, silver and bronze** for both overseas and local transactions.





ca 6th century AD Aksum map



- ❑ Aksum was one of the four great powers of the world (i. e. **Roman** Empire, **Persia**, **China** and **Aksum**) at the time.
- ❑ It was **a major naval and trading power** from the **first** to the **seventh** centuries.
- ❑ Aksum was the only one with sufficient sources of **timber** for ship building and in those days, the technology for it existed in **Adulis**.
- ❑ Aksum had a large fleet of ships, which was used not only for trade but also for its **wars** across the Red Sea.
- ❑ **Kaleb** (r. 500-35) expanded overseas territories of Aksum beyond **Himyar** and **Saba**, but the local prince **Dhu-Nuwas** was converted to Judaism, marched to **Zafar** and **Nagran**, and killed many Christians.
- ✓ Byzantine **Vasaliev Justinian** (r. 527-65) with **sanctification** of Patriarch **Timit** III (518-538) provided Kaleb with a number of ships to transport armies led by **Julianos** and **Nonossus** against Dhu Nuwas.

- ❑ **Dhu Nuwas** was defeated and Kaleb appointed **Abraha** as governor of Arabia that continued until 570 A. D.
- ❑ Kaleb was succeeded by his son **Gabra Masqal** (535-48) who built a church at **Zur Amba** in Gayint.
- It was during **Gabra Maskal** that **Yared** developed Ethiopian Orthodox Church liturgical **songs** and **hymns**.

Causes for the Decline of Aksum

- ❖ The Aksumite state begun to decline since the **late seventh century (late 17th C)** because of **internal** and **external** challenges.

1. Internal Factors

- A. Environmental **degradation**, **decline in agricultural productivity** and possibly **plague** infestation started to weaken it.
- B. Rebellions of the **Beja**, the **Agaw** and Queen **Bani al Hamwiyah** (Yodit Gudit)

2. External Factors

- A. Destruction of the port of **Adulis** by the **Arabs** around 702,
 - the international lifeline of the state was cut due to this.
- B. **The rising and expanding of Arab Muslims**,
 - The whole network of Aksumite international trade came under the control
 - Isolated Aksum state from its old commercial and diplomatic partners.
- C. The South Arabians expelled Aksumite forces b/n 580- 590 A.D.
 - Then, Aksum lost control over Arabian side of Red Sea trade.

❖ Consequently, the Aksumite state declined economically
□ This naturally led to the decline of its **political** and **military** power not only on the **Red Sea** coast but also in its interior provinces, where Aksumite hegemony was challenged by **local rebellions**.

Contribution /Achievements of Aksum

- Surviving **indigenous script, literature** and **calendar**
- **EOC hymns and chants, paintings** etc
- Diversified ceramic and lithic tools
- Ivory curving, and urbanization
- Sophisticated building traditions (palaces, stele, ship, rock-hewn churches...)
- Developed complex administrative and governance system
- Agricultural system including irrigation etc.

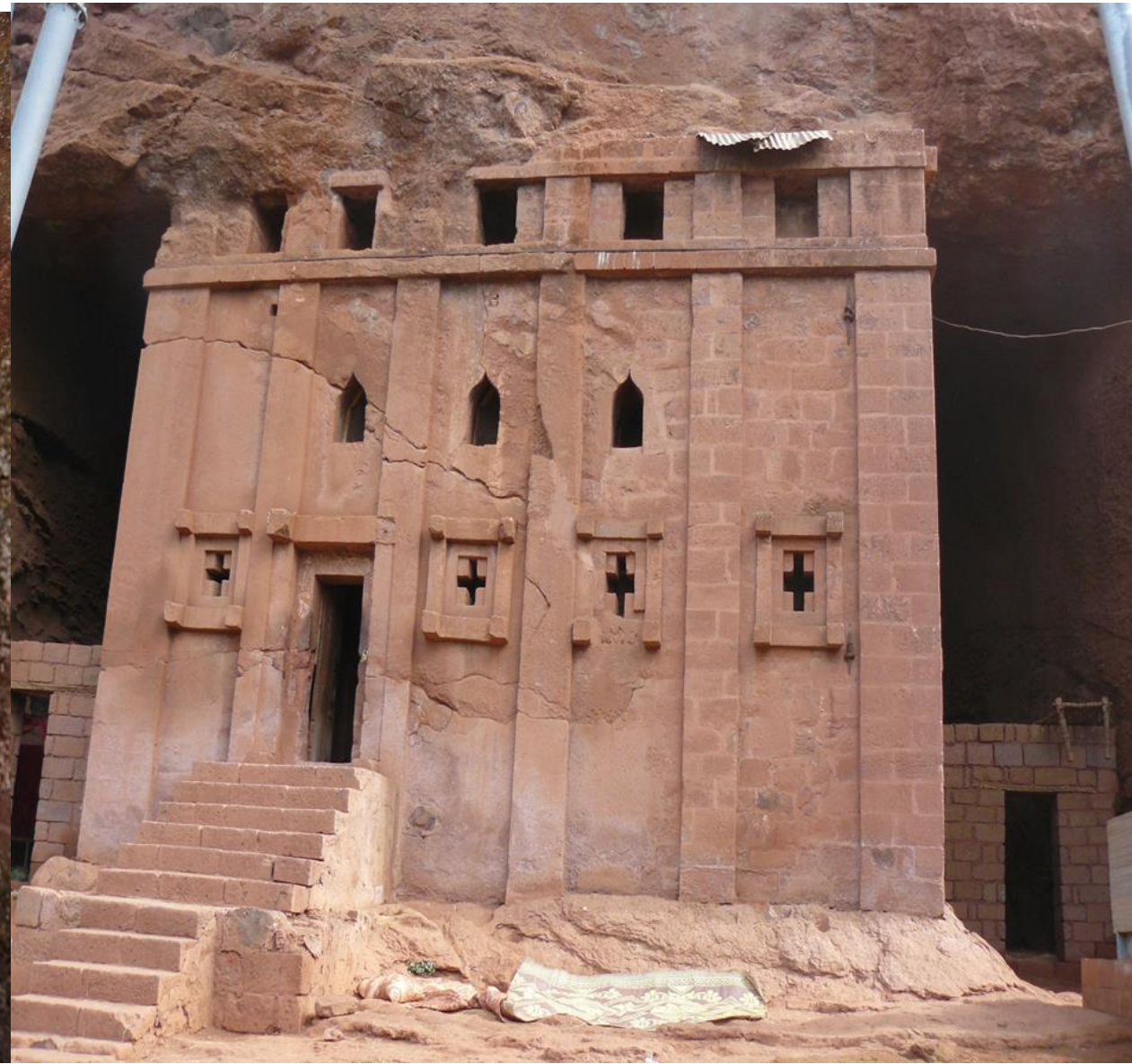
D. Zagwe Dynasty (r.1150 – 1270)

- ❑ After its decline, the center of Aksumite state shifted southwards to **Kubar** rural highland in the territory of the **Agaw**.
- ✓ One of the ancient inhabitants of the land between the **Eritrean Plateau** and **Jema River**, and to the west up to the **Blue Nile** valleys.
- ✓ This apparently gave **Agaw** elites the opportunity to take part in Aksumite state structure serving as **soldiers** and **functionaries** for at least four centuries.
- ✓ The **Agaw** prince **Merra Teklehaimanot** married **Masobe Worq**, the daughter of the last Aksumite king **Dil Na'od**.
- ✓ Later he overthrew his father-in-law and took control of power. Merra-Teklehaimanot's successors include: **Yimirahana Kirstos**, **Harbe**, **Lalibela** (1160-1211), **Ne'akuto La'ab**, **Yetbarek**. Notwithstanding the debates, the Zagwe Dynasty is believed to have ruled from c. 1150 to 1270.

- ❑ The Zagwe Dynasty made its center in **Bugna District** within **Wag** and **Lasta**, more exactly at **Adafa** near **Roha** (Lalibela).
- ❑ The territory of the **Zagwe** kingdom extended from most of the highland provinces of the **ancient Aksumite kingdom** in the north down to northern **Shewa** in the south, the **Lake Tana** region and the northern part of what is today **Gojjam** in the west.
- ❑ The Agaw maintained the ancient Aksumite traditions almost intact. **Zagwe** rulers renewed cultural and trade contact with eastern **Mediterranean** region.
- ❑ The most important export items included **slaves**, **ivory** and **rare spices** while **cotton**, **linen**, **silver** and **copper vessels**, **various types of drugs** and newly minted coins were imported.
- ❑ The Zagwe period was a **golden age** in Ethiopia's **paintings** and the translation of some religious works from **Arabic** into **Ge'ez**.
- ❑ The **Zagwe** rulers are best known for the construction of **cave**, **semi-hewn** and **monolithic** churches.(11 Rock-hewn churches)



Monolithic Rock-Hewn Churches(Bet-Giorgis)



Semi-Hewn Rock churches of Lalibela

❑ **Cave**: with some decoration inside, almost similar with natural cave, eg. **Bete-Mesqel**.

❑ **Semi-hewn**: this and the monolithic churches that have become UNESCO world heritage are unique in constructions. Semi-hewan are with detailed interior decoration and partial decoration outside. They are not totally separated from the surrounding rock. Their roofs or walls are still attached to the rock, eg. **Bete Denagil**, **Bete Debresina/Mikael**, **Bete Golgota**, **Bete Merqoriwos**, **Bete Gabri'el-Rufa'el** and **Bete Abba Libanos**.

❑ **Monolithic**: with detailed decoration in the interior and exterior parts. They are completely separated (carved out) from surrounding rock, eg. **Bete Amanuel**, **Bete Giyorgis**, **Bete Mariyam** and **Bete Medhanialem**.

❑ Among the eleven churches of Lalibela, **Bete Medhanelem** is the largest of all and **Bete Giyorgis** is said to be the most finely built in the shape of the Cross.

❑ **Lalibela wanted to establish the second Jerusalem**, and mitigate or even avoid difficulties, which Ethiopian Christians encountered in their journey to the Holy Lands. This was done by constructing churches based on the model of Holy Lands in Israel.

Reasons for the Decline of Zagwe Dynasty

1. The **Zagwe** Dynasty came to end due to **internal problems of royal succession** (B/n Harbe and Lalibela , sons of Jan Seyoum and Na'kuto-la'ab and Yitbarek) and
 2. **Oppositions from** groups claiming descent from the ancient **rulers of Aksum**(from **Amhara and Tigreans nobility and clergymen**).
- ✓ They considered Zagwe kings “***illegitimate rulers***” based on the legend of the Queen of Sheba.
 - ✓ The legend was in turn based on a book known as **Kebra-Negest** (Glory of Kings) that was translated from **Coptic** to **Arabic** and then into **Ge'ez**.
 - ✓ Based on the legend, the power claimants contend that “**Solomonic**” Dynasty ruled the Aksumite state until its power was “**usurped**” by the **Zagwes**.
- ❑ **Yekuno-Amlak** (r. 1270-1285), who claimed decent from the last Aksumite king **Dilna'od**, organized his forces with the assistance of the ecclesiastical hierarchy and engaged the last king of Zagwe, **Yetbarek** in battle.
 - ❑ **Yetbarek** was killed in, Gaynt and **Yekuno-Amlak** took the state power proclaiming the “**restoration**” of “**Solomonic**” Dynasty.

Muslim Sultanates

- ❑ Islam introduced into Ethiopia and the Horn by **peaceful means** through two gates: Red Sea and Gulf of Aden.
- ❑ After the spread of Islam since the beginning of the **eighth century**, viable **Muslim communities** and states had been established at many locations especially along the main trade routes from **Zeila** and its many branches penetrating the interior.
- A. **Shewa**: **Makhzumi Khalid ibn al-Walid**, who claimed decent from Meca, set up the **Makhzumite Sultanate** in 896 A. D (283 A.H.) on northeastern foothill of Shewa.
- B. **Fatagar**: was founded around **Minjar**, **Shenkora** and **Ada'a** in the **eleventh century**(11th c).
- C. **Dawaro**: located south of Fatagar between upper waters of **Awash** and **WabiShebelle** extending to **Charchar** in Northeast and **Gindhir** in Southeast.

- We have valuable information on **Dawaro** by an Egyptian courtier **Ibn Fad Allah el-umari**.
- It was much smaller than **Ifat**, but resembled it in many aspects.
- Dawaro had a currency called **hakuna** for transaction.

D. **Bali**: was an extensive kingdom occupying high plateau, separating basins of **Shebelle** and **Rift valley Lakes**. It was separated from Dawaro by the Wabi-Shebelle River and extended southwards to the **Gannale Dirre River**.

- **Bali** was one of **the largest** of Ethiopia's Muslim provinces. Its economic activity resembles those of other nearby Muslim lands.
- Trade was mainly based on barter exchanging cattle, sheep, cloth etc. It had strong army composed of cavalry and infantry.

E. **Ifat**: was a state located adjacent to **Shewan Sultanate**.

- Its territory ran from northeast-southwesterly in the Afar plain eastward to the Awash.
- It was established by **Umar Walasma**, who claimed descent from **Hashamite clan** and said to have come from Arabia between 1271 and 1285.
- **Chat** was described for the first time as being consumed as a stimulant.

Other Muslim Sultanates:

- Arababani** (between Hadiya and Dawwaro),
- Harla**,
- Biqulzar**,
- Kwilgora**,
- Dera** (between Dawaro and Bali),
- Qadise**,
- Fadise**,
- Gidaya**,
- Hargaya**,
- Sharkah** (West of Dawaro and North of Bali in Arsi) and
- Sim** were established and flourished.



External Contacts

- ❑ Ethiopia and the Horn had contacts with Egypt since at least 3,000 B. C.
 - These relations may be the region's earliest contacts with the Mediterranean world or the Greco-Roman World.
- ❑ It had very close relations with all commercially active South Arabian Kingdoms starting sometimes before 1,000 B.C.
- ❑ Until the introduction of Islam into Egypt and the general reduction of the Christians into minority, relations between the two were fairly smooth and friendly.
- ❑ Following the introduction of Christianity, Aksum established close relationship with the East Roman or Byzantine Empire with which it shared common commercial interest in the Red Sea area against their rival Persians.
- ❑ In the seven century, this relation became complicated and began to deteriorate.
- ❑ The rapid expansion of the Muslim Arabs through the Near and Middle East, North Africa and the Nile valley led to the decline of Aksumite land routes and shipping lines.
- ❑ Successive Egyptian Muslim rulers began to use the consecration and sending of a bishop as an instrument to further their own foreign policy objectives and to squeeze concessions from Ethiopian Christian rulers, who reacted by threatening to divert the Nile.

- ❑ The coming to power of the **Mamluk** was followed by the reciprocal persecution of religious minorities. Moreover, **the Mamluk** presented a barrier to the contacts between **Christian Ethiopia** and **European states**.
- ❑ However, the tradition to visit Jerusalem and other holy places in the Middle East had begun at the end of the **first** millennium AD.
- ❑ In order to reach the places, Ethiopian Christian pilgrims **used the land route to Egypt**. From Cairo, again they used the land route to the Holy land. Consequently, there were considerable numbers of Ethiopian Christian communities found in different regions, in **Egyptian monasteries**, in the holy places of **Palestine** and **Armenia**, and in **Italian city-states** in subsequent centuries.
- ❑ They transmitted information about the EOC and its exceptional **liturgical practices**. They also explained about the territorial extent of the Christian Kingdom.

- ❑ The Europeans began to consider Ethiopian Christian Kingdom as a very powerful and wealthy state existing in the Horn of Africa.
- ❑ Consequently, they wanted to use this **imaginary** strong Christian power in their struggle against the **Muslim powers** in the Holy land. Around the middle of the 12th century, a myth about a very rich and powerful Christian ruler known as **Prester John** began to circulate in Europe.
- ❑ In 1165, a letter addressed to European kings, thought to be sent by the Prester John appeared in Europe mentioning about the enormous power of the Prester John.
- ❑ The geographical location of the country of Prester John was not known to Europe for over a century.
- ❑ However, the Europeans began to regard **Ethiopian Christian Kingdom** as the **land of Prester John** since the only Christian kingdom between the **Red Sea** and the **Indian sub-continent** was the Ethiopian Christian Kingdom. Then, they began to search for the location of the Kingdom and to make an alliance with it.

ECONOMIC FORMATIONS

A. Agriculture and Land Tenure System

- ❑ The main stay of ancient states' economy in highland areas was plough agriculture.
- ❑ The mastery of the technology of irrigation also contributed to the growth of agricultural production.
- ❑ The people used diverse soil fertility enhancement strategies like manuring, compost and spreading residues' ashes as well as fallowing, crop rotation, intercropping and contour plowing.
- ❑ Land has always been one of the most precious possessions of human society throughout history.
- ❑ The rules according to which members of the society hold, share and use land constitute what is known as the land tenure system.

- ❑ The most ancient system of **land holding** which survived in many parts of Ethiopia and the Horn is the **communal land tenure** system. **Communal right** to land is **a group right**.
- ✓ Here group refers to the family, the **clan** and the other **lineage groups** to which the individual belonged.
- ❑ Peasants in the north had **rist** rights in their respective areas.
- ✓ **Rist** is a kind of communal birth right to land by members of the **families** and **clans** whose ancestors had settled and lived in the area over long periods.
- ✓ It is inherited from generation to generation in accordance to customary law.
- ✓ The **rist** owners were known as **bale-rist**.
- ✓ They paid tributes to the **state** and all **land belonged** to the state theoretically.
- ✓ Tribute was collected through a complex **hierarchy of state functionaries** or officials who were given **gult right** over the areas and populations they administered on behalf of the central government.

❑ *Gult* is a right to levy tribute on *rist owners*' produce.

❑ The tribute collected by *bale-gults*, partly allotted for their own up keep and the rest were sent to the imperial center.

❑ *Gult right* that became hereditary was called *Riste-Gult* as prominent well placed officials used to transfer their position to their offspring.

B. Handicraft

❑ The *social*, *economic* and *political* conditions of ancient states had allowed the emergence of *artisans* in various fields with diverse forms and applications including *metal work*, *pottery*, *tannery*, *carpentry*, *masonry*, *weaving*, *jewelry*, *basketry* and others.

❑ However, except the *carpenters* and *masons* in some cases, the artisans were mostly despised and marginalized.

❑ The ruling classes mostly spent their accumulated wealth on imported *luxurious* items rather than the domestic technology.

C. **Trade.** Trade was another important economic activity of ancient states that obtained considerable income from both **internal** and **international** trade.

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

❑ The region was crisscrossed by various trade routes connecting various market places in all directions.

❑ The regular flow of trade was so vital to the states in that one of their major concerns was to protect the trade routes and make them safe from robbers.

Socio-cultural Achievements

A. **Architecture:** architecture also began to flourish and one of the unique architectural technologies was the **engraving of stele** around the third century AD.

❑ There were totally **fifty eight steles** in and around Aksum that can be grouped into **well made and decorated**, **half completed** and **megaliths** (not hewn).

- ❑ The longest one of these stele measures 33meters heights (the first in the world).
- ❑ It is highly decorated in all of its four sides. It represents a-14 storied building with many windows and a false door at the bottom. It also bears pre-Christian symbols, which are a disc and a crescent (half moon) at the top.



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

Writing System

- ❑ The **Sabean language** had an **alphabet** writing type that is paleographical **writing from left to right and right to left alternatively**.
- ❑ The earliest Sabean inscriptions in Eritrea and Ethiopia date to the 9th century BC.
- ❑ One peculiar feature of **Sabean inscriptions** is **absence of vowels as most of the words are written in consonants**. For instance, **Da'amat** was inscribed as **D'mt**, while its successive kings are written as **RDM**, **RBH** and **LMN** using title, **mlkn**.
- ❑ After the **seventh** and **sixth** centuries BC, however, variants of script arose, evolving in the direction of the **Ge'ez script** (an alpha syllabary).
- ❑ By the first century AD, "**Ge'ez alphabet**" arose, an **abjad** (**26 consonant letters only**) written left-to-right with letters identical to the **first-order forms of modern vocalized alphabet**.

- ❑ Though the first completely vocalized texts known are inscriptions by Ezana (who left trilingual inscriptions in Greek, Sabeian and Ge'ez) c. 330 AD, vocalized letters predate him by some years, as vocalized letter exists in Wazeba's coin some 30 or so years before.
- ❑ The process was developed under the influence of Christian scripture by adding vocalic diacritics for vowels, u, i, a, e, ə, o, to the consonantal letters in a recognizable but slightly irregular way, so that the system is laid out as a syllabary.
- ❑ Ethiopia's ancient indigenous writing system has immense contribution to the development of literature, art and the writing of history.

Calendar

- ❑ People needed to know and remember the times when the rains would begin and end as well as the rise and fall of the water level.
- ❑ The responsibility of understanding these vital climatic cycles fell on expertise.
- ❑ In most cases, the length of the month was based on the movement of the moon or the apparent movement of the sun.

❑ The number of days in the week or in the year varied from region to region. Calendars were developed and adopted among various peoples of Ethiopia and the Horn. Examples:

1. **Oromo calendar** has been based on astronomical observations of moon in conjunction with seven or eight particular stars or group of stars called *Urjii Dhahaa* (guiding stars) and *Bakkalcha* (morning star).

- There are 29.5 dates in a month and 354 days in 12 months of a year. Pillars (dated 300 B.C.), which were discovered in northwestern Kenya from 1978-86 by Archaeologists Lynch, Robbins and Doyl have suggested to represent site used to develop **Oromo calendar**.
- In connection with this, c. 900 A. D. Oromo person **Waqlim** is said to have taken art of shaping **phallic bowls** to Zimbabwe.

2. The **Sidama calendar** rotates following movements of stars with 13 months a year, 12 of which are divided equally into 28 days while the thirteenth month has 29 days.

- The **Sidama** week has only 4 days (*Dikko*, *Dela*, *Qawado* and *Qawalanka*) and hence each month has 7 weeks. Nominated Mote (King) is presented to Fiche *Chambalala*, New Year ritual, for Qetela or popular demonstration.

3. Ethiopic solar calendar has 12 months of 30 days plus 5 or 6 (is added every 4 years) **Epagomenal days**, which comprise a thirteenth month.

❑ A gap of 7–8 years between **Ethiopic** and **Gregorian calendars** results from alternative calculation in determining date of Annunciation.

❑ Thus, the first day of the year, *1 Meskerem/Enkutatash* is usually **September 11 (Gregorian)**. However, it falls on September 12 in years before the Gregorian leap year.

The Muslim (Islamic) calendar is a **lunar calendar** consisting of **12 months in a year of 354 or 355 days**. It employs the *Hijra* year of 622 AD, in which Mohammed and his followers made flight from Mecca to Medina and established the first Muslim community (*ummah*).

❑ Other peoples like the Agaw, Halaba, Hadiya, Wolayta, Gedeo, the Nilotes, etc have their own dating system.

D. Numerals

- Numerals appeared in Ethiopia and the Horn at the beginning of fourth century AD.
- ✓ Ge'ez uses numeral system comparable to the Hebrew, Arabic and Greek numerals, but it lacks individual characters for multiples of 100.

UNIT FOUR

POLITICS, ECONOMY AND SOCIETY FROM THE LATE THIRTEENTH TO THE BEGINNING OF THE SIXTEENTH CENTURIES

4.1. The “Restoration” of the “Solomonic” Dynasty

- ❑ The rulers of the “Solomonic” Dynasty claimed that they were descendants of the last king of Aksum and hence, they were legitimate to take over state power from the “illegitimate” rulers of the Zagwe dynasty. As the claim has no historical evidence, the name “Restoration” is put in quotation mark.
- ❑ Similarly, the name “Solomonic” is placed in quotation marks because the claim of descent from King Solomon of Israel is legendary. The claim has been elaborated in the *Kibre Negest* (“Glory of Kings”) that associated Ethiopia with the Judeo-Christian tradition.
- ❑ The *Kibre Negest* claims that Ethiopian ruling class descended from the line of Menilek I, son of the Queen of Sheba and King Solomon of Israel. As a result, Ethiopian monarchs from Yikuno-Amlak to Emperor Haile-Silassie I claimed descent from Menilek I.

4.2. Power Struggle, Consolidation, Territorial Expansion and Religious Processes

4.2.1. Succession Problem and the Establishment of a 'Royal Prison' of Amba Gishen

- ✓ After Yikuno-Amlak (1285), a political instability caused by constant power struggles. The power struggle intensified during the reigns of Yegba-Tsion's five sons who reigned from 1294 to 1299.
- ✓ It has been partly resolved in 1300 during the reign of Widim-Ra'ad (r. 1299-1314) due to establishment of a 'Royal Prison' of Amba Gishen, located in present day southern Wollo.
- ✓ According to this rule, all male members of the royal family were confined at the Amba.
- ✓ It continued until Amba-Gishen was destroyed by Imam Ahmad Ibrahim Al-Ghazi's force in 1540.

4.2.2. Consolidation and Territorial Expansion of the Christian Kingdom

- ✓ From 1270 -1636, the medieval monarchs had no permanent capital.
- ✓ Initially, the center of the Solomonic dynasty was in Amhara (today's South Wollo) around Lake Haiq.
- ✓ However, it gradually shifted southward to the districts of Menz, Tegulet, Bulga, Yerer, Entoto, Menagesha, Wachacha, Furi and Zequalla mountains.
- ✓ Amde-Tsion(1314-44) was the first "Solomonic" King, who embarked on a policy of a wider and rapid territorial expansion.
- ✓ he expanded his territory into Bizamo and Damot in 1316/7, Agaw (Awi) of Gojjam around 1323/4; Bete-Israel (located between Dambiya and Tekeze River) around 1332; and the Red Sea Coast.
- ✓ Amde-Tsion gave Enderta (in today's northeastern Tigray) to his wife Bilen-Saba.

- ✓ Amde-Tsion's army faced stiff resistance from among Ifat and Shewa, which might have cooperated with the rebellious army at Enderta, led by Yibeka-Igzi in 1320s. However, Bahr-Sagad, the son of Amde-Tsion, became the governor of Tigray.
- ✓ In 1325, Amde-Tsion campaigned to today's Eritrean region. After controlling the whole region, he appointed a governor with a title of Ma'ekale-Bahir, which later on changed to Bahire-Negash.
- ✓ In the southeast, Muslim sultanates paid tributes to the Christian Kingdom. In the south, Gurage speaking areas and a few of the Omotic kingdoms like Wolayta and Gamo were brought under the influence of the Christian state.
- ✓ Amde-Tsion was in full control of all the trade routes and sources of trade of the Ethiopian region in the early 1330s.
- ✓ The consolidation and territorial expansion of the Christian Kingdom continued during the successors of Amde-Tsion.
- ✓ His main motives of expansion were:-economic and political: to control the trade routes and territorial seizures.

4.2.3. Evangelization, Religious Movements, and Religious Reforms of Zara-Yaqob

A. Evangelization

- ✓ It was an expansion of Christianity.
- ✓ Early Christians played an important role in the spread of Christianity in several areas.
- ✓ For example, Abba Iyesus-Mo'a (Haik Estifanos), opened new opportunities of learning for Christians.
- ✓ Abune Tekle-Haymanot (thirteenth century) played a key role in reviving Christianity in Shewa, which was followed by the evangelization of areas in southern Ethiopia including medieval Damot.
- ❖ He baptized and converted Motalami to Christianity.
- ❖ By the direction from Bishop Yaqob, spread Christianity to different areas of Shewa such as Kil'at, Tsilalish, Merhabite, Wereb, Moret and Wegda, and Fatagar, Damot, Waj and Enarya.

II. Religious Movements

A. The Ewostatewos Movement

- ✓ 13th century witnessed development of monasticism and religious movements.
- ✓ Abba Ewostatewos established his own monastic community in Sara'e (in present day Eritrea).
- His teachings was the strict observance of Sabbath on Saturday.
- Due to opposition, he fled the country to Egypt.
- His followers such as Bekimos, Merkoryewos and Gebre-Iyasus returned home from Armenia led by Abba Absad to continue it.
- Soon, it spread to Enfranz, northern Tigray, and Hamessen.
- The King and the Abun opposed the movement.
- Anti-Ewostatewos group emerged led by Aqabe-Se'at Sereqe Birhan in Hayq Monastery

- They were supported by the Abun and the monarch.
- The Clergy removed Ewostatewos from churches services and a country.

B. Deqige Estifanos/ the Estifanosites

- ✓ Abba Estifanos, was born in Agame.
- ✓ He established a rigid monastic organization.
- ✓ Rose in the fifteenth century and continued until the sixteenth century.
- ✓ It emphasized on poverty, absolute self-subsistence, equality and independence from secular authorities.
- ✓ When summoned to the royal court, Estifanos was initially able to convince the emperor (probably Atse Takla Maryam, r. 1430-33) that he posed no threat to royal power or the unity of the Church.
- ✓ Later, Zara-Yacob took harsh measures against the Estifanosites for their opposition of the veneration of St. Mary.
- ✓ Naod appears to have been more favorably inclined towards the Estifanosites and to have been instrumental in their reintegration into the EOC during the period of Metropolitan Abune Yeshq.

III. The Religious Reforms of Emperor Zara-Yaqob

✓ Emperor Zara-Yaqob (r.1434-68) took several measures to stabilize and consolidate the Orthodox Church.

Some of his reforms were:

- He settled the conflict among the Ethiopian clergy to create church-state union.
- He made peace with the House of Ewostatewos by reviving Sabbath in the Ethiopian church.
- Ewostatians agreed to receive Holy orders from the Ethiopian prelates.
- Further, he urged the clergy to preach Christianity in remote areas.
- He ordered the people to observe fasting on Wednesday. and Friday.
- He allowed them to get Father Confessors.
- The king encouraged the establishment of a library in every church.
- This was followed by revival of religious literature.
- Some parts of Te'amre Maryam were translated from Arabic to Geez.

4.3. Political and Socio-Economic Dynamics in Muslim Sultanates

- ✓ A number of strong sultanates had emerged since the **fourteenth century**.
- ✓ **Trade** was one of the major factors that resulted in the rise and development of those sates.
- ✓ **Trade served** not only **as a major source of livelihood** but also acted as **a major agent** that resulted in the formation of Muslim Sultanes and remained a major source of conflict between the Christian Kingdom and Muslim sultanates.
- ✓ One of the strong **Muslim sultanates** that emerged along trade routes and became a center of resistance against the Christian Kingdom **until the second half of the sixteenth century** was **the Sultanate of Adal**.

The Rise of Adal

- ✓ The most known **Muslim Sultanate** during this period was **Ifat** (1285-1415).
- ✓ After its establishment, **Ifat** conducted a series of campaigns against its neighboring **sultanates** thereby extending its hegemony over these areas. It also resisted the expansion of the Christian Kingdom.

- ✓ However, one branch of the **Walasma family**, which realized that **Ifat was becoming an easy target to the Christian Kingdom due to its location**, moved further to the southeastern lowlands and established new and vigorous **Muslim Sultanate of Adal** in the highland districts around Harar **in 1367**.
- ✓ The political center of **Walasma Dynasty** was **Dakar**, near **Harar in 1367**.
- The center of **Adal in 1520** changed to the city of **Harar**.
- Due to **Oromo population movement**, its center shifted to **Awsa in 1576/7** in **Afar**.

Trade and the Expansion of Islam

- **Islam** spread into the central and southwestern parts of the Ethiopian region through **Muslim merchants and preachers**.
- Trade served **as channel for the expansion of Islam** in the Muslim Sultanates while at the same time it formed **the base of the economy of those states**.
- The most known **Muslim Sultanates** during this period **were Ifat (1285-1415) and Adal (1415-1577)**.

- The main trade outlet shifted to **Zeila** and the old city-states of **Mogadishu**, **Brava**, and **Merca** were used as ports for their hinterland.
- For the trade in the northeast, **Massawa served as an outlet.**
- With the revival of trade, **different towns** and **trade centers** emerged along the route from Zeila to the interior.

Rivalry between the Christian Kingdom and the Muslim Sultanates

- **Zeila** was the main outlet to the sea during the medieval period.
- ✓ The ambition to control **trade route** and **commodities** that passed through **Zeila** led to **conflict.**
- ✓ The first conflict b/n the **Christian Kingdom** and **Ifat** took place in **1328.**
- ✓ **Haqaddin I** confiscated **the goods**, **captured**, and **imprisoned** the king's agent.(Amde Tsion's agent). **Amde-Tsion** wage a campaign against **Haqaddin I**; defeated and took him prisoner and eventually replaced him by his brother **Sabradin.**

- ✓ Ifat (in 1332) was defeated and Sabradin was captured during his retreat. As a result, Ifat, Fatagar and Dawaro were incorporated. Amde-Tsion required from them annual tributes.
- ✓ In 1376, Haqadin II came to power and refused to pay tribute and rebelled against Neway-Maryam (r. 1371-80), the son of Amde-Tsion and died fighting in 1386.
- ✓ Similarly, the successor of Haqadin II, Sa'd ad-Din II (c. 1386-1402) gained initial success until king Dawit I (r. 1380-1412) in 1402/3 extended his expansion and defeated him. Sa'd ad-Din II became refuge in Zeila until King Yishaq (r. 1413-30) killed him in 1415.
- ✓ Adal continued to challenge the Christian state and were successful in killing Tewodros (1412-13) and Yeshaq. This led to intense struggle for predominance.
- ✓ In 1445, Zara Yaqob defeated Sultan Ahmed Badlay at the battle of Yeguba.
- ✓ In 1517 Emir Mahfuz defeated by Emperor Lebne-Dengel.
- Then, Imam Ahmed ibn Ibrahim al-Ghazi, popularly known as Ahmed Grag or the "left-handed" took over Adal.
- Their conflict had lasted from 1529 to 1543.

UNIT FIVE

POLITICS, ECONOMY AND SOCIAL PROCESSES FROM THE EARLY SIXTEENTH TO THE END OF THE EIGHTEENTH CENTURIES

5.1. Conflict between the Christian Kingdom and the Sultanate of Adal and After

- The revival of long-distance trade caused competition.
- This was followed by a series of wars.
- The wars between the Christian Kingdom and the Sultanate of Adal lasted from 1529 to 1543.

❖ Causes of the conflict:-

1. Competition for control over the trade routes
2. Mal-administration and exploitation of periphery.

3. Demographic pressure among Afar and Somali pastoralists pushing to approach Harar and the Christian Kingdom.
4. Religion provided ideological justification for the wars.
 - ✓ Gragni Ahmed mobilized the pastoral communities of the Afar, the Somali, the Harla, Harari and others to a common cause.
 - He convinced them against the Christian Kingdom.
 - In 1520, Ahmed Gagn refused to pay tribute.
 - This was followed by a campaign against the Christian Kingdom in 1527.
 - The Imam's army controlled the territories including Bali, Dawaro, Fatagar, Sidama, Hadiya and Kambata and putting the Christian Kingdom at risk.
 - The Imam's army defeated Lebne-Dengel's army at the battle of Shimbira Kure in 1529, near present day Mojo.

- Due to the problem of logistics, Christian kingdom was failed to adopt a common strategy to defeat Adal's force.
- ✓ Then, Imam controlled Shewa, Amhara, Lasta, and moved as far north as Mereb Melash. Established a civil bureaucratic administration.
- ✓ By 1535, Imam Ahmed's empire stretched from Zeila to Massawa.
- ✓ He was encouraged by his wife, Bati Del Wanbara
- ✓ She was the daughter of Emir Mahfuz.
- The death of Lebne-Dengel at monastery of Dabra Damo, brought Gelawdewos in to power in 1540.
- ✓ Gelawdewos (r. 1540-1559), continued to face the wars with more intensity as Imam Ahmed had received Turkish musketeers.
- ✓ Based on the 1535, Lebne-Dengel's request, 400 Portuguese soldiers arrived in the Christian court in 1541 led by Christopher da Gama.
- ✓ Lebne-Dengel, to retreat finally dying in 1540 as a fugitive .
- ✓ In August 1542, the Christian army was defeated in Ofla, in today's southern Tigray.

- In the battle, about two hundred Portuguese were killed and their leader Christopher da Gama was beheaded.
- Lebne-Dengel's wife Seblewongel was participated in the war.
- After the success, Imam Ahmed was confident about his army's, he sent his allies back home.
- But, the Christians prepared for final confrontation under Emperor Gelawdewos.
- Seble-Wongel, advised him how to prepare and march for the battle of Woyna-Dega.
- They employed hit and run strategy, which severely affected Imam's army.
- They did not know where the attacks came from.
- On February 25, 1543 Imam Ahmed was killed after the battle of Woyna-Dega.
- After 1550s, the growing challenge to the Christian state came from:
 - the retreating soldiers of the Sultanate of Adal,
 - the Ottoman Turks,
 - Jesuit interlude, and

-Oromo that advanced into the center

- **Adal** under the leadership of **Nur Ibn al-Waazir Mujahid** was ready to wage war against the Christian state for revenge.
- In **1559**, the forces of **Emir Nur** confronted **Gelawdewos** and killed the king himself.
- **Emperor Minas (r.1559-1563)** who succeeded **Gelawdewos** defeated **the Turks' force** and reclaimed territories in the coast including **Dabarwa**.
- ✓ However, in the early 1560s, **Yishaq** revolted and allied with the Turks against him.
- Similarly, **Sartsa-Dengle (r.1563-1598)** had to defend his territory from the **Turks** while fighting with the **Agaw**, **Gumuz**, **Bete-Israel**, **Sidama**, **Enarya** and the **Oromo**. The emperor then marched to the north, defeated **Turkish forces**, and restored the territories.

Consequences of the War

1. **Huge human and material** cost.

- The war burnt many **historical churches and monasteries**.

2. Paved the way of success of the **Oromo** population movement.
 3. Destruction of **Amba Gishen** resulted in a dynastic **conflict and political instability**.
 4. **Christian kingdom's** center shifted from **central Shawa** to the north, towards the **Lake Tana** area.
 5. The Muslim Sultanate of Adal only limited to Harar.
 6. The religious controversies within the **EOC**.
 7. Ahmad Gragn's domination encouraged expansion of **Islam**.
 8. The war resulted in **cultural interactions**.
 9. **Linguistic and religious interactions** accompanied by **intermarriages**.
- ❑ Competition for **supremacy** over the **Red Sea** and the **Indian Ocean** between **Portugal** and **the Ottoman Turks** gave the prolonged conflict between **the Christian Kingdom** and the **Muslim** principalities a global dimension.
 - ❑ **Middle Eastern** powers including the dominant **Ottoman Empire** who were the intermediaries of the international trade were adversely affected by the discovery of **a new sea route to India** by **Vasco da Gama** in 1498.
 - ✓ **Portugal** began to look toward the Christian Kingdom of Ethiopia as an ally.

- ✓ However, actual military alliance did not take place because Ethiopia was not a sea power to give a meaningful maritime support to Portugal against the Ottoman Turks. On its part, the Christian Kingdom asked Portugal's military assistance against its Muslim rival.
- ✓ The Turks gave moral and military support to Imam Ahmed.
- ✓ In 1540, the Imam turned to his Muslim ally, Turkey, for assistance and regional Ottoman authorities provided two hundred Muslim musketeers and ten cannons.

5.2 Foreign Intervention and Religious Controversies

- ✓ To secure modern weaponry and training, the rulers seemed alliance with Roman Catholicism.
- ✓ Their arrival was motivated and led by the coming of Portuguese diplomatic mission in 1520 and Portuguese army in 1541.
- ✓ In 1557, Jesuit missionaries led by bishop, Andreas de Oviedo, came to Ethiopia to expand Catholicism.
- ✓ They promoted Catholic doctrine.
- ✓ They separated natures of Christ into divine and human.

- ✓ The members of the Jesuits were Joao Bermudez, Andreas de Oviedo, Pedro Paez and Alfonso Mendez.
- They began their evangelical effort with Emperor Gelawdewos.
- He listened and engaged in doctrinal debates with the missionaries.
- He defended the teachings of EOC in a document entitled the *Confession of Faith*.
- ❖ His successors, Minas and Sertse-Dengel were too busy fighting with Oromo and Turkish forces to engaged the Jesuits in their courts.
- ❖ Emperor Za-Dengel (r. 1603-4) who was said have been sympathetic to Catholicism.
- ❖ Susenyos, too, sought for an alliance with diplomatic advisory of Pedro Paez.
- ✓ In 1612, he converted to Catholicism and announced it to be state religion in 1622.
- ✓ By his consent, Alfonso Mendez ordered:-
 - re-consecration of priests and deacons
 - rebaptism of the mass.
- Besides, he called for the suspension of Jewish customs such as
 - male circumcision

- the observance of the *Sabbath*
 - prohibition of preaching in Ge'ez,
 - Prohibition of fasting on **Wednesdays** and **Fridays**,
 - Reverence (respect) for **Ethiopian saints** and the **Ark of Covenant** (*Tabot*).
 - Meanwhile, he ordered **eating pork**, **Latin Mass** and **Gregorian calendar** to be adopted.
- These led to a war called **Denqez in 1632**.
 - ❖ Finally, **Susenyos** gave his power to **Fasiledas**.
 - ❖ **Fasiledas:-** took the following measures:-
 - ✓ Restored the position of **Orthodox Church** as the state religion,
 - ✓ Expelled the **Jesuits** and
 - ✓ Punished local converts including **Susenyos' uncle, Se'ela Kristos**.
 - ✓ Introduced a new policy called "**Close-Door Policy**"

- ✓ He adopted a policy of close **diplomatic relations** with the **Islamic world**
- ✓ By doing so, **Fasiledas** was able to restore **peace** and **order**.
- ❖ However, a French Doctor **Charles Jacques Poncet** and the Scottish traveler **James Bruce** in 1700 and 1769 arrived respectively.
- Yet, the **Jesuit intervention** triggered **doctrinal divisions** and **controversy** within the **Ethiopian Orthodox Church** that was divided **into disputant sects** and reached its peak during the ***Zemene Mesafint***. These were:
 1. ***Tewahedo*** -teaches ***Hulet Lidet*** (two births) of Christ: first in eternity as a Divine Being the eternal birth and second, born again from St. Mary into the world as a perfect **man** and perfect **divinity** united in one nature, thus ***Tewahedo*** (United). It was dominant in **Tigray** and **Lasta**.
 2. ***Qibat (Unction)***- was also developed from ***Hulet Lidet*** doctrine and accepted the eternal birth as the first birth of Christ, but claimed that at the moment of his incarnation, when he was born into the world, **Holy Ghost** anointed him. This sect was dominant in **Gojjam**.

1. *Sost Lidet/Three Births (Ya Tsega Lij/Son through Grace)* -taught that Christ was first born in eternity as **divine being**, was born again in the womb of St. Mary and anointed by **Holy Ghost**. This sect was dominant in **Gonder** and **Shawa**.

5.3. Population Movements

- ✓ It shaped the history of **Ethiopia** and **the Horn**.
- ✓ It was due to **military conflicts**, **drought** and **demographic factors**.

Major outcomes of population movements :

- **religious**, **ethnic** and **linguistic** interactions and intermingling of peoples.
- this has resulted in **intermarriage** of peoples, change of **abode**, **original culture** and evolution of new **identities**.

A. The Movements of Argoba, Afar, and Somali

1. The military conflict between the **Christian Kingdom** and **Sultanate of Adal** in the late 15th and the early 16th centuries was partly responsible for the population movement of the **Argoba**, **Afar** and **Somali**.

2. Pressure on environment was a major factor for the population movement.

B. Gada System and the Oromo Population Movement (1522-1618)

1. The *Gada* System

- The Oromo population movement of the 16th century cannot be better understood without considering the *Gada* system.
- The *Gada* system was an institution through which the Oromo: -
 - socially organized themselves,
 - administered their affairs,
 - defended their territories,
 - maintained law and order, and
 - managed their economies.
- The account by *Abba Bahrey* indicates the Oromo had practiced the *Gada* system long before the 16th century movement of the Oromo.
- The *Gadaa* system constituted elements of democracy such as: -
 - ✓ periodic succession and power sharing to prevent a one-man rule,

- ✓ representation of all lineages, clans and confederacies.
 - ✓ served as a mechanism of socialization, education, maintenance of peace and order, and social cohesion.
 - ✓ *Gada* constituted rules of conflict resolution, compensation and marriage.
 - ✓ provided a socio-political framework that institutionalized relationship between seniors and juniors and egalitarian relations among members.
- ❑ The *Gada system* organized the Oromo society into age-grades and generation sets delineating members' social, political, and economic responsibilities. In the system, **eight age- grades** and **five classes or generation sets** operated in parallel.

Age-grades and their roles

<u>Gadaa grades</u>	<u>Age</u>	<u>Roles</u>
• Dabbale	birth-8 years]	socialization
• Game	9-16]	
• Folle	17-24	military training, agriculture etc
• Qondala	25-32	military service
• <i>Raba-Dori</i>	33-40	candidates for political power
• Luba	41-48	leaders of <i>Gadaa</i> government
• Yuba	49 to 80	senior advisors, educators and ritual leaders
• The <i>gada/luba</i> assumed power for eight years. The head of the government was known as <i>Abba-Gada</i> literally “father of the period” who was assisted by several elected representatives from among the generation set. These included <i>Abba Bokku</i> (father of scepter), <i>Abba Chaffe</i> (head of the assembly), <i>Abba-Dula</i> (war leader), <i>Abba Sera</i> (father of law), <i>Abba Alanga</i> (judge), <i>Abba Sa'a</i> (father of treasury) and other councilors.		

- ❑ In the *Gada system*, the senior *Qallu (Abba Muda)* played indispensable roles in power transfer and legitimizing the *ruling gadaa* class.
- ❑ **Women** maintained their rights by the *Sinqe* institution. Which helped them to form sisterhood and solidarity.
- ❑ Women from childhood to old age i.e. *guduru*(pre-pubescent), *Qarre*(adolescent, ready for marriage), *Kalale*(wives of Luba and Yuba) and *cifire*(wives of *Gadamojji* above 80 years) were believed to have sacred power. They also participated in different occasions.
- ❑ The **five Gadaa classes (generation sets)** are :

Fathers

Melba

Mudena

Kilole

Bifole

Michille

Sons

Harmufa

Robale

Birmajii

Mul'ata

Dulo

B. The Oromo Population Movement (1522-1618)

Causes:

- ✓ A combination of natural and manmade factors caused the Oromo population movement of the 16th and 17th centuries.
 1. Natural factors include demographic pressure and subsequent need for land to accommodate the growing human and livestock population.
 2. The conflict between the Christian Kingdom and Muslim Sultanates from the 13th to the 16th centuries might have pressurized mainly pastoral Oromo groups to leave the lands they inhabited for other areas.
- In 1522, when the population movement began, the Oromo were already organized under Borana and Barentu confederacies.
- The Oromo forces took northern direction and passed through a corridor between Mount Walabu and Lake Abbaya.
- From 1522 to 1618, the Oromo fought twelve Butta wars. Accordingly, the first Gadaa i.e Melba (1522-1530) fought and defeated Christian regiment Batra Amora led by Fasil and occupied Bali while Mudena (1530-8) reached the edge of Awash River. The Kilole (1538-46) controlled Dawaro after defeating Christian regiment Adal Mabraq while Bifole (1546-54) advanced to Waj and Erer

- The *Michille* (1554-62) scored victory over Hamalmal's force at Dago, and Jan Amora forces as well as Adal led by Emir Nur Mujahiddin at Mount Hazalo. The *Harmufa* (1562-70) fought Minas (r.1559-63) at Qacina and Wayyata; occupied Angot, Ganzyi, Sayint etc.
 - In 1574, Sartsa Dingil's (r.1563-97) cavalry led by Azzaj Halibo defeated Robale gadaa (1570-78) at Woyna Daga, but Robale recovered by defeating Zara'a Yohannis' force. The *Birmaji* (1578-86) controlled Ar'ine in Waj, crossed Jama to Wolaqa and overwhelmed the Daragoti regiment. The *Mul'ata* (1586-94) seized Damot, Bizamo, Gafat, Dambiya and Tigray.
 - In the early seventeenth century, the *Dulo* (1594-1602), *Melba* (1603-10), and *Mudena* (1610-18) expanded to West and Northern parts of the Horn of Africa while others like the Warday moved to Kenya and Bur Haqaba and Majertin in Somalia.
- ❑ In the course of their movement into various regions, different Oromo branches established *Gadaa* centers:
- Accordingly, *Oda Nabee* of Tulama, *Oda Roba* of Sikko-Mando (Arsi), *Oda Bultum* of Itu-Humabenna, *Oda Bisil* of Mecha and *Oda Bulluq* of Jawwi Mecha became major *Gadaa* centers.

❖ They were successful due to:

- The wars between the Christian Kingdom and Muslim Sultanates,
- The organization of the Oromo under the Gada system played crucial role in the success of the Oromo population movement.

5.4. Interaction and Integration across Ethnic and Religious Diversities

- ❑ The political, social, and economic processes of the medieval period were the major factors for the people's interactions across regions. Such interactions occurred during peace and conflict times.
- ❑ One of the major consequences of the interactions in the medieval period particularly in the population movement of the sixteenth century was the integration of peoples across ethnic and religious diversities in Ethiopia and the Horn.

Consequences of the Oromo Population Movement

- It put an end to the wars between the Christian and Muslim states as well as the southward expansion of the Christian state.
- Brought far-reaching integrations among peoples across ethnic and religious background.
- The Oromo integrated non-Oromo through two adoption mechanisms: *Guddifacha* and *Moggasa*.
- resulted in an exchange of socio-cultural values and institutions.

5.6. The Gondarine Period and Zemene-Mesafint

1. The Gondarine Period

- The **period of Gondar** begins from the reign of **Emperor Sartsa-Dengle** when the political center of Ethiopian emperors shifted to **Gondar area**. Emperor Sartsa-Dengle established royal camp at Enfranz in 1571.
- Emperor **Susenyos** also tried to establish his capital near Gondar in such places as Qoga, Gorgora, Danqaz and Azazo.
- **Gondar** was founded in **1636** by **Fasiledas** as his political seat.
- Gondar achieved its glory during the reigns of its first three successive emperors: Fasiledas (r.1632–67), Yohannes I (r.1667-82) and Iyasu I (r.1682-1706).
- Among the **major reforms during these periods** were:
 - ❖ the restoration of **Orthodox Church** as state religion, and
 - ❖ the establishment of a royal prison at **Amba Wahn** to solve problems stemming from power rivalry

- ❖ Emperor **Yohannes I** and his council established a separate quarter for **Muslims** at Addis Alem.
- ❖ His successor, Iyasu I, reformed land tenure system, introduced a system of land measurement in **Begemder**, **taxes**, and **customs**, and revised the **Fetha Negest** (the civil code).
- ❖ The assassination of **Iyasu** the Great by a faction under the leadership of his own son, **TekleHaymanot**, ushered in political instability in Gondar involving **intrigues** and **poisoning** of reigning monarchs.
- ❖ **Tekle-Haymanot** was crowned in 1706 before the death of his father and was in turn assassinated by **Tewoflos** in 1708. **Tewoflos** was again killed in 1711 by **Yostos**, who was also poisoned in 1717 and replaced by **Dawit III**, who himself was poisoned and replaced by **Bakafa** in 1721.
- ❖ **Bakafa** tried to **restore stability** with the support of his followers and his **wife Etege Mentewab** until 1728.
- ❖ The **Gondarine Period** also witnessed increased involvement of **the Oromo in politics** and **the army**.

- ❖ From 1728 to 1768, **Etege Mentewab** together with her brother **Ras-Bitwaded Walda Le'ul** (1732-1767) dominated the Gondarine court politics.
- ✓ **Walda Le'ul** was influential during the reigns of **Iyasu II** (1730-55) and **Iyoas** (1755-69). Following his death in 1767, Etege Mentewab was challenged by **Wubit Amito**, her daughter-in-law from **Wollo**.
- ❖ To counter the growing power of the **Wollo Oromo** in the royal court, **Mentewab** sought the alliance of **Ras Mika'el Sehul of Tigray** who was politically astute and military powerful.
- ❖ **Mika'el Sehul** succeeded in stabilizing the situation and refused to return to Tigray although demanded by **Iyoas**.
- ❖ This was followed by the killing of **Iyoas** and his replacement by an old man **Yohannes II** by **Ras Mika'el**. Soon Ras Mika'el killed **Yohannes II** and put his son **TaklaHaymanot II** (1769-77) on power.
- ❖ This marked the onset of the period of **Zemene-Mesafint** (1769-1855).

Achievements of the Gondarine Period

- Gondar became the center of **state administration, learning, commerce, education, art, and crafts** for more than two centuries.
- The first three kings were successful not only in **political affairs** but also in **cultural developments**.
- Gondar had great influence on the **country's cultural developments**.
- This enabled Gondar to repeat the splendors of **Aksum** and **Lalibela**. The cultural achievements of the period led some writers to describe Gondarine period in history as **Ethiopian Renaissance**.

❖ **Architecture**

❑ When Gondar served as a permanent capital, for about one **hundred fifty years**, Ethiopian kings built significant **secular buildings** like **castles, bridges, residences, bath, library, towers, fortifications** and **churches** of various size and shapes.

- ❑ The most impressive building known as **Fasil Gemb**, there are different palaces corresponding to **Emperor Fasiledas**, **Yohannes I**, **Iyasu I**, **Dawit III**, **Bakafa** and Regent **Queen Mentewab**.
- ❑ The **Gondarine** style of architecture may have started before the reign of emperor **Fasiledas** during the reign of **Emperor Sartsa-Dengle** at about 1586, as could be seen from his palace at Guzara near Enfranz.



- ❖ **Painting:** this period is known as for the production of a wealth of religious paintings on manuscripts and on wood, ornaments, weapons and other accessories.
- ❖ The churches built by Queen Mentwab were known for their beautiful paintings, cross and art works.
- ❖ **Literature:** The Imperial and provincial scriptoria produced a great number of manuscripts. Besides the Gospels, the Miracles of Mary, the Lives of Ethiopian Saints and the Litanies, many other kinds of illuminated manuscripts were also produced.
- ❖ **Trade and Urbanization:** Gondar was a commercial center that connected long distance trade routes of the southern region with Massawa and Metemma in the Ethio-Sudan border.

The Period of Zemene-Mesafint (1769-1855)

- ❖ **Zemene-Mesafint** refers to the period when actual political power was in the hands of different regional lords.
- ❖ The period lasted from the time Ras **Michael Sehul** "assassinated" **king Iyoas** in 1769 to 1855, when **Kasa Hailu** was crowned as **Tewodros II**.
- ❖ Ethiopia was **divided** within itself with **no effective central authority**.
- ❖ **Ras Mika'el** who was a **king maker** in the period took strong measures against the nobility.
- ❖ These measures made him highly unpopular because of which **coalitions of lords of Gojjam, Amhara, Lasta and Wollo** that defeated him at the **battle of Sarba-Kussa in 1771**.
- ❖ Under the reigns of his successors, there was relative stability but several regional lords evolved.
- ❖ The main political regions that Zemene-Mesafint lords ruled were Tigray, Semen, Dembiya, Begemidir, Lasta, Yejju, Wollo, Gojjam and Shewa.

- ❖ When compared to each other the “Yejju dynasty” was the leading power during the **Zemene-Mesafint** with the center at **Debre-tabor**. **Ali Gwangul** (Ali I or Ali Talaq) was considered as the founder of “**Yejju dynasty**” in 1786.
- ❖ **Yejju** rule reached its zenith under **Gugsa Marso** (r.1803-1825) who made incessant struggle against Ras **Walde-Silassie of Enderta** and **Dejjazmatch Sabagadis Woldu of Agame**.
- ❖ In 1826, Gugsa's successor, **Yimam** (r.1825-8), defeated **Hayle-Mariam Gebre of Simen**. Maru of Dambiya was also killed at the battle of **Koso-Ber** in 1827.
- ❖ The period of **Zemene Mesafint** was brought to an end by **Kasa Hailu** of Qwara through a series of battles that lasted from 1840s to 1855.

Major features of *Zemene-Mesafint* include:

- absence of effective **central government**;
- the growing power and influence of the **regional warlords**;
- the domination of **Yejju lords** over other lords in northern Ethiopia;
- **rivalry and competition** among regional lords to assume the position of **king maker**;
- establishment of **fragile coalition** to advance political interests;

- Ethiopian Orthodox Church was unable to play its traditional role of unifying the state due to doctrinal disputes;
- Revival of foreign contacts that ended the “Closed Door Policy.”
- In addition to the above features, there were developments in terms of literature, arts, architecture etc during the period.

