UNIT ONE

INTRODUCTION

THE NATURE AND USES OF HISTORY

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

Nature

- **In ordinary usage**, history means all the things that have happened in the human past.
- the distinction is between **what actually happened in the past** or that part which exists independently of the historian and **still awaits to be recorded** and **the accounts of the past provided by historians,** that is, 'history'.
- **Academically**, it is an organized and systematic study of the past. The study involves the discovery, collection, organization, and presentation of information about past events.
- It is the period after the development of complex social and political organizations along with the invention of writing
- It studies the **interaction between humans and their environment in the past** within the framework of the continuous process of change taking place in time.
- It studies about change and continuities.

Uses

- History Helps Us **Better Understand the Present**
- History Provides Us a **Sense of Our Own Identity**
- History Provides the **Basic Background for Many Other Disciplines**
- History **Teaches Critical Skills**
- History Helps **Develop Tolerance and Open-Mindedness**
- History **Supplies Endless Source of Fascination**

- History helps us **to do not repeat past mistakes**

Sources and Methods of Historical Study

- **Sources** are **key to the study and writing of history.** Historical sources are broadly classified into two types

1. *Primary sources*

- ✓ These are **surviving traces** of the past available to us in the present
- ✓ They are **original** or **first hand**
- ✓ Manuscripts, diaries, letters, minutes, court and administrative files, travel documents, photographs, maps, video and audiovisual materials and physical remains or relics/artifacts such as coins, fossils, weapons, utensils, and buildings.
- ✓ Primary sources have to be verified for **their originality** and **authenticity** because sometimes primary sources like **letters** may be **forged**

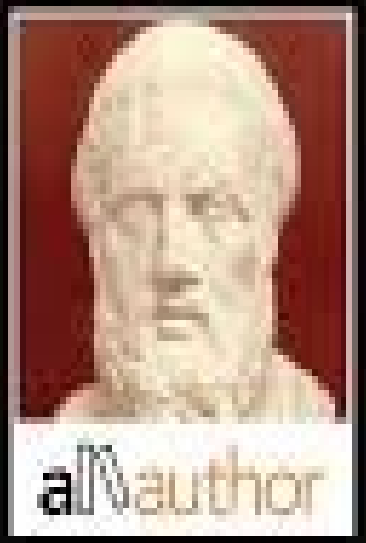
2. *Secondary sources*

- ✓ They are second-hand published accounts about past events
- ✓ articles, books, textbooks, biographies, and published stories or movies about historical events
- ✓ They are written long after the event has occurred, provide an interpretation of what happened, why it happened, and how it happened
- ✓ Give us what appear to be finished accounts of certain historical periods and phenomena. **no history work can be taken as final**
- ✓ They have to be examined for the reliability of their reconstructions.

- They are indispensable to **study and document the history of non-literate societies;** can also be used to **fill missing gaps and corroborate written words.**
- **Oral History is oral testimonies** or **personal recollections of lived experience**
- **Oral information** that passes from one generation to another without being recorded (folk songs and folk sayings) is known **Oral tradition.**
- An oral tradition may lose its originality and authenticity due to
  - Omission, Exaggeration and distortion
- historians use a combination of the sources described

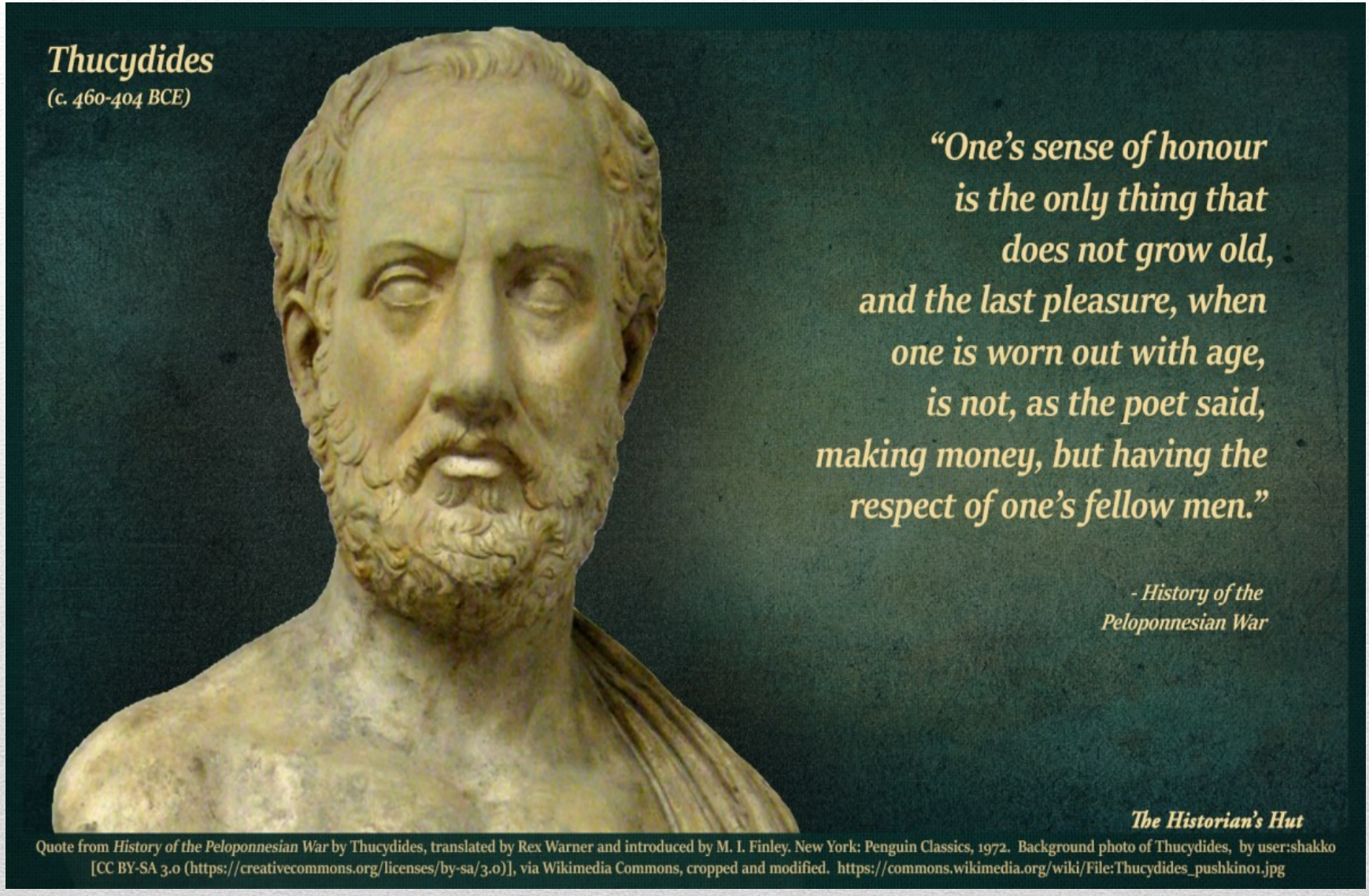
Historiography of Ethiopia and the Horn

- **Historiography** is the history of historical accounts/writing.
- It studies **how knowledge of the past**, either recent or distant, is **obtained** and **transmitted**.
- The **organized study** and **narration of the past** was introduced by
  - ✓ Herodotus (c. 484–c. 425 B.C.E.)
  - ✓ Thucydides (d. c. 455-400 B.C.E.)
  - ✓ Sima Qian-a Han Dynasty figure (145– 86 B.C.E.)



No one is so foolish as to prefer war to peace in which instead of sons burying their fathers fathers bury their sons.

-Herodotus



Quote from *History of the Peloponnesian War* by Thucydides, translated by Rex Warner and introduced by M. I. Finley. New York: Penguin Classics, 1972. Background photo of Thucydides, by user:shakko [CC BY-SA 3.0 (https://creativecommons.org/licenses/by-sa/3.0)], via Wikimedia Commons, cropped and modified. https://commons.wikimedia.org/wiki/File:Thucydides_pushkin01.jpg



Each man has only to be left to utilize his own abilities and exert his strength to obtain what he wishes — When each person works away at his own occupation and delights in his own business, then like water flowing downward, goods will naturally flow ceaselessly day and night without being summoned, and the people will produce commodities without having been asked.

Sima Qian (c. 145 or 135 – 86 BC), Chinese Historian

- Despite such ***early historiographical traditions***, **history** emerged as an **academic discipline** in the **second half of the nineteenth** century first in **Europe** and subsequently in other parts of the world including the **US.**

- A German **Leopold Von Ranke** (1795–1886), and ***his colleagues*** **established history as an independent discipline in Berlin (Bonn)** with its ***own set of methods*** and ***concepts*** by which historians
  - ✓ **collect evidence of past events**, **evaluate** that evidence, and **present** a meaningful discussion of the subject
- He is considered as the "**father of modern historiography**" due to his ***greatest contribution to the scientific study of the past***.



Leopold von Ranke
(1795-1886)

`History seeks to show the past as it essentially happened'.

Earlier forms of historiography (historical writing) in Eth & the Horn

- ***The earliest known reference to the history of Ethiopia and the Horn***
  - ***The Periplus of the Erythrean Sea***
    - It was written 1st century A.D by an unknown/anonymous author.
  - ***Christian Topography***
    - It describes **Aksum's trade** and the then **Aksumite king's campaigns** on both sides of the sea.
    - It was composed by **Cosmas Indicopleustes**, a Greek sailor, in the **sixth** century A.D.

- ***Inscriptions*** aside, the ***earliest written Ethiopian material dates from the seventh century A.D.***
  - ✓ **Abba Gerima monastery** in Yeha.
- ***A Manuscript***
  - ✓ It was found **in Haiq Istifanos** monastery of Wollo in **13th** century A.D
  - ✓ though their value is **essentially religious**, they have the benefit of **providing insights into the country's past** and added **value for historians**
  - ✓ They contain the **list of medieval kings** and **their history in brief**.

Some Parchment manuscript books within the museum show case which one put over the other. Photograph by Getnet Z (2017)



Hagiographies

- ✓ are **largest groups of sources** available for **medieval Ethiopian** history, originate from **EOC;** Invariably written in ***Ge'ez***; enhancing the **prestige of saints**.
- ✓ discussed the **development of the church** and the **state** including **territorial conquests** by reigning monarchs
- ✓ **A parallel hagiographical tradition of Muslim saint also existed**
- ✓ **Shaykh Ja'far Bukko of Gattira** in the late **19th** century Wollo
- ✓ Besides the saint's life, the document discussed:
  - the development of ***indigenous Islam*** and ***contacts between the region's Muslim community and the outside world***

❑*Chronicles (indigenous tradition of history writing)*

- ✓ First appeared in the **14th century** in **ge'ez** tongue and continued in Amharic into the early 20th C.
- ✓ Of such surviving documents, the earliest is the ***Glorious Victories of Amde-Tsion*** and the last is the ***Chronicle of Abeto Iyasu and Empress Zewditu.***
- ✓ Chronicles incorporate ***both legends and facts-***past and contemporary about the monarch's genealogy, upbringing military exploits, piety, and statesmanship.
- ✓ They are known for their **factual detail and strong chronological framework (**require considerable labor..)

- chronicles **explain historical events mainly in religious terms**; and offer little by way of ***social and economic developments***
- However, in conjunction with **other varieties of written documents**, such as **hagiographies** and **travel accounts** by foreign observers, chronicles provide us a glimpse into:
  - ✓ the **character** and **lives of kings**,
  - ✓ their **preoccupations**, and **relations with subordinate officials** and
  - ✓ the **evolution of the Ethiopian state** and **society** (**inadequately**)

- ***Written accounts of Arabic-speaking visitors to the coast***
  - ✓ provide useful information on various aspects of the region's history
  - ✓ ***al-Masudi*** and ***Ibn Battuta*** described the **culture**, **language**, and **import-export trade** in the main central region of the east African coast in the tenth and in the fourteenth centuries respectively.
- There are two documents composed by Yemeni writers for the 16th and 17th c

1. ***Futuh al Habesha***
2. ***Not mentioned***

❑ *Futuh al Habesha (The Conquest of Abyssinia)*

- ✓ An eye witness accounts in ***16th*** century
- ✓ ***It was composed by Shihab al-Din,*** recorded the conflict between the **Christian kingdom** and the **Muslim principalities** in the 16th c
- ✓ Besides the **operation of the war** including the conquest of northern and central Ethiopia by Imam Ahmed ibn Ibrahim al-Ghazi, the document describes **major towns and their inhabitants in the southeastern** part of Ethiopia.
- ✓ Its discussion shortly/abruptly ended in 1535

- ***Al-Haymi***
  - ✓ An eye witness accounts in **17th** c
  - ✓ led a Yemeni delegation in 1647 to the court of Fasiledes (r. 1632- 67)
- ***Aba Bahrey's*** Geez script **on** the History of the Oromo
  - ✓ It was written in the 1593
  - ✓ This document provides us firsthand information about the **Oromo population movement** including the ***Gadaa* System** in the stated period
- ***European Missionaries and travelers*** had a significant contribution to the development of Ethiopian historiography.
  - ✓ From the **early sixteenth** until the **late nineteenth centuries**, missionaries (Catholics and Protestants) came to the country with the intention of staying, but they **maintained intimate links with Europe**.
  - ✓ missionaries' sources provide us with valuable information covering a considerable period

- Some missionary sources covered **religious** and **political developments** within Ethiopia, and the **country's foreign relations**.
  - ✓ ***The Prester John of the Indies***-composed by a Portuguese priest, **F. Alvarez**
- One example of travel documents is James Bruce's ***Travels to Discover the Source of the Nile.***
- both the missionaries and travelers' materials can only be used with considerable reservations and with care for they are socially and politically biased.
- **Foreign writers**: A German, ***Hiob Ludolf (l.1624-1704),*** were the founder of Ethiopian studies in Europe in the seventeenth century.
- He wrote **Historia Aethiopica** (**A New History of Ethiopia**).
- Ludolf never visited Ethiopia; he wrote the country's history largly based on information he collected from an Ethiopian priest named **Abba Gorgorios** (Aba Gregory) who was in Europe at that time.

- **August Dillman** published two studies on ancient Ethiopian history in the 19th c, which demonstrated all marks of **objectivity**.
- ***Historical writing made some departures from the chronicle tradition in the early 20th c. traditional Ethiopian writer were emerged and***
- ***Traditional Ethiopian writers***
  - ✓ They made conscious efforts to ***distance themselves*** from chroniclers whom they criticized for ***adulatory tone*** when writing about monarchs.
  - ✓ They discussed a range of topics from **social justice**, **administrative reform**, and **economic analysis to history**

- The **earliest group** of these writers includes
  - ✓ ***Aleqa Taye Gebre-Mariam***
    - ***Yeityopia Hizb Tarik (The History of Ethiopian People)***
  - ✓ ***Aleqa Asme Giorgis***
    - ***Ye Oromo Tarik (The History of the Oromo)***
  - ✓ ***Onesmus Nasib***
    - ***(Aba Gemechis translated the Bible into his native tongue, Afan Oromo)***
  - ✓ ***Debtera Fisseha-Giorgis Abyezgi-the history of Ethiopia***

- ***Negadrases Afework Gebre-Iyesus***
- ***wrote the first Amharic novel, Tobiya, and***
- ***Gebre-Hiwot Baykedagn***
- ***Atse Menilekna Ityopia (Emperor Menilek and Ethiopia) and Mengistna Yehizb Astedader (Government and Public Administration)***
- ***Blatten Geta Hiruy Wolde-Selassie***
- The most **prolific** writer of the early 20th c Ethiopia
- He published four major works namely ***Ethiopiana Metema (Ethiopia and Metema), Wazema (Eve), Yehiwot Tarik (A Biographical Dictionary), and Yeityopia Tarik (The History of Ethiopia).***
- **Gebre-Hiwot** and **Hiruy** exhibited relative objectivity and methodological sophistication
- **Italian occupation-** interrupted the early experiment in modern history writing and publications.

- ***Tekle-Tsadik Mekuria***
  - ✓ He formed a ***bridge*** between **writers in pre-1935** and ***Ethiopia professional historians*** who came after him.
  - ✓ He has published some **eight historical works**
  - ✓ He made a better evaluation of his sources than his predecessors
- ***Yilma Deressa***
  - ✓ *Ye Ityopiya Tarik Be'asra Sidistegnaw Kifle Zemen* (***A History of Ethiopia in the 16th c*****)**
  - ✓ The A History of Ethiopia in His book addresses the **Oromo population movement and the wars between the Christian Kingdom and the Muslim principalities** as its main subjects

- ***Blatten Geta Mahteme Selassie Wolde-Meskel***
  - ***He wrote Zikre Neger (Things Remembered)-*** a comprehensive account of **Ethiopia's prewar land tenure systems and taxation**
  - His work fails to capture **localized circumstance**s, **responses, and conflicts** and **silent on the actual impacts of government** legislation on regulating access to resource control.
- **Gebre-Wold Engidawork- Yaityopya Maretna Geber Sem** (Ethiopia's Traditional System of Land Tenure and Taxation) about land tenure
- ***Dejazmach* Kebede Tesema-** wrote **his memoir of the imperial** period, published as ***Yetarik Mastawesha*** in **1962** E.C.

- ***The 1960s*** was a crucial decade in the **development of Ethiopian historiography** for it was in this period that ***history emerged as an academic discipline.***
- The **pursuit of historical studies** as a full-time occupation began with the opening of the ***Department of History at the then Haile Selassie I University (HSIU).***
- *production of **BA these-** began towards the end of **1960s, MA & PHD** program launched in **1979** and **1990** respectively*
- ***The Institute of Ethiopian Studies (IES), founded in 1963, is the other institutional home of professional historiography in Ethiopia***.
- the Institute housed a number of historians of whom the late **Richard Pankhurst**, the **first Director** and **founding member of the Institute** is worthy of note here.
- He has **authored or co-authored twenty-two books** and produced **several hundred articles on Ethiopia**

- the IES has been publishing the ***Journal of Ethiopian Studies*** for the dissemination of historical research
- The IES library contains **literary works of diverse disciplines** and has its **fair share in the evolution and development of professional historiography** in Ethiopia.
- The professionalization of history in **other parts of the Horn** is a **post-colonial phenomenon**
  - stimulated by reactions to decades of education in an alien imperial
  - The decolonization of African historiography required new methodological approach

- European intellectuals' own discomfort with the Euro-centrism of previous scholarship provided for the intensive academic study of African history
- the School of Oriental and African Studies (SOAS) in London and the Department of History at the University of Wisconsin-Madison.
- Francophone scholars
- African historiography has not been the sole creation of interested Europeans
- African universities have trained their own scholars and sent many others overseas for training who eventually published numerous works on different aspects of the region's history.

The Geographical Context

- "Ethiopia and the Horn"-contains the present day countries of **Djibouti, Eritrea, Ethiopia, and Somalia.**
- The region consists chiefly of **mountains uplifted** through the formation of the **Great Rift Valley**-a fissure in the Earth's crust running down from Syria to Mozambique and marking the separation of the **African** and **Arabian tectonic plates**.
- The major physiographic features of the region are a **massive highland complex of mountains and plateaus divided by the Great Rift Valley** and surrounded by ***lowlands, semi-desert, deserts and tropical forests along the periphery***.
- The **diversity of the terrain** led to ***regional variations***
- people across the region are remarkably diverse, but they were never **isolated** and the regions share common past.
- The **history of Ethiopia** and the **Horn has been shaped by contacts with others**
- ***Spatial location*** in relationship to other spaces and locations in the world is one geographical factor that has significant bearing on the ways in which ***history unfolds***

- Another **element of geographical factor** that ***had profound impact on human history*** is ***drainage system***. (Nile River, Gibe/Omo-Gojeb, Genale/Jubba-Shebele, the Awash River, and the Ethiopian Rift Valley Lake systems).
- The above watersheds are **very important** in the **life** and **history** of the peoples inhabiting the region.

- **studying the drainage systems of Ethiopia** and the **Horn** is **crucial for proper understanding** of the **relationships of the peoples** living within the river basins mentioned previously.

- **Ethiopia** and the **Horn** can be divided into **three major distinct environmental zones**
  - ✓ The vast Eastern lowland, **The West, and Further to the west**
- The countries of the Horn of Africa are **linguistically** and **ethnically** linked together as far back as recorded history goes.

Thank You!

UNIT TWO

PEOPLES AND CULTURES IN ETHIOPIA AND THE HORN

CONTENTS OF THE UNIT

I. Human evolution and Neolithic Revolution and

II. The languages and peoples settlement along with cultural settings of the region.

THE PURPOSE

To show the region is home to diverse peoples, and cultures (languages, religion, customs…) and economic activities.

HUMAN EVOLUTION

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

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

- **Human evolution** accounts only a fraction of history of the globe since about 4. 5 billion years before present (B. P.).
- The **earliest life** came into being between 3 and 1 billion years B. P. **In the form of Blue green algae**, small plants, fishes, birds and other small beings at c. 800 million years B. P.
- **Primates** branched of placental mammal stream as of 200-170 million years B. P. and
- **Primates developed into Pongidae** (such as gorilla, chimpanzee, orangutan, gibbon etc) while others evolved into **Hominidae** (human ancestors).

East African Rift Valley as cradle of humanity.

- ✓ **Evidences related to both biological** and **cultural evolution** have been discovered in the **Lower Omo** and **Middle Awash River** valleys both by Ethiopian and foreign scholars.
- ✓ A fossil named as **Chororapithecus** dated 10 million B. P. was discovered in **Anchar** (in WesternHararghe) in **2007**.
- ✓ **Ardipithicus ramidus kadabba** (dated 5.8-5.2 million years BP) was discovered in **Middle Awash**
- ✓ **Ardipithicus Ramidus** (dated 4. 2 million B.P.) was discovered by **Tim D**. White at **Aramis in Afar** in

- ***Australopithecines*** were uncovered at **Belohdelie** (dated back 3.6 million years B. P.) in Middle Awash.
- A **three years old child's fossil** named as ***Australopithecus afarensis***, **Selam**, dated to 3.3 million years B.P was also discovered at **Dikika**, **Mille**, Afar in **2000**.
- Fossil termed as **Australopithecus Afarnesis/Lucy/Dinkinesh** (dated c. 3.18 million years B.P.) was discovered by **Donald Carl Johnson** at **Hadar** in **1974** A.D.
- Fossil named ***Australopithecus anamensis*** - **Lake Turkana**.
- An **eco-fact** named as ***Australopithecus garhi*** dated to 2.5 million years B.P was discovered at **Bouri, Middle Awash, between 1996 and 1999**.

- **The development of the human brain** was the next stage of **main feature of human evolution,** which produced the **genus Homo**, believed to have emerged 2-2.5 million years B.P.
- Different evidences of the genus homo have been recovered in different parts of **Ethiopia** and the **Horn**.

HOMO HABILIS

- A partial skull of a fossil named as Homo *habilis, which* derived from **Latin terms** "**Homo**" (human being) and "**Habilis**" (skillful use of hands)
- It has been found in the **Lower Omo** dated 1.9 million years B. P.

HOMO ERECTUS

- A fossil named **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.
- Homo erectus have originated in **Africa** and then spread out to the rest of the world.
- They invented **fire** and **started burial practice**.

ARCHAIC HOMO SAPIENS

- **Skeleton of Archaic Homo*sapiens*,** (knowledgeable human being, dated 400, 000 years B.P.) named **Bodo** with brain size of 1300-1400cc was discovered in **Middle Awash.**

HOMO SAPIENS SAPIENS

- A fossil of **Homo sapiens sapiens** dated 100, 000 years B.P. were discovered at **Porc Epic** near **Dire Dawa**, and **Kibish** around **Lower Omo (in 1967).**
- 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.

- **Cultural evolution** is related to **technological changes** that brought **socio-economic transformation on human life**.
- It can be **conventionally grouped in to**
  - **Stone Age, Bronze Age and Iron Age**
- **Stone tools** had been the **first technologies to be developed by human beings**.
- By taking their **features**, **ways** and **period of production**, **stone tools** can be grouped in to **three**
  - **Mode I(Olduwan) , Mode II (Acheulean) and Mode III (Sangoon)**

MODE I

- They are known as Olduwan, which was named based on the first report made at Olduvai Gorge, Tanzania.
- These **stone tools**
  - ✓ mainly **characterized** by **crude** and
  - ✓ **mono-facial styles**, and were **produced by the direct percussion**.
  - ✓ **Artifact findings** suggest that **Olduwan tools** made and used by **Homo *habilis*** were discovered near **Gona** (dated 2.52 million years B.P. in 1992) and at **Shungura in Afar**.
  - ✓ **Fossilized animal bones** (3. 4 million years B. P.) were found **with stone-tool-inflicted marks** on them (the **oldest evidence of stone tool in the world**) at **Dikika** in 2010.

- **They known as Acheulean**, named after the **first report** at **St. Acheul, France.**
  - ✓ produced by **indirect percussion**, by using hand-ax or hammer,
  - ✓ mainly **characterized by bifacial**, **pointed** and **convex features**.
  - ✓ Acheulian tools (over a million years old) were found at **Kella, Middle Awash in 1963.**
  - ✓ **Homo *erectus*** produced **Acheulean tools** dated back to 1.7.million years B.P, **invented fire** and **started burial practice**.

MODE III

- **Sangoon stone** tools are characterized by **flexible** and **finest form of production by the use of obsidian.**
- **Homos apiens** produced **Sangoon tools** that trace back up to 300,000 years B. P.
- **Gademotta** site in **central Ethiopian Rift Valley** has been dated back to 200, 000 B. P.
- Other vital sites such as **Gorgora, Ki'one** and **Yabello** in **Ethiopia** and **Midhidhishi** and **Gudgud** in **Somalia.**

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

1. **Paleolithic (Old Stone Age) 3.4 m to 11, 000 B.P.**
   - ✓ This was the period when **human being developed language with shelter** in **cave** and **used stone**, **bone**, **wood**, **furs** & **skin** materials to prepare **food and clothing**.
   - ✓ There was **sex-age labor division with able-bodied males** as **hunters** of **fauna**, and **children and females as gatherers of flora**.

2. **Mesolithic/ middle Stone Age/** (11, 000-10,000 B.P.) **was transition** between Old and Neolithic/New Stone Ages.
3. **Neolithic Revolution (New Stone Age, 10, 000-6, 000 BP)**

During the Neolithic period

- Human beings transformed from **mobile to sedentary** way of life.
- This was a **radical shift involving changes** from hunting and gathering to the **domestication of plants and animals**.

- **The process of domestication** took place independently in the various parts of the world.
- In Ethiopia and the Horn chiefly in the more elevated and wetter-parts, people cultivated plants including **Teff** (Eragrotis teff), **dagussa** (Eleusine coracana), **nug** (Guzotia abyssinica), **enset** (Ensete ventricosum) etc.
- The domestication of enset plant (Enseteedule) reduced shifting cultivation (continuous clearing of new plots), slowing down soil exhaustion.

THE PEOPLING OF THE REGION

Languages and Linguistic Processes

- 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.
- Linguists classify languages of Ethiopia and the Horn into two major language super families. These are
  - **Afro-Asiatic and**
  - **Nilo-Saharan**

following families:

- **Cushitic:** linguists divided this language family into four branches:
  - **Northern: is represented by Beja, spoken in northwestern Eritrea bordering the Sudan**
  - **Central: Agaw includes Awign, Kunfel, Qimant; Hamtanga and Bilen**
  - **Eastern: this includes diversified linguistic groups like Afar, Ale, Arbore, Baiso, Burji, Darashe, Dasanech, Gedeo, Hadiya, Halaba, Kambata, Konso, Libido, Mosiye, Oromo, Saho, Sidama, Somali, Tambaro, Tsemai, etc.**
  - **Southern: represented by Dhalo in Kenya and Nbugua in**

Semitic: is divided into two:

- **North:** Ge'ez, Rashaida (spoken around Eritrea-Sudanese border); Tigre (spoken in Eritrean Lowland); Tigrigna (spoken in highland Eritrea and Tigray).
- **South:** is further divided into two
  - Transverse: Amharic, Argoba, Harari, Silte, Wolane and Zay
  - Outer: Gafat (extnct), Gurage and Mesmes (endangered)

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

- **NILO-SAHARAN**:

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

SETTLEMENT PATTERNS

- A settlement pattern is the distribution of peoples across the landscape.
- It is the results of long historical processes in northeast Africa. In some areas, settlement was dense and in other areas sparse. Some people inhabited extensive highlands and others the lowlands.
- Environmental, socio-economic, and political processes significantly shaped and reshaped the spatial distribution of peoples in the region.

- The Cushitic and Semitic peoples had inhabited the area between the Red Sea in the east and Blue Nile in the west from where they dispersed to different directions.
- The Cushites have evolved to be the largest linguistic group in Ethiopia and the Horn and have also spread over wide areas from Sudan to Tanzania.
- Similarly, the Semitic peoples spread over large area and eventually settled the northern, north central, northeastern, south central and eastern parts of Ethiopia and the Horn. The Semites are the second majority people next to the Cushites.

- Except the Shinasha, who live in Benishangul-Gumuz and the South Mao in Wallagga, the majority of Omotic peoples have inhabited southwestern Ethiopia along the Omo River basin.
- The Nilotes are largely settled along the Ethiopia-Sudanese border although some of the Chari-Nile family inhabited as far as southern Omo.

ECONOMIC FORMATIONS

- The domestication of plants and animals gave humanity two interdependent modes of life agriculture and pastoralism.
- A predominantly pastoral economy has characterized the eastern lowland region since early periods.
- Pastoral economy has been the most common economic practice among the Afar, Saho and Somali as well as Karayu and Borana Oromo.

- The plateaus have sustained plough agriculture for thousands of years supporting sizable populations.
- Majority of the populations were engaged in mixed farming.
- It is here that sedentary agriculture had been started and advanced at least since 10, 000 years B. P. by the Cushites, Semites and Omotic groups.
- In the sparsely populated western lowland region, the dominant economic formations were pastoralism, shifting agriculture, fishing, apiculture and hunting.

- The Nilotes along the Blue Nile and Baro-Akobo Rivers have been shifting cultivators where sorghum has been a staple food.
- Among majority Nilotic communities, cattle have high economic and social values.

RELIGION AND RELIGIOUS PROCESSES

INDIGENOUS RELIGION

- This includes a variety of religious beliefs and practices, which are native to the region and have been followed by the local people since ancient times.
- A distinctive mark of indigenous religion is belief in one Supreme Being, but special powers are attributed to natural phenomena, which are considered sacred.

THE OROMO WAAQEFFANNAA

- **Waaqeffanna** is based on the existence of one Supreme Being called **Waqa.**
- **Waqa's power** is manifested through **the spirits called Ayyana**.
- The major spirits include Abdar/Dache (soil fertility spirit), Atete (women or human and animal fertility spirit), Awayi/Tiyyana (sanctity spirit), Balas (victory spirit), Chato/Dora (wild animals defender), Gijare/ Nabi (father and mother's sprit), Jaricha (peace spirit) and Qasa (anti-disease spirit.

- **In the autumn and spring seasons** Every year at the edge of ever-flowing river there is **thanks giving festival** called **Irrecha.**
- **Effective relationship between Ayyaanaa and Oromo has been maintained** by **respected expert known as Qaalluu for male and Qaallitti for female.**
- **Qaalluu or Qaallitti** care for spiritual wellbeing as well as influence socio-economic & political life of the community.
- **Place of worship or Qaalluu house is called Galmaa** located on hilltop/side or in grove of large trees.

THE HADIYA'S WAA

- **The Supreme Being in hadiya is known as Waa**.
- It is believed to exist before everything or create world.
- Its eyes are represented by elincho (sun) & agana (moon).
- Spirits like Jara (male's protector), Idota (female"s guard), Hausula, Qedane & Warriqa attracted most of prayers and sacrifices at **Shonkolla & Kallalamo** mountains chosen by Anjancho & Jaramanjcho.

Magano/Sky God and **religious officials known as Magnancho**.

- **The Gedeo** called **the Supreme Being, Mageno** and had **thanks giving ceremony called Deraro**.
- **The Konso** religion centered **on worship of Waaq/Wakh**.
- **The Gojjam Agaw** used to call **the Supreme Being Diban (Sky God).**
- Among sections of **the Gurage**, there have been **Waq/Goita (supreme deity), Bozha (thunder God) and Damwamwit (health Goddess).**

- **The Gurage and the Yem** had a common deity known **as Abba at Enar (Henar).**
- **The Yem worshipped Ha’o (Sky God).**
  - So’ala clan was considered as the top in religious duties as it was in charge of Shashokam (the most vital deity).
  - Religious functions were performed through couriers in each village called Magos.
- The Konta’s spirit-cult was called Docho.

THE WOLAYTA'S TOSA

- **The Wolayta God** is known **as Tosa and spirit as Ayyana** including
  - ✓ Tawa Awa/Moytiliya (father's spirit)
  - ✓ Sawuna (justice spirit)
  - ✓ Wombo (rain spirit)
  - ✓ Kuchuruwa (emergency spirit)
  - ✓ Gomashera (war spirit) etc.
- Annual worship of spirits was performed **at a sacred place called Mitta.**
- **People gathered around tree called Dongowa** which varied from clan to clan.

KAFA'S YERO

- **Kafa** called ***the Supreme Being as Yero and spirit as Eqo***
- A person who hosts **Eqo** is known as **Alamo** or **eke-nayo**
- Father of all spirits is dochi or dehe-tateno.

JUDAISM

- Judaism is the religion of the **ancient Jewish/Hebrew people.**
- **It is considered to be the expression of the covenant that Yahweh/Jehovah/God established with the Israeli.**
- It has been followed in Ethiopia and the Horn by the people called **Beta Israel since 4th c.**
- **The Bete-Israel practiced Haymanot** (religious practices, which are generally recognized as Israelite religion that differs from Rabbinic Judaism).

- **Many of the Bete-Israel accounts of their own origins from**
  - ✓ **The very ancient migration of the Tribe of Dan** to Ethiopia, perhaps at the time of the Exodus (1400-1200 B.C.).
  - ✓ The later crises in Judea, **split of the northern Kingdom of Israel from the southern Kingdom** of Judah after the death of King Solomon or Babylonian Exile.
  - ✓ **During Menilek I,** who is believed to be the son of King Solomon 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**.
- Still others are said to have been **Jewish immigrants intermarried with the Agaws.**
- Whatever the case, **the Jews appear to have been isolated from mainstream Jewish for at least a millennium**.
- The Jewish developed and lived for centuries in northern and northwestern Ethiopia.

CHRISTIANITY

- **Aksumite King Ezana** (r. 320-360 AD) **was the first to embrace Christianity**
- Instrumental in his conversion were Syrian brothers, **Aedesius & Fremnatos (Frementius).**
- When Fremnatos visited Alexandria, **Patriarch Atnatewos** (328-373), appointed **him first Bishop of Ethiopia under title Aba Salama.**
- This made Ethiopian Orthodox Church (EOC) subservient to Coptic in Egypt until full independence.

- **Consecration of bishops from Coptic Church in Egypt continued until 1959, when Abune Baslios became the first Ethiopian Patriarch.**
- **Christianity was further expanded to the mass** of the society in later part of 5th century, **during the reign of Ella Amida II (478-86) by the Nine Saints.**

Name	Origin	Church/ Monastery	Location of the Church
Abuna Aregawwi (Abba Za Mika'el)	Rome	Debre Damo	Eastern Tigray
Abuna Isaq (Abba Gerima)	Rome	Debre Gerima	Medera (East of Adwa)
Abba Pentelwon	Rome	Debre Pentelwon	Asbo (North East of Aksum)
Abba Afse	Ladocia	Debre Afse	Yeha (Northeast of Aksum)
Abba Alef	Qa'esare'a	Debre Haleluya	Biheza (Northeast of Aksum)
Abba Gubba	Cilicia	Debre Gubba	West of Medera
Abba	Constantinop	Debre	North of

- **Then 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.
- These churches and monasteries are not merely religious centers, but served through the ages as repositories of ancient manuscripts and precious objects of art.

- **From mid 16th to the early 17th, Jesuits tried to convert Monophysite EOC to Dyophysite Catholic.** Yet, this led to bloody conflicts that in turn led to expulsion of the Jesuits.
- However, the Jesuits intervention triggered religious controversies within EOC that is discussed in subsequent units.
- **As of 1804, missionaries' religious expansion was one of the dominant themes of treaties concluded 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.

- Anglican Church Missionary Society (ACMS), Church Missionary Society of London (CMSL) and Wesleyan Methodist Society led Protestant missionaries and their major leaders were 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 and used them in new versions as equivalent to God.

- **Village schools were established as centers of preaching the faith.** These schools were open to all children of chiefs and farmers.
- **They also provided medical facilities. All these attracted a large number of followers.** Eventually, continuous and systematic indoctrinations seem to have resulted in grafting of new teaching on indigenous religion.

ISLAM

- Islam was founded by Prophet Mohammed.

- When his teachings faced opposition from the Quraysh rulers, Aksumite king Armah Ella gave asylum for the early followers including his daughter Rukiya & her husband Uthman and his future wives Umm Habiba and Umm Salma led by Jafar Ali Talib from 615- 628 A. D.

- Subsequently, Islam spread to the Horn of Africa not through Jihad, but through peaceful ways including trade.
- Islam was well established in Dahlak (Alalay) Islands on the Red Sea by the beginning of 8th c.
- In the early 10th c, the Muslim community on the islands developed a sultanate.
- In due course, Muslims settled other places on the Red Sea coast. It was from these coastal areas that Islam gradually spread among the predominantly pastoral communities of the interior, largely through the agency of preachers and merchants.

- The Dahlak route played a minor role in introduction of Islam into the interior where Christianity was strongly established.
- The port of Zeila on western coast of Gulf of Aden served as an important gateway for the introduction of Islam into the present day Shewa, Wollo and Hararghe.

- Islam firmly established itself in the coastal areas by the 8th and 9th .
- From there, it radiated to central, southern, and eastern Ethiopia through the role of Muslim clerics who followed in the footsteps of traders.
- In this regard, it should be noted that Sheikh Hussein of Bale, a Muslim saint 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 shrine.

- Islam was introduced into Somali territories in 8th century A. D. through Benadir coasts of Moqadishu, Brava and Merca. Abu Bakr Ibn Fukura al Din Sahil set up Moqadishu Minirate c.1269.
- The mosques, Islamic learning and pilgrimage centers have been the depositories of cultures, traditions and literature of local Muslims.

- Islam was further expanded by mystical orders (turuq, singular tariqa).
- **Among these, the Qadiriyya** (named after Hanbali jurist Abd al-Qadir al-Jilani, 1077-1166) emphasized collective devotion (hadra).
- **Ahmadiyya,** which had been set up by Ahmad Ibn Idris al Fasi of Fez in Morocco (1760-1837) stressed austerity, turban and veil.
- It had contacts with **Tijaniyya** (named after Abu l-Abbas Ahmad b. Muhammad b. al-Mukhtar al Tijani, 1737- 1815) and **Summaniyya** (named after Muhammad b. Abd al-Karim al Sammāni, 1718-75).
- The sheiks of these orders expanded Islam as far as the Gibe region.

Thank You!

UNIT THREE

POLITICS, ECONOMY AND SOCIETY IN ETHIOPIA AND THE HORN TO THE END OF THE 13TH C.

Emergence of States

- One important factor for the emergence of states was **the beginning of sedentary agriculture**.
- **State** refers to an **autonomous political** unit having
  - ✓ Population
  - ✓ defined territory
  - ✓ sovereignty and government with the power to decree and enforce laws.
- State was the outcome of regular cultural process.

- The first states were **theocratic states** and priests (shaman) maintained the social and religious affairs of their people.
- As production became market oriented, **Chiefs**, began collecting regular and compulsory tributes **known as protection payments** with which they maintained themselves; their supporters chiefly the army, the bureaucracy and other followers.

- Ethiopia and the Horn is one of the regions in Africa, where early state formation took place.

Ancient States in North and Northeast

A. **Punt**

B. **Da’amat**

C. **The Aksumite State**

D. **Zagwe Dynasty**

A. Punt

- Punt was the **earliest recorded state** in Ethiopia and the Horn.
- The evidence on Punt comes from **Egyptian hieroglyphic** that tells of a series of naval expeditions, which the Egyptian Pharaohs sent to Punt.
  - ✓ **Pharaoh Sahure** (r. 2743-2731 B.C.)
  - ✓ **Pharaoh Asosi**
  - ✓ **Queen Hatshepsut** (1490-1468 B.C.)

- Based on this evidences punt was the most important sources of myrrh, ebony and electrum (gold and silver alloy), frank incense, cinnamon, sweet smelling woods (sandal), spices, ivory, rhinoceros horn, leopard and leopard skins, ostrich feathers and egg, live monkeys, giraffes, people etc
- 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.

- Scholars have not reached agreement as to the exact location of Punt.
- It was suggested that may be punt is located in
  - ✓ Northern or northeastern Somalia
  - ✓ Northern Ethiopia and
  - ✓ stretched from Swakim or Massawa to Babel Mandeb (Gate of Tears) and Cape Gardafui

B. Da’amat and Other Cultural Centers in Northern Ethiopia and Eritrea

- The center of **Da’amat** was located **south of Aksum**.
- They used **politico religious title** known as **Mukarib** based on 5th c B. C inscription.
- Various gods and goddesses were worshipped in Da’amat and pre-Aksumite cultural centers.
- There were similar practices in South Arabia at the time.

Ethiopia

A. Yeha

- ✓ The oldest
- ✓ Emerged around 1, 000 BC
- ✓ Located northeast of Aksum

B. Hawulti Melazo: Situated to southeast of Aksum

C. Addi-Seglemeni: Located to Southwest of Aksum

- ❑ There were also other cultural centers like Addi Gelemo, Addi Grameten, Addi Kewih, Atsbi Dera, Feqiya, Hinzat, Sefra, Senafe, Tekonda etc.

C. The Aksumite State

- The **nucleus of the Aksumite** state was formed around 200-100 B.C.
- 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.
- **Adulis** on the western coast of the Red Sea was the major port 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**.
- In turn, a number of manufactured products like garments and textiles from Egypt, India, Roman Empire, and Persia; glassware and jewelry from Egypt and other places; metallic sheets, tools or utensils of various kinds, oil and wine from Roman Empire and Syria were **imported.**

- **Zoscales** (c. 76-89), the then king of Aksum, used to communicate in Greek language, Lingua Franca of Greco-Roman world.
- **Aksumite kings had extensive contacts** with the outside world notably with the South Arabian region, **leading to exchange of ideas, material and spiritual culture.**
- **From the third to 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.

- Aksum was one of the four great powers of the world
  - ✓ Roman Empire
  - ✓ Persia
  - ✓ China
  - ✓ Aksum) at the time.
- It was a major naval and trading power from the 1st to the 7th c.

The decline of Aksumite state

- The Aksumite state had begun to decline since the late seventh century because of internal and external challenges.
- **Factors for its decline**
  - ✓ Environmental degradation
  - ✓ decline in agricultural productivity and
  - ✓ plague infestation started to weaken it
- With the destruction of the port of Adulis by the Arabs around 702 Aksumite international trade came under the control Arab Muslims, and Aksumite state was isolated from its old commercial and diplomatic partners.

- Due to this the Aksumite state declined economically, politically and militarily.
- Internally Aksumite hegemony was challenged by local rebellions.
- The recurring rebellions of
  - ✓ the Beja,
  - ✓ the Agaw and
  - ✓ Queen Bani al Hamwiyah (Yodit) finally sealed the collapse of the Aksumite state.

Contribution of Aksumite state

- Aksumite civilization had a profound impact upon the on its successors such as the Zagwe, ‘Solomonic Dynasty’, the Gondarine period
- Sub-Saharan Africa’s only surviving indigenous script and calendar
- EOC hymns, chants and paintings
- Diversified ceramic and lithic tools, ivory curving, and urbanization and sophisticated building traditions (palaces, stele, rock-hewn churches…)
- It also developed complex administrative and governance system, and agricultural system including irrigation

D. Zagwe Dynasty

- The founder of **the Zagwe dynasty** is known as **Merra-Tekle-Haimanot.**
- Merra-Tekle-Haimanot 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.
- The Agaw served as soldiers and functionaries as the Aksumites state shifted southwards to Kubar rural highland in the territory of the Agaw.
- After integrating so well with Aksumite ruling class, they successfully took over the state administration.

- **The Zagwe Dynasty** made its center in **Bugna** District at **Adafa** near Roha (Lalibela).
- The territory of the Zagwe kingdom extended from the highland provinces of the ancient Aksumite kingdom
  - ✓ In the north down to northern Shewa
  - ✓ In the south; the Lake Tana region and
  - ✓ In the west; the northern part of what is today Gojjam
- 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 drags and newly minted coins were imported.

- The Zagwe period was a golden age in Ethiopia's paintings and the translation of some of religious works from Arabic into Ge'ez.
- Zagwe rulers are best known for the construction of
  1. Cave
  2. semi-hewn
  3. monolithic churches

1. 

almost
l.

2. **Semi-hewn**:

- ✓ With detailed interior decoration and partial decoration outside.
- ✓ They are not totally separated from surrounding rock.
- ✓ Their roofs or walls are still attached to rock
- ✓ eg. Bete Denagil, Bete Debresina/Mikael, Bete Golgota, Bete Merqoriwos, Bete Gabri’el Rufa’el and Bete Abba Libanos.

3. Monolithic

- ✓ They had detailed decoration inside including roof and outside.
- ✓ 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 **avoid** difficulties, which Ethiopian Christians encountered in journey to Holy Lands at least once in their lifetime.
- This was done by constructing churches based on the model of Holy Lands in Israel.

The decline of the Zagwe Dynasty

1. **Internal problems of royal succession**
2. **Oppositions from groups claiming descent from the ancient rulers of Aksum.**

- Zagwe kings were considered as “illegitimate rulers” based on the legend of the Queen of Sheba.
- “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 defeated and killed the last Zagwe king Yitbarek.
- Yekuno-Amlak took the state power contending the “restoration” of “Solomonic” Dynasty

East, Central, Southern, and Western States

A. Bizamo

- ✓ It was located on **the southern bend of Abay** around the Wambara area.
- ✓ It was founded in the **18th c** and **had early connections with Damot**.

B. Damot

- ✓ It was strong kingdom that expanded its territories into most of the **lands to south of Abay** and **north of Lake Turkana** as well as **west of Awash and east of Didessa.**
- ✓ **Motalam**i was a prominent king of Damot in the **13th century**.

C. Enarya

- ✓ It was a kingdom in **the Gibe region** in southwestern Ethiopia.
- ✓ The royal clan was **Hinnare Bushasho (Hinnario Busaso**).
- ✓ Enarya kingship was a divine one: the king (Hinnare-Tato) was secluded and considered as sacred. He communicated visitors through an intermediary, Afe Busho.
- ✓ The **real power rested with Mikretcho** (council) including **Awa-rasha** (king's spokesman) and **Atche-rasha** (royal treasurer).
- ✓ The kings had residences in **Yadare** and **Gowi.**

D. Gafat

- ✓ Historically, the territory of **Gafat lies south of Abay (Blue Nile**)
- ✓ It was inhabited by **Semitic speaking** population related **to Adere and the Gurage.**
- ✓ It is not clear from available records whether the Gafat formed a “state” or not, but Gafat mountains provided a rich source of gold.
- ✓ The Gafat largely remained practitioners of their own indigenous religion.
- ✓ The province was ruled by the title of **Awalamo**

A. Shewa

- ✓ Founded by **Makhzumi Khalid ibn al-Walid**, who claimed decent from Meca
- ✓ He set up **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 11th** c.
- ✓ It was a **hilly lowland area** with thoroughly cultivated fields of wheat and barley, fruits, and extensive grazing grounds full of numerous herds of cattle, sheep and goats.

C. Dawaro

- ✓ **Located south of Fatagar** between **upper waters of Awash** and **Wabi Shebelle** extending to Charchar in Northeast and Gindhir in Southeast.
- ✓ They have a **currency called hakuna** in which transition takes place.

D. Bali

- ✓ It was an **extensive kingdom occupying high plateau, separating basins of Shebelle and Rift valley Lakes.**
- ✓ **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

- Its territory ran from **northeast-southwesterly in the Afar plain eastward to the Awash**.
- It was established by **Umar Walasma**
- The sultanate was **fertile** and **well watered**.
- Its inhabitants earned their living from **cultivation of wheat**, sorghum, millet and teff, and animal husbandry. Sugar cane, bananas, variety of fruits, beans, squashes, cucumbers, and cabbage completed the diet.
- **Chat** was described for the first time as being consumed as a stimulant.

F. Others

- Mutually independent states like Arababani (between Hadiya and Dawwaro)
- Biqulzar, Dera (between Dawaro and Bali), Fadise, Gidaya, Hargaya, Harla, Kwilgora, Qadise, 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.
- Following the introduction of Christianity, Aksum had 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.

- Around the middle of the 12th century the Europeans began to consider Ethiopian Christian Kingdom as a very powerful and wealthy state existing in the Horn of Africa.
- A myth about a very rich and powerful Christian ruler known as Prester John began to circulate in Europe.

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 rules according to which members of the society hold, share and use land constitute 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 birthright** to land by members of the families and clans whose ancestors had settled and lived in the area over long periods.

- The rist owners were known as **bale-rist.**
- They paid tributes to the state and all land belonged to the state theoretically.
- **Gult** is a right to levy tribute on rist owners' produce.
- The tribute collected by bale-gults, partly apportioned for their own up keep and the rest were sent to the imperial center.
- Gult right that became hereditary was called Riste-Gult as famous wellplaced officials used to transfer their position to their offspring.

B. Handicraft

- Indigenous handcraft technology had existed since the ancient period.
- 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, jewellery, basketry and others.
- However, the artisans were mostly despised and marginalized.

C. Trade

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

Socio-cultural Achievements

A. Architecture

- The engraving of stele the third century AD.
- There were totally 58 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 second longest obelisk measures 24 meters height that was successfully erected and represents a tenstoried building with many windows and a false door at the bottom.
- The third longest stele measures 21 meters and represents a nine-storied building with many windows and a false door at the bottom. It is smooth at the back of its side. It is without any decoration.

- The Zagwe churches are regarded as some of the finest architecture of the Christian world.
- It was registered by UNESCO as part of world cultural heritage in 1978.

B. **Writing System**

- The Sabean language
- Geʿez script

C. 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 due course, calendars were invented.
- Calendars were developed and adopted among various peoples of Ethiopia and the Horn.

- 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).
- 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

- 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 Ethiopic solar calendar has evolved to become the official calendar of the country.

- The Muslim (Islamic) calendar is a lunar calendar consisting of 12 lunar 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).
- Dates in this era are usually denoted AH (After Hijra, "in the year of the Hijra").
- Years prior to the Hijra are reckoned as BH ("Before the Hijra").

D. Numerals

- Numerals appeared in Ethiopia and the Horn at the beginning of fourth century AD.
- Geʿez uses numeral system comparable to the Hebrew, Arabic and Greek numerals, but it lacks individual characters for multiples of 100.
- Numbers are over- and underlined in proper typesetting, combined to make a single bar, but some less sophisticated fonts cannot render this and show separate bars above and below each character.

Thank You!