



HARAMAYA UNIVERSITY

**COLLEGE OF SOCIAL SCIENCES AND
HUMANITIES**

**SCHOOL OF HISTORY AND HERITAGE
MANAGEMENT**

HISTORY OF ETHIOPIA & THE HORN

(102):

Teaching Material For Common

Course

- This unit introduces you with the :
 - ✓ **nature of history & historiography,**
 - ✓ **diverse histories of Ethiopia & the Horn &**
 - ✓ **interactions b/n societies throughout region w/c shaped human history.**
- ❖ **History is a *systematic study & organized knowledge of the past.***
- ✓ **The purpose of historical study is not *simply to produce list of chronological events about the deeds of the dead* but *to find patterns & establish meaning through the rigorous study & interpretation of surviving records***

- ✓ Accordingly, the unit **considers popular & academic conceptions of history, why & how of studying history & trends in historical writing in Ethiopia & the Horn focusing on Ethiopia.**
- ✓ Finally, the unit discusses **the role of geography in the region's human history.**
- ✓ In this regard, it shows that despite *the region's diverse environments, peoples of Ethiopia & the Horn were never isolated but they interacted throughout history.*
- ✓ As a result, the **social, economic, cultural & political history of Ethiopia and the Horn is highly intertwined.**

1.1. The Nature and Uses of History

A. Nature of History

- ❑ The term **history** derived from **Greek** word **Istoria**, meaning “*inquiry*” or “*an account of one’s inquiries.*”
- ✓ first use of term is attributed to one of ancient **Greek historians, Herodotus** (c. 484–425 B.C.E.), who is called “*father of history.*”
- ✓ In ordinary usage, **history** means *all the things that have happened in the human past.*
- ✓ **The past** signifies events, *which have taken place and*

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- ✓ More specifically, the distinction is b/n what actually happened in the past or that part w/c exists independently of the historian & still awaits to be recorded & the accounts of the past provided by historians, that is, '**history**'.
- ✓ **Historians** apply *their expertise to surviving records & write history in the form of accounts of the past.*
- ✓ **Academically,** history can be defined as **an organized & systematic study of the past.**
- ✓ The study involves the **discovery, collection,**

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- ❑ Evidently, what actually happened in z past is **infinite** (*countless*)
- ✓ **Historians** *select which topics & 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 env.t*, which is **also the subject of study by many other disciplines**.
- ❖ What differentiates **history** from other disciplines:
 - ✓ **other disciplines study- interaction b/n humans**

- ❖ B/c of longevity of that time, **historians** *organize & divide human past into discrete periods* after identifying significant dev.ts in politics, society, economy, culture, env.t etc. through rigorous study of **documents & artifacts** left by people of other times & places.
- ❖ Then they give a **label (mark)** *to each period to convey the key characteristics & developments of that era.*
- ❖ Accordingly, **history** divided into ***ancient, medieval & modern history.***
- ❖ This is what we call **periodization in history**; ***one of the key characteristics of the discipline.***

- ❑ When historians talk about **continuities** or **persisting patterns**, they *are not implying that a particular pattern applied to everyone in the world or even in a particular country or region.*
- ✓ Nor are they **claiming that absolutely nothing changed in the pattern they are describing.**
- ✓ **All aspects of human life** in *social, cultural, economic & political* in the past have been **changing from time to time; &**
- ✓ **None of them were practiced exactly the same way in the lifetime of our ancestors.**
- ❖ Nevertheless **some things stay more or less the**

✓ For example, We:-

- *continue to speak the languages of our ancestors;*
- *follow their beliefs & religious practices;*
- *wear the costumes they were wearing;*
- *continue to practice their agricultural or pastoral ways of life;*
- *maintain fundamental structures of their social organization.*

✓ In the same **mood**, **the basic fabric of society in Ethiopia & Horn** remains *similar & continues to have special characteristics.*

❑ Peoples live in present & plan for & worry about the future.

❖ **History**, however, is the **study of the past**.

1. **History Helps Better Understand the**

Present

❑ **History** is the *only significant storehouse of info.n available for exam.n & analysis of how people behaved & acted in the past.*

✓ People need to produce some sort of **account of their past** b/c *it is difficult to understand problems that face humanity & society today without*

2. History Provides a Sense of Identity

- ❑ Knowledge of history is vital *to understand who we are & 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 & making intelligent decisions.*
 - ✓ **A society without history** would be in **similar condition.**
- ❖ It is **only through sense of history** that communities:

3. History Provides 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.

4. History Teaches Critical Skills

- ❑ **Studying history** helps students to develop **key research skills**.
- ❖ These include how:-
 - ✓ **to find & evaluate sources; (*internal & external criticism*)**
 - ✓ **to make coherent arguments based on various kinds of evidence and present clearly in writing.**
- ❖ These **analytical & communication** skills are highly

5. History Helps Develop Tolerance and

Open-Mindedness

- ❑ **Most of us have a tendency to regard our own cultural practices, styles & values as right & proper.**
- ✓ **Studying d/t societies** in the past is like going to a foreign country, which *contributes to free ourselves from some of our inherent cultural provincialism (narrow-minded).*
- ✓ **By studying the past, students of history** acquire *broad perspectives that give them the range & flexibility required in many life situations.*

- ✓ To conclude, **history should be studied** b/c its essential to the **individual & society**.
- ✓ **Only through studying history** we can *grasp how & why things change* and only through it we able *understand what elements of a society persist despite change*.
- ✓ **Aesthetic & humanistic** goals also *inspire people to study the past, far removed from present-day utility*.
- ✓ Nevertheless, **just as history can be useful, it can also be abused** w/c mainly come from **deliberate manipulation of the past to fit current political agenda**.

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- ✓ **While personal biases** are *not always avoidable*, **a historian is different from a propagandist** in that the ***former takes care to document his judgment and assertions*** so that **they can be subjected to independent & external verification.**

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 dead.
- ✓ It is said that “**where there are no sources, there is no history**”.
- ✓ **Sources** are, therefore, *key to the study & writing of history*.
- ❖ **Historical sources are broadly classified into two**

Primary sources

- ❖ are surviving traces of the past available to us in present.
- ❖ It is **original or first hand** in their proximity to the event both in time & space.
- ❖ E.g. of primary sources are:
 - ✓ *manuscripts (handwritten materials),*
 - ✓ *diaries, letters & minutes,*
 - ✓ *court records & administrative files,*
 - ✓ *travel documents, photographs & maps,*
 - ✓ *video, audiovisual materials &*
 - ✓ *artifacts such as coins, fossils, weapons, utensils & buildings.*

Secondary sources

- ❖ It is 2nd-hand published accounts about past events.
- ❖ SC often use primary sources, but are written long after the event has occurred, providing an interpretation of:-
 - ✓ what happened,
 - ✓ why it happened, and
 - ✓ how it happened.
- ❖ Examples of secondary sources are:-
 - ✓ articles & books,
 - ✓ Textbooks & biographies, and
 - ✓ published stories or movies about historical

- ❖ **Secondary materials** give us **finished accounts of certain historical periods & phenomena.**
- ✓ However, **no history work can be taken as final, as new sources keep coming to light.**
- ✓ **New sources** make possible **new historical interpretations or entirely new historical reconstructions.**

Oral data

- ❑ **it constitute** other category of **historical sources.**
- ❖ **Oral sources** are **valuable to study & document the history of non-literate societies.**

- ❖ It can be *used to fill missing gaps* & **corroborate written words.**
- ❖ In many societies, **people transmit information from one generation to the next generation**, E.g, through:-
 - ✓ *folk songs & folk sayings.*
- ❖ This type of **oral data** is called *oral tradition.*
- **People** can also provide:-
 - ✓ *oral testimonies (evidences or witnesses* or
 - *personal recollections of lived experience.*
- Such **source material** is known as **oral history.**

- ❑ For the **history of Ethiopia and the Horn**, historians use a combination of the sources described above.
- However, **whatever the source of information-primary or secondary, written or oral-** the data *should be subjected to critical evaluation before it is used as evidence.*
- ❖ **Primary sources** have to be *verified for their originality & authenticity* b/c sometimes **primary sources** like letters may be **forged**.
- ❖ **Secondary sources** have to be *examined for the reliability of their reconstructions.*
- ❖ **Oral data** may lose *its originality & authenticity* due **omission, exaggeration & distortion through time.**

- ✓ Therefore, it should be **crosschecked** with other sources such as *written documents to determine its veracity or authenticity.*
- ✓ In short, **historians** (unlike novelists) must find:
 - ✓ **evidence about the past,**
 - ✓ **ask questions of that evidence, and**
 - ✓ **come up with explanations that make sense of what the evidence says about *the people, events, places and time periods they study about.***

- ❑ Despite such early **historiographical traditions**, **history emerged as an academic discipline** in 2nd half of 19th c, first in **Europe** & then in other parts of world notably in the **US**.
- German historian, **Leopold Von Ranke** (1795-1886) & his **colleagues** established **history** as an **independent discipline in Berlin** with its **own set of methods** & **concepts** by w/c historians:-
 - ✓ *Collect evidence of past events,*
 - ✓ *Evaluate that evidence &*
 - ✓ *present a meaningful discussion of the subject.*

- ❑ In order to appreciate 20thC historiography of Ethiopia & Horn, it is *necessary to examine earlier forms of historiography* (historical writing).
- ❖ The **earliest known reference** we have on **history of Ethiopia & Horn** is the *Periplus of the Erythrean Sea*, written in 1stc, A.D by an **anonymous** author.
- ❖ Another document describing Aksum's trade & the then Aksumite king's campaigns on both sides of the sea is *Christian Topography* composed a Greek sailor by *Cosmas Indicopleustes*, in 6th c. A.D.
- ❖ Inscriptions -the *earliest written Ethiopian*

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- ❖ This was followed by a **manuscript discovered** in ***Haiq Istifanos monastery*** of present day **Wollo** in 13th c, A.D.
- ✓ It contains list of ***medieval kings & their history in brief.***
- ❖ ***The value of manuscripts*** is essentially **religious**, but for **historians**, it provide insights into the country's past.
- ❑ The **largest sources** available for ***medieval Ethiopian history*** are **hagiographies** (biograhyy about saint)originating from ***Ethiopian Orthodox Church.***
- ❖ **Hagiographies** always written in **Ge'ez**,

- ❖ Important function of Hagiographies is to:-
 - ✓ enhancing the prestige of saints.
 - ✓ Other detailed anecdotes(narratives) also introduced & discussed on dev.t of church & state including territorial conquests by reigning monarchs.
- ❑ A **parallel hagiographical tradition** existed within the *Muslim communities of the country*.
- One such account offers marvelous *insight into life of a Muslim saint, Shaykh Ja'far Bukko of Gattira*, presentday **Wallo**, in *late 19thc.*
- Some of the issues discussed in this document:-
 - ✓ ***Shaykh Ja'far Bukko's*** life,
 - ✓ *Development of indigenous Islam &*
 - ✓ *Contacts b/n the region's Muslim community & the outside world*

- ❑ Ethiopia had *indigenous tradition of history writing* called Chronicles
- ❖ **Chronicles** in **Ge'ez** language first appeared in **14th c** & continue (sometimes in **Amharic**) in **early 20th c**.
- ❖ **Kings or their successors assigned the writing of chronicles to:-**
 - ✓ *court scribes or*
 - ✓ *clergymen of recognized clerical training & calligraphic skills.*
- ✓ **The earliest & last of such surviving documents are:-**
 - ✓ *the Glorious Victories of Amde-Tsion &*

- ❑ **Chronicles** incorporate both **legends** & **facts--past** & **contemporary** about the monarch's:-
 - ❑ **genealogy & upbringing,**
 - ❑ **military exploits,**
 - ❑ **piety and statesmanship.**
- ❖ Chronicles are known for their ***factual detail & strong chronological framework***, even if it require considerable labor to ***convert their relative chronology to an absolute one.***
- ❖ **Chronicles** are also **averse to quantification.**
- ✓ It **explain historical events in religious terms;**
- ✓ It **offer** little to the **social & economic dev.ts** even in

❖ However, in conjunction with other **written documents**, such as:-

✓ **hagiographies &**

✓ **travel accounts by foreign observers,**

➤ **chronicles** can provide us with a **glimpse /hint into:-**

- **the character & lives of kings,**

- **their preoccupations & relations with subordinate officials,**

- **though inadequately, the evolution of Ethiopian state & society.**

- ❑ Written accounts of Arabic-speaking visitors to the coast also *provide useful information on various aspects of region's history*.
- E.g, **al-Masudi & Ibn Battuta** described the ***culture, language & import-export trade*** in the **main central region of east African coast** in 10th c, & 14th c, respectively.
- For 16thc, & 17thc, we have **two documents composed by Yemeni writers who were eyewitnesses to the events** they described.

- ❖ The first document titled *Futuh al Habesha* was composed by **Shihab ad-Din**, *who recorded the conflict b/n Christian kingdom & Muslim principalities* in 16th c.
- The document describes:-
 - ✓ defeat of northern & central Ethiopia by Imam Ahmed ibn Ibrahim al-Ghazi,
 - ✓ major towns & their inhabitants in SE'n part of Ethiopia, although the discussion abruptly ends in 1535.
- ❖ The other first-hand account was left to us by **Al-Haymi**, *who led a Yemeni delegation in 1647* to the court of **Fasiledes** (r. 1632-67).

❑ Other materials that appeared in 16thc, include **Abba Bahrey's** Ge'ez script **on the Oromo written in 1593**.

➤ Although its limitations, **the document provides** us the **first-hand information** about **Oromo population mov.t** including **Gada System**.

❑ **The contribution of European missionaries & travelers to the dev.t of Ethiopian historiography is also significant.**

➤ From early 16thc -late 19thc, **missionaries(Catholics & Protestants)** came to the country with intention of staying & who, nevertheless,

❖ Some of the major topics covered by missionary sources include:-

- ✓ *religious & political developments within Ethiopia &*
- ✓ *the country's foreign relations.*

➤ E.g. of such account is *The Prester John of the Indies*, composed by a Portuguese priest, **Francisco Alvarez** who accompanied Portuguese mission to **the court of Lebne-Dengel in 1520.**

❑ Besides, missionary sources, travel documents had important *contribution to the dev.t of Ethiopian historiography.*

❖ One example of travel documents is **James Bruce's**

- ❖ Foreign writers also **developed interest in Ethiopian studies.**
- ✓ One of these figures was a **German**, *Job Ludolf* (1624-1704).
- ✓ He was the **founder of Ethiopian studies in Europe** in 17th c.
- ✓ He wrote *Historia Aethiopica* (translated into English as *A New History of Ethiopia*).
- ✓ **Ludolf never visited Ethiopia**; he wrote the country's history based on information he collected from an **Ethiopian priest** named *Abba Gorgorios* (*Abba Gregory*) who was in Europe at that time.

- ❑ **Historical writing made some departures from chronicle tradition in early 20th c.**
- This period saw the **emergence of traditional Ethiopian writers** who made efforts to distance themselves from chroniclers whom they ***criticized for adulatory tone when writing about monarchs.***
- **The earliest group of these writers include**
 - ✓ **Aleqa Taye Gebre- Mariam,**
 - ✓ **Aleqa Asme Giorgis &**
 - ✓ **Debtera Fisseha-Giorgis Abyezgi.**
- Later, **Negadrases Afework Gebre-Iyesus & Gebre-Hiwot Baykedagn** joined them.
- **Unlike chroniclers, these writers dealt with a range of topics from social justice, administrative reform & economic analysis to history.**

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- ❖ **Taye & Fisseha-Giorgis** wrote *books on the history of Ethiopia*
- ❖ **Asme** produced a similar *work on the Oromo people.*
- ❖ Although his other works, **Afework** wrote *the first Amharic novel, Tobiya*, in Ethiopian history while
- ❖ **Gebre-Hiwot** has wrote:
 - ✓ **Atse Menilekna Ityopia** (*Emperor Menilek & Ethiopia*) and
 - ✓ **Mengistna Yehizb Astedader** (*Government & Public Administration*)

- ❖ Hiruy published four major works namely:
 - ✓ **Ethiopian Metema** (*Ethiopia & Metema*),
 - ✓ **Wazema** (*Eve*),
 - ✓ **Yehiwot Tarik** (*A Biographical Dictionary*) and
 - ✓ **Yeityopia Tarik** (*A History of Ethiopia*).
- ❖ In contrast to their predecessors, **Gebre-Hiwot & Hiruy** exhibited **relative objectivity & methodological sophistication** in their works.
- ❖ Unfortunately, **Italian occupation of Ethiopia interrupted early experiment in modern history writing and publications.**
- ❑ After liberation, **Tekle-Tsadik Mekuria** formed a **bridge b/n:-**
 - ✓ **writers in pre-1935** and
 - ✓ **Ethiopia professional historians who came after him.**

❖ **Tekle-Tsadik** published about eight historical works.

➤ He made *better evaluation of his sources* than his predecessors.

➤ Yet like his precursors, **bias permeates most of his works.**

❖ Another work of 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,*

- ❖ **Blatten Geta Mahteme-Selassie Wolde-Meskel** also contributed his share.
- ✓ Among others, he wrote **Zikre Neger**(*Things Remembered*) w/c is a comprehensive *account of Ethiopia's prewar land tenure systems and taxation.*
- ❖ **Gebre-Wold Engidawork** left to us *another work dealing specifically with aspects of land tenure.*
- ❖ Another writer of the same category was **Dej Kebede Tesema**, *wrote his memoir of the imperial period, published as Yetarik Mastawesha* in 1962

- ❑ The **1960s** was a **crucial decade** in ***the development of Ethiopian historiography***, b/c **history** emerged as an **academic discipline** in this period.
- ❖ The **pursuit of historical studies as a full-time occupation began** with the **opening of the Department of History in 1963** at the then ***Haile Selassie I University (HSIU)***.
- ❖ The **production of BA theses** began towards the end of the decade.
- ❖ **Department** launched its **MA & PhD** programs in

- ❑ Although a **research organization**, **Institute of Ethiopian Studies (IES)** is other *institutional home of professional historiography of Ethiopia*.
- ❖ The **IES** was founded in **1963**.
- ❖ Since then the **Institute housed a number** of **historians** of whom the **late Richard Pankhurst**, *the first Director & founding member of IES*.
- ❖ **Pankhurst's publication record remains unmatched**.
- ❖ He has **authored or co-authored 22 books & produced several 100 articles on Ethiopia**.
- ❖ Since its foundation, **IES** has been publishing the **Journal of Ethiopian Studies** *for the dissemination of historical research*.
- ❖ **The Institute's library** contains *literary works of diverse disciplines* and played share in the *evolution of professional historiography of Ethiopia*.

- ❑ **professionalization of history** in other parts of the Horn is *a post-colonial phenomenon*.
- ❖ **With establishment of independent nations**, a deeper interest in **exploring their own past quickly emerged among African populations**, w/c stimulated by reactions to **an alien imperial historiography**.
- ❖ With this came an urgent need **to:-**
 - ✓ ***recast the historical record &***
 - ✓ ***recover evidence of many lost pre-colonial civilizations.***
- ❖ **Decolonization of African historiography** required **new methodological approach** (***tools of investigation***) to the **study of the past** that involved:-
 - ❖ **a critical use of oral data &**
 - ❖ **tapping the percepts of ancillary or supplementary**

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❑ At the same time, **European intellectuals'** own discomfort with ***the Euro-centrism*** of previous scholarship provided for the intensive academic study of African history, **an innovation that had spread to North America** by 1960s.

❖ **Foundational research** was done at the ***School of Oriental & African Studies (SOAS)*** in **London**-with the leading personality **Ronald Oliver** & ***Department of History at the University of Wisconsin-Madison***-with leading spirit of **Jan Vansina**.

❖ **two centers** played prominent role **in training**

- ❖ **Francophone** scholars have been as influential as Anglophones.
- ❖ Yet **African historiography** has not been the sole creation of interested Europeans.
- ❖ Despite political instabilities & civil war in many areas, African universities trained their own scholars & sent many others overseas for training who eventually published numerous works on different aspects of the region's history.
- ❑ Accordingly, African historiography eventually began **flowering**, b/c **establishment of history**

- ❖ This in turn created **methodological revolution**--*critical & scientific use of oral evidence* to **reconstruct history of non-literate society** by **Vansina**.
- ❖ **This methodological revolution used newly independent African states:-**
 - ✓ to *redefine their past that resulted in the growth of new centers of African historical studies in continent itself.*
 - ❑ One of such centers was **Ibadan School of Historiography**-at **Ibadan** with leading figure of historians **Kenneth.O.Dike & Jacob Ajayi**.
 - ❖ It trained many historians who later spread to other Nigerian university like:
 - ✓ **Lagos and Ife.**
 - ✓ **Zaria (Ahmedu Bello)**

- ❑ Other centers were ***Dar-es Salam School of historiography*** based at **Dar-es Salam** with leading figures of **British historians** like:-
 - ✓ **Trence Ranger & John Ilife, John Lonsdale and**
 - ✓ **West Indian historian Walter Rodney** who later on wrote *how Europeans underdeveloped Africa*.
- ❑ There are **also other centers of African studies** with celebrated historians like:-
 - ✓ **Adu Boahen in Ghana & Bethwell Ogot in Kenya,**
 - ✓ **Chiekh Anta Diop, Abdoulaye Bathily and Mamadou Diouf in Senegal,**
 - ✓ **Ki Zerbo in Burkina Faso & Alpha Konare in Mali and**
 - ✓ **Wamba Dia Wamba in Zaire/Congo**
- ❖ This was to note some, **made great contribution for dev.t of African historiography**.
- ❑ Generally both **African & Africanist historians were engaged in to dig out African pre colonial history** in order **to falsify**

- ❑ The term “**Ethiopia & the Horn**” refers to part of **Northeast Africa**, w/c now contains countries of **Djibouti, Eritrea, Ethiopia & Somalia**.
- The region **consists** chiefly of *mountains uplifted through the formation* of the **Great Rift Valley**.
- **The Rift Valley** is a *fissure in the Earth’s crust running down* from **Syria** to **Mozambique** & marking the separation of **African & Arabian tectonic** plates.
- The major **physiographic** features of the region are a **massive highland complex of mountains & plateaus** divided by the *Great Rift Valley* & *surrounded by lowlands, semi-desert, deserts and tropical forests along the periphery*.

❑ **Diversity** of the **terrain** led to **regional variations** in:

- ❑ *climate & natural vegetation,*
- ❑ *soil composition & settlement patterns.*

❖ As with the physical features, **people across the region are remarkably diverse they:**

- ✓ **speak a vast number of different languages,**
- ✓ **profess to many distinct religions,**
- ✓ **live in various types of dwellings,**
- ✓ **engage in a wide range of economic activities.**

❖ However, **peoples of the region never isolated; they interacted throughout history from various locations.**

- Thus, there are many factors that **make people of a certain area unique from the other,**
- there are also **many areas** in which peoples of Ethiopia & the Horn **share common past.**

- ❑ The history of Ethiopia & Horn has been **shaped by contacts with others** through **commerce, migrations, wars, slavery, colonialism & the waxing & waning of state systems**.
- Yet, the **evolution of human history** owed much to geographical factors notably:
 - **location, landforms,**
 - **resource endowment,**
 - **climate and drainage systems**
- These **geographical factors** continue to impact, as **incentives & deterrents, the movement of people & goods in the region**.

- ❑ **Ethiopia & the Horn** lies b/n:-
 - ❖ **the Red Sea, Gulf of Aden & Indian Ocean** on the one hand,
 - ❖ **the present-day eastern frontiers of Sudan & Kenya** on the other.
- ❖ Since early times, **the Red Sea & the Gulf of Aden** linked **Northeast Africa** to:-
 - ❖ *the Eastern Mediterranean,*
 - ❖ *the Near and Middle East,*
 - ❖ *India, and the Far East.*
- ❖ Likewise, **the Indian Ocean** has linked **East Africa** to:-
 - ❖ **the Near and Middle East,**
 - ❖ **India and the Far East.**

❑ **Another element of geographical factor** that had **profound impact on human history** is ***drainage system/ watercourses.***

❖ **Ethiopia & the Horn has five principal drainage systems.**

❖ These are the:-

- ✓ **Nile River,**
- ✓ **Gibe/Omo-Gojeb,**
- ✓ **Genale/Jubba-Shebele,**
- ✓ **the Awash River, and**
- ✓ **the Ethiopian Rift Valley Lake systems.**

❖ Flowing from **Uganda in the south** to **the Sudan in the north**, the **White Nile** meets **Blue Nile** (**Abay** in Ethiopia starts from the environs of **Tana Lake**) in

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❑ **The Awash River System** is entirely confined to **Ethiopia** & links the *cool rich highlands of Central Ethiopia* with the **hot, dry lowlands of the Danakil Depression.**

❑ **The Ethiopian Rift Valley Lakes System** is a self-contained drainage basin, and includes a string of lakes stretching from **Lake Ziway** in **the north** to **Lake Turkana** (formerly known as **Rudolf**) on **the Ethio-Kenyan border.**

❑ **The Gibe /Omo-Gojeb River System** links

❑ **The Shebele and Genale rivers** originate in the *Eastern highlands & flow southeast toward Somalia & the Indian Ocean.*

✓ Only the **Genale** (*known as Jubba in Somalia*) makes it to the **Indian Ocean**; the **Shebele** disappears in **sand** just inside the **coastline**.

❖ The above **watersheds** are very important in the **life & history of the peoples inhabiting the region.**

✓ Besides providing **people with the source of their livelihood, the drainage systems facilitated the**

❖ Thus, **studying the drainage systems of Ethiopia & Horn** is *crucial for proper understanding of the relationships of the peoples living within the river basins* mentioned previously.

❑ **Ethiopia & Horn can be divided into 3 major distinct env.tal zones.**

✓ **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,**

- ❖ **It then extends** to the:
 - ✓ **Ogaden,**
 - ✓ **lower parts of Hararghe,**
 - ✓ **Bale, Borana & Sidamo**
 - ✓ **whole territory of the Republic of Somalia.**
- ❖ There is no **much seasonal variation** in **climatic condition** in this zone.
- ❖ **Hot & dry conditions** prevail **year-round** along with **periodic monsoon winds & irregular (little) rainfall** except in limited areas along the **rivers Awash, Wabe-Shebele & Genale/Jubba** that **traverse** the region & **a few offshore islands** in **the Red Sea, Gulf of Aden & Indian Ocean** that are

- ❖ *Much of lowland territories* are covered by **shrub & bush** as its **major vegetation**.
- ❑ Immediately to the **west** of & opposite to the **eastern lowland region** forms the highland massif that starts from **northern Eritrea** & **continues all the way to southern Ethiopia**.
- ✓ **The eastern extension of the highland massif** consists the *Arsi, Bale & Hararghe plateau*.
- ✓ The major divide b/n the **western & eastern parts** of this zone is the **Rift Valley**.
- ✓ The **major physiographic features** of the zone are **complex of mountains, deep valleys, & extensive**

- ❑ **Further to the west**, along the **western foothills** or **on the periphery of the plateau** and **on borderlands of the Sudan** stretching from **north to south** are hot lowlands w/c **characterized** in earlier times by thick forests chiefly on the banks of the Nile & its tributaries.
- ❑ **Despite the varied physical environments** discussed above, **the countries of the Horn of Africa are**, for the most part, **linguistically & ethnically** linked together **as far back as recorded history goes.**
- ✓ **Population movements** had **caused** a continuous process of interaction, **creating a very complex picture of settlement patterns.**
- ✓ **The high degree of interaction & the long common history** of much of the **population had weakened ethnic dividing**

UNIT TWO
PEOPLES AND CULTURES IN ETHIOPIA AND THE HORN

Introduction

- ❑ **Ethiopia & the Horn Region** is referred to as the ***cradle of humankind***.
- It is also a **region** where **early civilizations initiated/ *started*** including:-
 - ✓ ***food production,***
 - ✓ ***making tools and***
 - ✓ ***religious practices***
- These dev. ts contributed to the **social evolutions, economic formations & socio-cultural and political settings.**
- This unit :-
 - ✓ **traces human evolution & the Neolithic Revolution** and
 - ✓ **describes languages & peoples settlement** along with cultural settings of region.
- The purpose is to show that **the region is home to diverse peoples, cultures (languages, religion, customs...) and economic activities.**

- ❑ **Human evolution accounts** only a fraction of history of the globe that had been ***formed through gradual natural process*** since about (circa/c.) **4. 5 billion years** before present (B. P.)
- ❖ The **earliest life came into being b/n 3 & 1 billion years B. P.**
- ❖ **Blue green algae, small plants, fishes, birds & other small beings emerged** at c. ***800 million years B. P.***
- ❖ **Primates branched of placental mammal** stream as of **200-170** million years B. P. and
 - ✓ then some **primates** developed into ***Pongidae*** (such as ***gorilla, chimpanzee, orangutan, gibbon*** etc)
 - ✓ while **others evolved** into ***Hominidae*** (***human ancestors***).

- ❑ Archeological evidences suggest that *East African Rift Valley* is the **cradle of humanity**.
- ❖ Evidences related to both **biological & cultural evolution** have been discovered in the *Lower Omo & Middle Awash River valleys* both by *Ethiopian & foreign scholars*.
- A fossil named ***Chororapithecus*** dated **10 million B. P.** was unearthed in **Anchar** (*in West Hararghe*) 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 at **Aramis** in **Afar** in **1994**. / **Asfaw, white, Suwa / Ramidus-** means 'root' in Afar
- Other ***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.
- Another *Australopithecus afarnesis* (**Lucy/Dinkinesh**, dated c. **3.18** million years B. P.) with **40% complete body parts, weight 30kg, height 1.07 meters** with a pelvis looks like **bipedal female** was discovered at **Hadar** in **Afar** in 1974 A. D. /**D.Johanson & M. Taieb**/
- **Fossil** named *Australopithecus anamensis* was

- ❑ The **development of the human brain** was 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.
- ✓ D/t evidences of **genus homo** have been discovered in **d/t parts of Ethiopia & the Horn**.
- ❖ **A partial skull of a fossil** named as **Homo habilis**, which is derived from **Latin terms "Homo"** (*human being*) & "**Habilis**" (*skillful use of hands*), dated **1.9 million** years B. P. has been found in **Lower Omo**.
- ❖ **A fossil** named **Homo erectus** (*walking upright*,

- ❖ **Homo erectus** seems to have ***originated in Africa*** & ***then spread out to the rest of the world.***
- ❖ **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**.
- ❖ **Fossils of Homo sapiens sapiens** (**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**

❖ **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 into:-

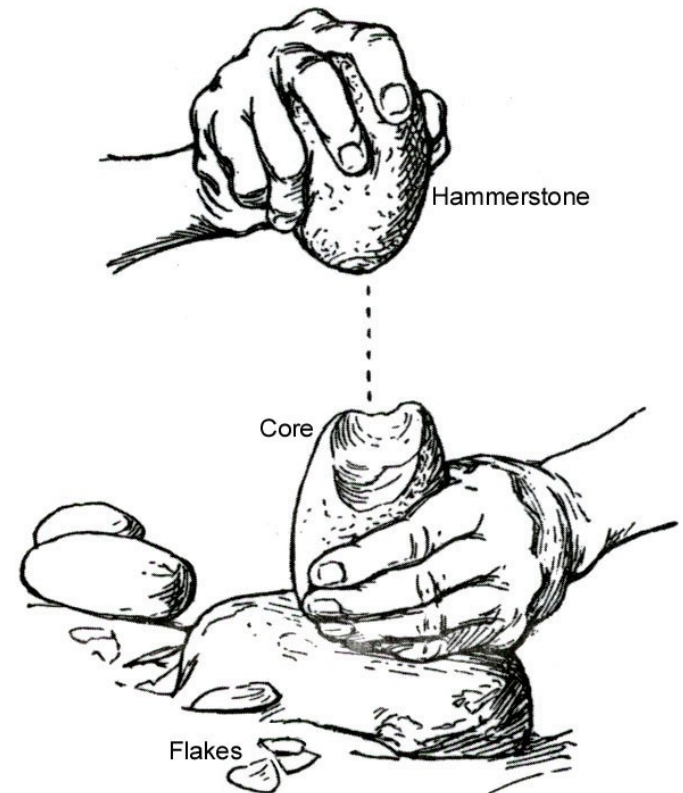
- ✓ **Stone Age,**
- ✓ **Bronze Age and**
- ✓ **Iron Age.**

✓ **Stone tools** had been the **first technologies** developed by human beings.

- ❖ By taking their **features, ways & period of production, stone tools** can be grouped into:
 - ✓ **Mode I**(*Olduwan*, named based on 1st report made at *Olduvai Gorge, Tanzania*)
 - ✓ **Mode II** (*Acheulean*, named after the first report at *St. Acheul, France*) and
 - ✓ **Mode III** (*Sangoon*).
- ❖ **Mode I stone tools** are mainly *chrzxed by crude & mono-facial styles and were produced by the direct percussion.*
- ❖ **Mode II stone tools** were *produced by indirect percussion, by using hand-ax or hammer & mainly chrzxed by bifacial, pointed & convex features.*

The Oldowan tool

- Simple stone tools made by striking a hammer stone against a core to make a shape flake (cores may also have been used occasionally as tools).



Acheulean Tool

- Larger tools, more specialized, exemplified by the hand axe
- Later versions of hand axe suggest an image to guide tool creation, attention to symmetry and shape. Some may not have been strictly utilitarian.



- ❑ Examples of **the above types of stone tools** have been found in **Ethiopia & the Horn.**
- ❖ **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.*
- ❖ **Artifact findings** suggest that **Olduwan tools** made & used by **Homo habilis** were discovered near **Gona** (dated **2.52 million** years B.P. in **1992**) and at **Shungura** in **Afar.**
- ❖ **Homo erectus** produced **Acheulean tools** dated back to **1.7.million** years B.P, ***invented fire*** &

- ❖ **Homo sapiens** 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 sites such as:
 - ✓ **Gorgora, Ki'one & Yabello in Ethiopia** &
 - ✓ **Midhidhishi & Gudgud in Somalia** have offered noteworthy information about **Stone Age communities.**

- ❑ The period of usage of stone tools is divided into sub-periods.
- ❖ 1st the Paleolithic (Old Stone Age, from 3.4 million to 11, 000 years B. P.) was the period when *human being sheltered in caves, developed language, 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*.
- ❖ 2nd Mesolithic(Middle Stone Age /11, 000-10,000B.

- ❑ During the **Neolithic period** human beings transformed from **mobile** to **sedentary way of life**.
- ✓ This was a **radical shift** involving **changes** from **hunting & gathering** to the **domestication of plants & animals**.
- ✓ **Climatic change & increased hunter-gatherers' population** resulted in the *declining number of animals & availability of plants*.
- **As food gatherers** were already aware of **growing cycle of most grass types**, they began to grow those, which were most common and yielded seeds that are more **edible**.
- The **big animals**, which depended on **dense bushes for sustenance**, were reduced by **hunting** while **smaller animals** that were easy to domesticate were easily **domesticated** & animals that people able to **domesticate easily were smaller ones**.

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

- ❑ The discovery of polished axes, ceramics, grinding stones, beads, stone figures & animal remains in sites like **Emba-Fakeda** around **Adigrat in Tigray** as well as **Aqordat & Barentu** in **Eritrea** evinces the **existence of Neolithic material culture**.
- ❖ **Gobodara rock shelter** near **Aksum** has provided us ***agricultural stone tools***.
- ❖ Remains associated with **domesticated cattle, chickpeas & vegetables** have been excavated from **Lalibela Cave** on the **southeastern shore of Lake**

- ❖ **Stone tools** used for *cutting grass & grass* like **plants** as well as *rock paintings of domesticated animals* have been found at **Laga Oda rock shelter near Charchar.**
- ❖ **Evidence for domesticated cattle** also comes from **around Lake Basaqa near Matahara.**
- **Playa Napata & Kado in the Sudan, Cyrenaica in Libya and Futajalon in West Africa** were among known places of **domestication of animals** like **Nidamawa & Zebu** (*Bos indicus*) **cattle** *that in due course expanded to Ethiopia and the Horn.*

- ❑ Ethiopia & Horn generally marked by **ethnic & linguistic diversity**.
- ✓ There are about **90 languages** with **200 dialects in Ethiopia & Horn**.
- ✓ Beneath this **apparent diversity**, there is some **degree of unity**.
- ❖ **Linguists classify** languages of Ethiopia & Horn ***into two major language super families***.
- ✓ These are **Afro-Asiatic** & **Nilo-Saharan**.
- **A. Afro-Asiatic: *super family*** is sub-divided into the

❖ **Eastern:** 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** & **Nbugua** in **Tanzania**.

□ **Semitic:** is divided into two:

➤ **North:**

- ✓ **Ge'ez, Rashaida** (spoken around Eritrea-Sudanese border);
- ✓ **Tigre** (spoken in Eritrean Lowland);
- ✓ **Tigrigna** (spoken in highland Eritrea & Tigray).

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

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

❑ **Language classification** did not remain **static**.

✓ Factors like **population movements, warfare, trade, religious & territorial expansion, urbanization** etc. have resulted in intense linguistic processes that forced languages to be **affected**.

✓ In this process **some languages died out** or have

2.3.2. Settlement Patterns

- ❑ A settlement pattern, the distribution of peoples across landscape, is the results of long historical processes in **NW Africa**.
- ❖ In some areas, **settlement** was **dense** & in other areas **sparse**.
- ❖ **Some people inhabited extensive highlands** & others the **lowlands**.
- ❖ Based on **historical linguistic & history of inter-peoples relations**, studies indicate that:-
 - ✓ **environmental,**
 - ✓ **socio-economic, and**
 - ✓ **political processes significantly shaped**

- ❑ Since early times, the **Cushitic & Semitic peoples** had **inhabited** the area b/n the **Red Sea in the east & Blue Nile in the west** from where they ***dispersed to different directions.***
- In due course, **the Cushites** have evolved to be the ***largest linguistic group in Ethiopia & the Horn & also spread over wide areas from Sudan to Tanzania.***
- Similarly, the **Semitic peoples** spread over large area & 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** & the **South Mao** in **Wallagga**, **the majority of Omotic peoples**

- In the west, **the Nilotes** are largely settled along **Ethiopia-Sudanese border** although some of the **Chari-Nile family inhabited** as far as **southern Omo**.
- The latter are identified as the **Karamojo cluster living around Turkana Lake** along ***Ethio-Kenyan border***.

- **2.3.3. Economic Formations**

- ❑ The domestication of **plants** & **animals** gave **humanity two interdependent modes of life:-**
agriculture & pastoralism.

Cont...

- ✓ Likewise, in **Ethiopia & Horn**, these two forms of livelihood have *coexisted & quite often intermingled* .
- ✓ **Topographic features & climatic conditions** largely influenced economic activities in Ethiopia & the Horn.
- **A predominantly pastoral economy** has chrxd the *eastern lowland region since early periods*.
- **Pastoral economy** namely *the production of camel, goat & cattle* has been **the most common economic practice** among **Afar, Saho & Somali** as well as **Karayu & Borana Oromo**.
- While **Afar & Karrayu** have depended on *the Awash River*, the **Somali** have owed a great deal to **Wabi Shebelle & Genale (Jubba) Rivers**.

- ❑ **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 & advanced** at least since 10,000 years B. P. by **Cushites, Semites & Omotic groups**.
- **The major economic activity of the Omotic** has been **mixed farming** & **trade in northern Omo** while **southern Omo** have predominantly **practiced pastoralism and fishing**.
- Many of **the Omotic groups** have also been famous in **metallurgy, weaving & other crafts**.

- ❑ In the **sparsely populated western lowland region**, the ***dominant economic formations*** were **pastoralism, shifting agriculture, fishing, apiculture & hunting**.
- ✓ E.g. ***sorghum, millet, cotton & other crops*** have been **largely cultivated in lowlands** along ***Ethio-Sudanese border since antiquity***.
- ❖ The **Nilotes** along the **Blue Nile & Baro-Akobo Rivers** have been ***shifting cultivators*** where **sorghum** has been a **staple food**.
- ✓ **Among majority Nilotic communities, cattle have**

2.4. Religion and Religious Processes

2.4.1. Indigenous Religion

- ❑ This includes a **variety of religious beliefs & practices**, w/c are **native** to the region & have been *followed by local people since ancient times.*
- ❖ A distinctive mark of indigenous religion is belief in **Supreme Being**, but **special powers** are *attributed to natural phenomena*, w/c **are considered sacred.**
- ❖ **Spiritual functionaries** officiate over **rituals**, **propitiate divinities** & are held **in a lot of respect as intermediaries** b/n **society & spirits.**
- ❖ Some major **indigenous religious groups** that still

- ❑ **Waqeffanna** of the **Oromo** is based on the existence of one **Supreme Being** called **Waq**.
- ❖ **Waq's power** is manifested through the spirits called **Ayyana**.
- ❖ The major spirits include:
 - ✓ **Abdar/Dache** (*soil fertility spirit*),
 - ✓ **Atete** (*women or human & animal fertility spirit*),
 - ✓ **Awayi/Tiyyana** (*sanctity spirit*),/ *kudusna kebre kudusnat*
 - ✓ **Balas** (*victory spirit*),
 - ✓ **Chato/Dora** (*wild animals defender*),
 - ✓ **Gijare/ Nabi** (*father & mother's sprit*),
 - ✓ **Jaricha** (*peace spirit*),
 - ✓ **Qasa** (*anti-disease spirit*) etc.

- ❑ There is also a **belief that the dead exist in the form** of a **ghost** called **Eker** in the surrounding of his/her abode after death, or his/her **cemetery (Hujuba)**.
- ❖ In the **autumn** & **spring seasons** every year at the **edge of ever-flowing river** & **top of mountain** respectively, there is **thanks giving festival** called **Irrecha** besides New Year **(Birbo)** rite.
- ❖ Revered experts known as **Qallu (male)** & **Qallitti (female)** have maintained link b/n the **Ayyana** & the **believers**.

Cont...

- ❖ On **Wednesday & Friday nights**, there is ***Dalaga/ecstasy*** at which ***Qallu*** or ***Qallitti*** is possessed by ***Ayyana*** so that s/he can **interpret mysteries**.
- ❖ The ***Jila/Makkala*** (***delegated messengers***) used to make **pilgrimage** to **get consecration of senior *Qallu*** (***Abba Muda*** or **anointment father**) **until about 1900**.
- ❖ ***Abba Muda*** had **turban *surrirufa* of tri-colors**:
 - ✓ **black at top**, - represent **those in pre-active life**,
 - ✓ **red at center** - represent **active (*Luba*)**
 - ✓ **white at bottom** representing ***those in post-active life*** .

- ❑ Among Hadiya the Supreme Being is known as **Waa**, *who is believed to exist before everything (hundam issancho)* or **create world (qoccancho)** & **whose eyes are represented by elincho (sun) & agana (moon).**
- ❖ **Spirits** like **Jara** (*male's protector*), **Idota** (*female's guard*), **Hausula**, **Qedane** & **Warriqa** attracted prayers & sacrifices at **Shonkolla** and **Kallalamo** mountains chosen by **Anjancho** & **Jaramanjcho**.
- ❖ One of **Hadiya's** clans, **Worqimene**, is **believed to have the power to send rain in drought. Fandanano** (sing. **Fandancho**)

Cont...

- ❑ The Kambata have **Negita** or **Aricho Magano**/Sky God & religious officials known as **Magnancho**.
- ❑ The Gedeo called the Supreme Being, **Mageno** & had thanks giving ceremony called **Deraro**.
- ❑ The Konso religion is 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 Being), **Bozha** (*thunder deity*) & **Damwamwit** (*health goddess*).
- ❑ 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 called **God Tosa** & **spirit Ayyana** including:-

- **Tawa-Awa /Moytiliya** (father's spirit),
- **Sawuna** (justice spirit),
- **Wombo** (*rain spirit*),
- **Micho** (*goat spirit*),
- **Nago** (*sheep spirit*),
- **Kuchuruwa** (*emergency spirit*),
- **Gomashera** (*war spirit*),
- **Talahiya** (*Beta Talaye or talheya,Omo spirit*) etc.

❖ **Dufuwa (grave)** was believed to be abode of **Moytiliya**.

❖ Annual worship of spirits was performed at a **sacred place** called **Mitta** usually at the end of **May & beginning of June** to offer **sacrifice** of the **first fruits** called **Teramo or Pageta (Dubusha)**.

- ❖ People gathered around **tree** called **Dongowa**, which varied from clan to clan: **sycamore** (Ficus sur exasperate) for the **Bubula**, **podocarpo** for **Zatuwa** etc.
- ❖ The **Qesiga** called their meeting place **Kasha (Dabre)**.
- ❖ To protect people from eating crop before harvesting **Zomboro clan** used **Diqaysa practice** by planting in their fields sour **olive & nubica** trees.
- ❖ The **Wolayta** also had the practice of **Chaganna** (*prohibited days to work*) to protect produce

- ❖ *If they made error in respecting this custom, they would anoint their bodies with a leaf* called **Aydameta** (ground red pepper) as **repentance**.
- ❖ **Religious practitioners** known as **Sharechuwa** had **Becha** or **Kera Eza Keta** (*ritual house*)
- **The Keficho** called Supreme Being as **Yero**; spirit as **Ego** and a person who hosts **Ego** is known as **Alamo** or **eke-nayo**.
- ❖ **Father of all spirits** is **dochi** or **dehe-tateno** and its host is called **dochi-nayo** or **Ibedechino/Ibede-gudeno** (including **Arito** and **Wudia Riti**), with

- ❖ **Harvest spirit** is called ***Kollo*** & sacrifice to it is ***dejo***.
- ❖ **Earth & area spirits** are known as ***Showe-kollo*** & ***Dude-baro*** respectively.
- ❖ There are **also local spirits** like ***damochechi* of Channa**, ***yaferochi* of Sharada** and ***wogidochi* of Adio** as well as ***gepetato*** or **king of hill** identified by **Yetecho clan** as **landowner**.
- ❖ Members of the **Dugo clan** led **spiritual services**.
- ❑ **The Boro-Shinasha** people believe in **super natural power** called ***Iqa***, which ***created everything*** &

Cont...

- ❖ The **indigenous religion elements** prescribe praying for the *prevention of drought, flooding, erosion, disease & starvation within the community & their surrounding environment.*
- ❖ Among various prayer rituals,
 - the first is *Gure Shuka* for **preservation of their locality through slaughtering animals by calling the name of God being at the tip of the mountains.**
 - The second is *Shode De'na*, **praying & slaughtering when unexpected disease happens.**

- The third is **Marrowa Shuka**; slaughtering for :-
 - *Children to grow without disease &*
 - *to prevent children from evil spirits attack;*
 - *for rehabilitation of wealth;*
 - *to promote harmonious way of life & productivities in the family.*
- ❖ The rituals are led by **recognized elders**, whose pray & bless are trusted to reach God among the three clans: **Enoro, Endiwo & Dowa**.
- ❑ The Nuer believe in **Kuoth Nhial** (*God in Heaven*), but *believe in the coming of God through rain, lightning & thunder, and rainbow is necklace of God.*
- ❖ **Sun & moon** as well as other **entities** are also **manifestation** or *sign of God*.
- ❖ There are also **spirits associated with clan-spears** names such as **WiW** (**spirit of war**) associated with **thunder**.

- ❖ The Nuer believe that *when a person dies, flesh is committed to earth* while *breath or life goes back to Kuoth* and **soul** that signifies **human personality remains alive** as a shadow or a **reflection**, and **departs together with ox sacrificed to place of ghosts**
- ❑ **An interesting feature of indigenous religion** is the way its practices & beliefs are **fused** with **Christianity** and **Islam**.
- ❖ This phenomenon of mixing of religions is known as **syncretism**.

2.4.2. Judaism

- ❑ **Judaism** is considered as the **expression of covenant that Yahweh/Jehovah(God) established with ancient Hebrew community.**
- ❖ **Sources indicate** that **Judaism** has been followed in **Ethiopia** and the **Horn** by **peoples before Christianity reached the region. .**
- ❖ **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 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.).

- ❖ **Alternative timelines** include perhaps the **later crises** in **Judea**,
- ✓ e.g., **split of the northern Kingdom of Israel** from the **southern Kingdom of Judah** after the death of **King Solomon or Babylonian Exile**.
- ❖ **Other Bete-Israel** take as their basis **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 Bete-Isreal in Ethiopia to an intermarrige b/n Jewsh immigrants with native Agaws.*
- ❑ On the other hand, **scholars** such as **Tadese Tamirat & Kay Shelmay** argue that *the Bete-Israel are remenants of old testament followers of orthodox Christianity* rather than *Jews who migrated from abroad.*
- ❖ Whatever the case, **the Jews appear** to have been **isolated from mainstream Judiac practice** for **at least a millennium.**
- ✓ **The Jews developed & lived** for centuries in **northern and NW'n Ethiopia.**

2.4.3. 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 were **Syrian brothers, Aedesius & 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.**

❑ **Christianity** was further expanded to **mass of society** the later part t **5th C** during the reign of **Ella Amida II** (478-86) by the **Nine Saints** shown in the

Name	Origin	Church/ Monastery	Location of the Church
Abuna Aregawwi (Abba Za Mika’el)	Constantino pole	D. Damo	Eastern Tigray
Abuna Isaq (Abba Gerima)	Constantino pole	D. Gerima	Medera (East of Adwa)
Abba Pentelwon	Constantino pole	D. Pentelwon	Asbo (NE of Aksum)
Abba Afse	Ladocia	D. Afse	Yeha (NE of Aksum)
Abba Alef	Qa’esare’a	D. Haleluya	Biheza (NE of Aksum)
Abba Gubba	Cilicia	D. Gubba	West of Medera
Abba Gubba	Constantino ple	D. Qonasel	North of Aksum
Abba Sehama	Antioch	D.Tsedania	SW of Adwa

- ❑ **saints** also translated **Bible** & other **religious books into Geez**.
- ❑ The expansion of Christianity continued in **Zagwe period** (1150-1270) & chiefly gained fresh momentum during **the early Medieval Period (1270-1527)**, when many **churches** & 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 & monasteries** are not merely **religious centers**, but served through the **ages as**

- ❖ From mid-16thc, -to early 17thc centuries, **the Jesuit missionaries 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 the EOC.**

Cont...

❑ **As of 1804, missionaries' religious expansion** also resulted in the conclusion of treaties b/n **European diplomats & Ethiopian authorities.**

➤ **The Catholic missionaries :-**

- ✓ **Giuseppe Sapeto** (*Lazarist mission founder*),
- ✓ **Giustino De Jacobis** (*Capuchin order founder*),
- ✓ **Cardinal Massaja**,
- ✓ **Antoine & Arnauld d'Abbadie** were active.

❖ **Protestant missionaries :-**

- ✓ **Anglican Church Missionary Society (ACMS),**
- ✓ **Church Missionary Society of London (CMSL) and**
- ✓ **Wesleyan Methodist Society** led 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.*

Cont...

- ❖ They **translated spiritual books** into vernaculars.
- ❖ They **adopted old names for Supreme Being** like **Waqayyo, Tosa** etc & 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 & systematic indoctrinations** seem to have resulted in

2.4.4. Islam

- ❑ When **Prophet Mohammed** had preached Islam in **Mecca** since 610 AD, he faced opposition from **the Quraysh rulers**.
- Under this circumstance, **Prophet sent some of his early followers to Aksum** including **his daughter Rukiya & her husband Uthman** as well as **Prophet's future wives Umm Habiba & Umm Salma to Aksum**.
- ❖ The first group of refugees was led by **Jafar Abu Talib**.
- ❖ In his advice to his followers, the **Prophet** said of

Cont...

- ❖ The then **Aksumite king, Armah Ella Seham** (**Ashama b. Abjar** or **Ahmed al-Nejash** in Arabic sources), gave them **asylum** from 615-28.
- ❖ **Leaders of the Quraysh** asked **Armah** to repatriate the refugees, but the king did not comply.
- ❖ **Armah is said to have replied**, "***If you were to offer me a mountain of gold I would not give up these people who have taken refugees with me.***"
- ❑ Subsequently, **Islam spread to the Horn of Africa** largely through **peaceful ways including trade**.
- ❖ **Islam** was well established in **Dahlak (Alalay) Islands** on the Red Sea by the beginning of the eighth century.

Cont...

- ❖ **In early 10th c, 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.**

- ❑ Notwithstanding the debates, **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 & later states of northern Ethiopia & **open proselytization of Islam was prohibited.**
- ❖ Thus, **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.**

Cont...

- ❖ In this regard, it should be noted that Sheikh Hussein of Bale, a Muslim saint (Waliy) of medieval period, played very important role in the expansion of Islam into Bale, Arsi & 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 8thc, A. D. through Benadir coasts of Moqadishu, Brava & Merca.
- ❖ Abu Bakr Ibn Fukura al Din Sabil set up