Unit Five

Politics, Economy & Social Processes from Early 16th to Late 18th Centuries

5.1 Conflict Between Christian Kingdom & Adal Sultanate and Aftermath

- The revival of long-distance trade caused **competition and struggle** for control over the trade routes between the Christian Kingdom and the Muslim principalities.
- This was followed by a **series of wars**, which were depicted **as wars for religious supremacy**.
- Religion provided ideological justification for the wars.
- However, the **interest to control trade routes** lay at the heart of the conflict between them that continued for **over two centuries**
- As prelude to conflict, Muslim Sultanates' internal strife, corruption and anarchy were intensified and new leadership was urgently called for.

Cont'd...

- Such leadership came from **Imam Ahmed Ibn Ibrahim al-Ghazi** alias “left-handed,” whose origins are **obscure**.
- Imam Ahmed was born at Hubet in between Dire Dawa & Jigjiga and raised by his devout Muslim kin in one of oases on Zeila route;
- He was a devout Muslim.
- He soldiered for Garad Abun of Adal, who during his few years in power called for Islamic Puritanism.
- Upon the death of Garad Abun, Imam withdrew to the countryside and started calling for devotion to the teachings of Islam.
- After Imam Ahmad’s rise to power, battles were **not just for trade route control** but mainly **for environmental** pressure among Afar & Somali pastoralists.

Cont'd...

- With **increased population** & **overgrazing** in Eastern Ethiopia, Afar & Somali had tried to expand to high plateaus between **13th & 16th** centuries.
- Imam's amazing leadership achievements mobilized Afar, Argobba, Harari, Harla, Somali & other pastoral communities to **common cause**.
- He convinced them **not to fight each other** but **unite** & **expand** to Christian Kingdom and resolve their critical material needs while keeping Islamic believes & practices from any alien doctrine infiltration;
- He **gained audience** and **consolidated army** to fight Christian Kingdom

Cont'd...

- Yet, Lebne-Dengel was enthroned at 11 and assisted by elderly Elleni;
- Due to internal conflicts in Adal most Muslim states became Christian Kingdom's tributary **in early 16th** century
- Christian army under Lebne Dingle, therefore, **could not give attention** for their strength after Ahmed's coming to power;
- However, shortly, Adal fell to Imam Ahmed's army;
- Imam Ahmed was **strong enough** for confrontation in **1520** and refused to pay tribute following by campaign against Christian Kingdom in **1527**;
- Imam's army **fought fiercely** and controlled Bali, Dawaro, Fatagar, Hadiya, Kambata, Sidama, etc and Christian Kingdom was **at risk**;

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- Realizing looming threat, Lebne-Dengel **mobilized vast force** and encamped about 50km east of Addis Ababa in 1528.
- However, his large army was **with logistics** and **leadership problems** failing to adopt common strategy;
- Conversely, Imam's small-sized army **managed logistics** problems;
- Enthusiastic Imam's army had also **excellent leadership** characterized by **better mobility** and **flexible tactics** with unified command;
- Consequently, larger and well-equipped Christian army was **defeated** in most decisive engagement/battle at **Shimbra Kure, near Mojo in 1529**;

Cont'd...

- Then, Christian territories like Shewa, Amhara, Lasta, and in north up to Mereb Melash became under Imam's control;
- Imam Ahmed's empire stretched from **Zeila to Massawa** on the coast **including Ethiopian interior** by **1535**.
- As he penetrated deep into Christian Kingdom, Ahmed **set up civil bureaucracy** constituted from his men and newly recruited personnel from Christian territories;
- His wife, Bati Del Wanbara had encouraged her husband to **avenge her father's** (Mahfuz) **death**, who was Adal military commander.
- She accompanied Ahmed throughout his expeditions, even being pregnant and unable to use mules;
- Indeed, she delivered her two sons during Ifat & Tigray campaigns in 1531 & 1533 respectively.

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- On the other hand, military set back forced Lebne Dengel **to retreat** and finally **died in 1540 being fugitive**;
- His son, Gelawdewos (r. 1540-1559) continued wars with intensity as Ahmed received **200 Turkish musketeers** & **10 cannons in 1540**;
- Meanwhile, based on request by Lebne-Dengel in 1535, about **400 Portuguese soldiers**, armed with **matchlocks** and led by **Christopher**, Vasco da Gama's youngest son arrived at Christian court **in 1541**;
- Yet, about **200** Portuguese were killed and their leader Christopher da Gama was **beheaded in Ofla battle**, southern Tigray in August **1542**, in which Lebne-Dengel's wife and Gelawdewos' Queen mother Seblewongel participated.

Cont'd...

- Then, **Imam Ahmed** was confident about his army's ability to repulse any future attack by Christian force that **he sent his allies back home** and **let his army camp**;
- Due to limited resources, Gelawdewos **employed hit** and **run strategy**, which severely affected Imam's army;
- Ahmed's army could not use its previous easy mobility because they **did not know where attacks came from**;
- While Ahmed was encamped near Lake Tana, he was **attacked** and **killed** after fierce fighting **at Woyna-Dega** on February **25, 1543**;
- So, Christians **restored almost all northern** and **central plateau;**
- Muslims in **highlands submitted** to Gelawdewos, who was tolerant to them to promote conciliation/revive **smooth relations** with Muslim world;

Cont'd...

- Gelawdewos established strong Christian Kingdom regaining many **pre-1520s territories** and **tributary regions**, camping *Chewa* (regiment) in border areas by early **1550s;**
- Yet, growing challenge to Christians came from **retreating Adal soldiers**, **Ottoman Turks**, **Jesuits** and **Oromo** that advanced into center;
- Adal forces, under **Emir Nur** Ibn al-Waazir Mujahiddin, **confronted for revenge** and **killed Gelawdewos in1559**;
- Minas (r. 1559-1563) **defeated Turks** and reclaimed coastal territories like Dabarwa, but **Yishaq allied with Turks**;
- Sartsa-Dengle (r.1563-1598) had to defend **Turks** and fight with Agaw, Bete-Israel, Enarya, Gumuz, Oromo & Sidama.

5.2 Consequences of Muslim-Christian Conflict

- Huge human & material cost weakened Muslims & Christians;
- Linguistic & religious intermingling & intermarriages among various cultural groups;
- Portugal & Turks rivalry over Red Sea & Indian Ocean gave the conflict **global dimension**;
- Christian rulers might have sought alliance with **Roman Catholicism** as tactic to get weaponry & training;
- Some Jesuit missionaries with their bishop, Andreas de Oviedo, came to Ethiopia in **1557** to expand Catholicism.

- Catholicism promoting dyophysite (Christ-divine & human natures) contrary to Monophysite EOC that taught that Christ, through union/ Tewahedo had perfect human nature inseparable from divinity.

Cont'd...

- Leading missioners, who played key role to evangelize Ethiopia included **Joao Bermudez**, **Oviedo**, Pedro **Paez** & Alfonso **Mendez**;
- Gelawdewos defended EOC in *Faith Confession*;
- Since **Minas** and **Sertse-Dengel** were too busy fighting against Oromo & Turkish forces, they **couldn't get time** to **entertain Jesuits** in courts;
- Za-Dengel (r. 1603-4) was said to have been **sympathetic to Catholicism**, but overthrown by Yaqob (r. 1598-1603; 1604-7);
- Susenyos (r. 1607-32) as was challenged by provincial leaders, who refused to pay tribute, integrated Oromo with central government forces to **consolidate his power**.

Cont'd...

- Susenyos **got alliance** through Pedro Paez's **diplomatic advisory** and **converted to Catholicism in 1612** and announced it to be **state religion in 1622**.
  - Anti Catholic **voices mounted** following 1617-8 liturgical changes:
  - Orthodox priests & deacons reconsecration and mass rebaptism;
  - Jewish customs/male circumcision & *Sabbath* observance **suspension**;
  - Ge'ez preaching; Wednesdays & Fridays fasting; Ethiopian saints & Ark Covenant (*Tabot*) reverence were prohibited while eating pork, Latin Mass & Gregorian calendar were ordered to be adopted;
- Consequently, even emperor's loyal followers including his son **Fasiledas** (r. 1632-67) opposed and civil war followed.

Cont'd...

- Controversies, rebellions & repressions mounted and state came to falling apart verge **after 1625**;
- Many peasants lost their lives in one **day in June 1632**;
- Finally, Emperor Susenyos **abdicated throne** in favor of Fasiledas;
- Fasiledas **restored Orthodox** position as **state religion**, **expelled Jesuits** and **punished local converts** including Susenyos' brother and the most fervent Catholic supporter, **Se'ela Kristos**;
- Fearing another conflict, Fasiledas introduced **"Close-Door Policy,"** which isolated Ethiopia from all Europeans for about century & half **until beginning of 19th century** except secret visits by French Doctor **Charles Jacques Poncet** in 1700 and Scottish traveler **James Bruce** in 1769.

Cont'd...

- Conversely, he **adopted close diplomatic relations** with **Islamic world** and allied with neighboring Muslim states to ensure that **no European crossed into Christian** domain;
- He concluded agreement in **1647**, with **Ottoman Pasha** at Suakin & Massawa to effect that the latter should block any European from entering in to his territory;
- Jesuits legacy later divided **EOC** into **disputant sects** during princess era;
- ***Tewahedo*** teaches Christ's Hulet Lidet/two births: first in eternity as Divine Being eternal birth and second, born again from St. Mary into world as perfect man and divinity united in one nature, dominant in **Tigray & Lasta**.

Cont..

- ***Qibat*/ Unction** accepted eternal birth, but claimed that at **incarnation**, when he was born into world, Holy Ghost anointed him, dominant in **Gojjam**;
- ***Sost Lidet*/Three Births** (Ya Tsega Lij/Son through Grace) taught that Christ was first born in eternity as Divine Being, was born again in St. Mary womb and anointed by Holy Ghost, dominant in **Gonder** and **Shawa**.

5.3. Population Movements

- People moved from place to place due to pull and push factors, which can be summed up as **natural** and **social**.
- Specifically, people move out from their habitats in search of **resources** and **better living environment** in general.

1. Population Movements of the Argoba, Afar, and Somali

- Christian-Muslim conflict in late 15th & early 16th centuries caused Argoba, Afar & Somali movement as their territories lay in region where **trade routes passed** and they **moved back & forth** in response to war;
- Yet pressure on environment laid ground for population movement;

The Argoba

- They are one of the ancient peoples in the region that accepted Islam very early from religious leaders who came from Arabia
- They were major agents of Islamic expansion, trade and Muslim state formation in the Horn. e.g., Ifat
- On the eve of the wars of Imam Ahmed, they joined the Afar and the Somali against the Christian Kingdom.
- The area inhabited by the Argoba was also a target of the expanding Christian Kingdom and was the major center of conflict.
- This was because the major caravan trade routes passed through Argoba territory.
- As a result, the Christian-Muslim rivalry and the conflicts thereof led to the destruction of sultanates and dispersion of the people.

The Afar

- Before the 16th century, due to drought, the Afar moved towards the east until they reached the middle Awash.
- Due to trade routes passed through the Afar's territory, the region was the center of competition between the Christian Kingdom and the Muslim sultanates
- Besides being actors in the conflict, the **conflict** inevitably **pressurized the Afar to move** into different directions to avoid the risk of the conflicts.
- Their pastoral economy helped the Afar to survive the destructive effects of the wars of the sixteenth century.
- The Afar, in recent times, predominantly lived in **northeastern** Ethiopia and in **northern** Djibouti, although some have also inhabited **southern** part of Eritrea

- The Afar had an indigenous governance system known as **Makabanto**, which has some elements of democracy.
- Following the collapse of Adal Sultanate in the 16th century, the Afar established their sultanates like **Awsa**, **Girrifo**, **Tadjourah**, **Rahaito** and **Gobad**.
- Awsa Sultanate succeeded the earlier Imamate of Awsa in the middle Awash.
- The latter polity had come into existence in 1577, when Mohammed Jasa moved his capital from Harar to Awsa.
- At some point after 1672, Awsa declined and temporarily ended in conjunction with Imam Umar Din bin Adam's recorded ascension to the throne.

Cont..

- The Sultanate was subsequently reestablished by **Kedafo around 1734**, and was thereafter ruled by his **Mudaito Dynasty**.
- Primary symbol of the Sultan was **silver baton**.
- Awsa's economy mainly depended on **Bati-Ginda'e trade route**.
- Later it became center of Islamic learning led by preachers like **Tola Hanfire**.

The Somali

- The Somali people inhabited vast territory in the Horn.
- For long, the Somali practiced **pastoral economy** and moved between places for centuries possibly in search of sufficient pasture.
- Their territory lay in the region traversed by major trade routes during medieval period.
- The major cause for the movement was **environmental pressure** on Somali inhabited areas prior to the sixteenth century.
- Their movement was a **strong force** behind the military strength of the Imam Ahmed.
- However, the population movement of the Somali did not last for long as they returned to their home base following the **defeat of Imam Ahmed in 1543**

- Historically, a council known as **Shir** governed the society.
- The **decision making process** was highly democratic in which **all-adult male** were allowed equal access and participation.
- These councils at sub-clan, clan and inter-clan level provided a governing structure that acted as an **enforcement of law** and **justice**.
- The council governed wide-ranging affairs including **resource allocation**, **marriage**, **trade** and **crime**.
- As a component of shir, the **guurti** (a council of elders) was the highest political council mandated with **resolving conflict** and **crisis**.

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

The Gadaa System

- It is an institution through which Oromo socially organized, administered their affairs, **defended their territory**, **maintained law** & **order** and managed their economies;
- Studies do not clearly indicate when and how the Gadaa system emerged.
- However, it is clear that for long the society organized their politics, economy, social, cultural, and religious affairs through the Gadaa institution.
- Recent studies based on the Gadaa calendar and Gadaa centers suggest that **the system evolved** from the **earlier Cushitic age-set social organization**.

Cont.…

- Time computation and recording history was based on the eight-year segment of time.
- In the system, **eight years** represented **one Gadaa period**.
- **5-gadaa** periods/40 years represented **one generation** and
- **Nine generations**/360 years represented **an era**;
- Accordingly, the earliest eras of Gadaa but still obscure were those of **Bidiri Dhoqqe**.
- Prior to the beginning of Gadaa Borana-Barentu around **1450 AD**, the Oromo passed through known eras of Taya, Tasaa, Munyo, Suftu, Maddile, Abroji, Dhittacha and Warra-Daye (warden), each of which survived for an era. (360 x 8= 2280 years)
- Gadaa was **interrupted** and **revitalized** during various eras because of various **internal and external factors**.

- For instance, the Borana-Barentu Gadaa was **instituted after interruption for nearly two generations**.
- It was revived in 1450 at **Madda Walaabu** that became the central *Caffee* (assembly) and seat of the senior Qallu until 1900.
- The Gadaa system constituted elements of democracy such as:
  - ✓Periodic succession and power sharing to prevent a one-man rule;
  - ✓Representation of all lineages, clans and confederacies.
  - ✓A mechanism of socialization, education, maintenance of peace and order, and social cohesion.
  - ✓Rules of ***araara*** (conflict resolution), ***gumaa*** (blood compensation), and ***rakoo*** (marriage) and **qabiyye**/land tenure.

- The Gadaa system organized the Oromo society into **age-grades** and **generation sets** delineating members' social, political, and economic responsibilities.
- In the system, **Ten age-grades** and **Five classes** operated in parallel.
- The following table shows a common version of **age-grades** and **roles** associated to them.

***Gadaa*-Grade**	**Age**	**Roles**
Dabbale	birth-8 years	Socialization
Gamme	9-16	
Folle	17-24	Military training, agriculture etc
Qondala	25-32	military service
Raba-Dori	33-40	Candidates for political power
Luba	41-48	*Gadaa* government leaders
Yuba	49 to 80	Senior advisors & ritual experts

Cont…

- The **gadaa/luba** assumed power for eight years.
- The head of the government was known as **Abba-Gadaa**
- He assisted by several **elected representatives** from among the generation set.
- In the Gadaa system, the senior **Qaallu** (Abba Muuda) played indispensable roles **in power transfer** and **legitimizing the ruling gadaa class**.

S. N.	Title	Duties
1.	***Abba Muuda***	Anointment Father
2.	***Abba Bokku***	Wooden or Metal Scepter Keeper as State Head Sign
3.	**Abba Gadaa Fiite**	Chief Executive (Government Leader)
4.	***Abba Maatii***	Vice Executive & in Charge of Socio-culture/*ada*
5.	***Abba Caffee/ A. Dubbi***	Parliament Chair/Presidium Decision Speaker
6.	***Abba Seera***	Laws & Assembly Deliberations Memorizer
7.	***Abba Alangaa***	Decision Executing Judge
8.	***Abba Duula***	Army Commander in Chief /War Leader
9.	***Abba Sa'a***	Economic Minister/Treasurer

Cont…

- Women maintained their rights by the Siinqee institution, which helped them to form **sisterhood** and **solidarity**.
- Women from childhood to old age were believed to have sacred power.
  - Guduru (pre-pubescent),
  - Qarree (adolescent, ready for marriage),
  - Kalaale (wives of Luba and Yuba) and
  - Cifiree (wives of Gadamojji/ above 80 years)
- They involved in occasions like **power transfer**, **conflict resolution**, **thanks-giving** and others.
- The **kalaale** were also **privileged to support** and **advise** the ruling class.

- The Gadaa system functioned by the cyclical power transfer from one Gadaa class to the next every 8 years. With some minor differences in nomenclature in different parts of Oromo territories, the five Gadaa classes (generation sets) are listed below:

Fathers	Sons
Melba	*Harmufa*
Mudena	*Robale*
Kilole	*Birmajii*
Bifole	*Mul'ata*
Michille	*Dulo*

The Oromo Population Movement

Cause of the Movement

- A combination of **natural** and **manmade** factors caused the Oromo population movement
- **Natural factors** include demographic pressure and **subsequent need for land** to accommodate the growing human and livestock population.
- The conflict between the Christian Kingdom and Muslim Sultanates from the 13th to 16th centuries (**manmade factors**) might have pressurized pastoral Oromo groups to leave the lands they inhabited for other areas

Course of the Movement

- In the early 16th century, when the movement began, the Oromo were already organized under **Borana** and **Barentu** confederacies.
- The Oromo forces took northern direction and passed through a corridor between Mount Walabu and Lake Abbaya.
- When they reached half way between Lakes Abbaya and Hawassa, they took westward and penetrated across the Bilatte River to the southwest.
- Then they headed northwards to the lakes region of the Rift Valley.
- From 1522 to 1618, the Oromo fought twelve Butta wars.

Cont…

- Accordingly **Melba** (1522-1530): defeated Abyssinian Regiment Batra Amora led by Fasil and occupied Bali;
- **Mudana** (1530-1538): expanded up to Awash River Edge;
- **Kilole** (1538-1546): destroyed Adal Mabraq at Dawwaro;
- **Bifole** (1546-1554): advanced to Waj & Ereri; crushing Abyssinian Buksar Amora led by Portuguese Commander Ayres Di'az;
- **Michile** (1554-1562): defeated Hamalmal at Dago & Jaan Amora corps and Adal led by Emir Nur at Mount Hazalo and forced Harari to construct Jagol Wall.
- **Harmufa/ Hambisa** (1562-1570): fought Minas at Qacina & Wayyata, occupied Angot, Ganzyi, Sayint etc; integrated Argobba, Dobba etc through Moggaasa & Guddifacha;

Cont...

- **Roobalee** (1570-1578): defeated by Sartsa Dingil's cavalry led by *Azzaj* Halibo at Wayina Daga in c. 1574, but crushed Zara'a Yohannis' forces;
- **Birmaji** (1578-1586): controlled Ar'ine in Waji, crossed Jama to Wolaqa and overwhelmed Daragoti;
- **Mul'ata** (1586-1594): attacked Damot, Bizamo, Dambiya & Tigray;
- In the early seventeenth century, the **Duulo** (1594-1602), ***Melba*** (1603-10), and ***Mudena*** (1610-18) expanded to West and Northern parts of the Horn of Africa.
- Oromo also expanded to Bur Haqaba & Majertin in **Somalia**;
- **Warday** & **Orma** moved to Kenya & Tanzania respectively.

- In the course of their movement into various regions, different Oromo branches established Gadaa centers. Accordingly
- ***Oda* Bultum-** Itu Humbanna;
- ***Oda* Roba-** Sikko Mando (Arsi);
- **Gumii Gayo-** Sabbo Gona;
- **Me'e Bokko-** Guji;
- ***Oda* Nabe-** Tulama;
- ***Oda* Bisil**- Mecha;
- ***Oda* Bulluq-** Jawwi Mecha;
- ***Oda* Dogi-** Ilu;
- ***Oda* Hulle-** Jimma;,
- ***Oda* Garado/Makodi**-Walo;

- *Gadaa* leaders such as Borana Dawwe Gobbo, Guji Anna Sorra, Mecha Makko-Bili, Jimma Babbo Koyye and others **established *Gadaa* centers** and **laid down cardinal laws** in their respective areas.

5.4. Interaction and Integration across Ethnic and Religious Diversities

- The political, social, and economic processes of the medieval period were the major factors for the people's interactions across regions.
- Such interactions and integrations were the outcome of cumulative events, including .
  - The trade contacts and conflicts to control trade routes,
  - Religious expansion, and
  - Territorial expansion and population movements.
- For instance, the Oromo population movement (**consequence)** was brought far-reaching integrations among peoples across ethnic and religious background.

Cont…

- The Oromo integrated non-Oromo through two adoption mechanisms: Guddifacha and Moggasa.
- The interactions also resulted in an exchange of socio-cultural values and institutions.
- A number of peoples in the neighborhood of the Oromo adopted Gadaa system and Oromo language.
- Likewise, the Oromo adopted and adapted cultures and traditions of the people with whom they came into contact.
- The case in point is the adoption of monarchical systems and the integration of the Oromo to the Christian and Muslim cultures.

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

1. Peoples & States in East: Harar Emirate

- Harar is one of the earliest Muslim centers in the region of Ethiopia and the Horn.
- It became Adal Walasma capital replacing Dakar in 1520;
- Emir Nur Mujahid made it walled city;
- Emir Ali ibn Da'ud (r. 1647-62) established Harari dynasty;
- It was strengthened by Amirs like Abdul Shakur (1783-94);
- Amir's council, Majilis was supervising Mosque land/ Waqf;
- Harar's economic power grew as it **controlled trade**

- Its authority was set up in cooperation with &/or over surrounding Afar, Argobba, Oromo & Somali through trade, inter-marriage & Islamic creed;
- Egyptians were attracted by such a prominence that they sent an expeditionary force in 1875 and controlled the emirate for nearly a decade.
- Egyptians withdrew from Harar in 1885
- It ruled by Amir Abdulahi, as the last emir of the Sultanate for two years until 1887.
- Finally, Emperor Menilek's expansion to the region annexed it to the modern Ethiopian state in 1887.

2. Peoples & States in Central & South Central parts

The Kingdom of Shewa Shewa

- Shewa was formed by Agancha chief **Negasi Kristos** (r.1696-1703) controlling Asendabo, Debadebo, Makfud, Yifat etc
- 2nd King/ Nigus was Merid Azmatch Sebestie/ Sebastyanos (r.1703-18);
- Abbuyye/Abbiyye (1718-45) centered Haramba but killed by Karrayu beyond Kasam;
- Amaha Iyesus/Amayyes/ (r.1745-75) controlled Bulga, Efrata, Menz & Tegulet centering **Doqaqit** later shifted to Ankober; unsuccessfully attempted to control Afar & Abitchu;

- Asfa-Wosen (r.1775-1808) conquered Antsokia, Asbo, Gedem, Gishe, Merhabete, Morat & Shewa Meda;
- Woson Saged (1808-1812) murdered by his slave in Qundi;
- Sahle-Sellasie (r.1813-47) hurried from Sala Dinga to usurper his elder brother, Becureje and set up Gonchu royal prison.

Gurage

- The Gurage are divided into two: the **Western** also known as **Sebat Bet Gurage** and include: Chaha, Muher, Ezha, Gumer (Inamor, Enner, Endegegna and Gyeto).
- The second group are **northern** and variously known as **Kistane**, **Aymallal** or **Soddo Gurage**.
- Additional groups included Dobbi, Gadabano and Masqan.
- The staple crop in Gurage land is **enset**.
- They had traditional system of governance known as the **Yajoka Qicha** among the **Sebat Bet** and the **Gordanna Sera** among the **Kistane**.
- There was, however, no centralized leadership. Power was vested in clan or lineage groups.
- The descent groups displayed corporate rights, obligations, and influence.

Kambata

- By about 1550-70, four communities of separate origin merged to form the contemporary state of Kambata which means, “this is the place” (where we live-as the Kambata believe in).
- The first one, Kambata in the narrow sense, had its original homeland around Mount Hambericho in the heartland of Kambata territory.
- The other three namely the Dubamo, Donga and Tembaro trace their homeland from Sidama highlands.
- If the above processes led to the formation of the nucleus of the state, the ethno-genesis of Kambata also benefitted from Omotic and Semitic peoples who moved into the region at different times.

Cont..

- Emperor Yeshak (r.1413-30) annexed Kambata into the Christian highland kingdom.
- In 1532, the region was captured by Imam Ahmed's army.
- The people were *ensete* farmers sharing similar culture and speaking the same language called **Kambatissa**, which belongs to the **Highland East Cushitic** family together with Qabena, Halaba, Hadiya, Sidama, Gedeo and Burji groups.
- The Kambata had a traditional administrative institution called the **Hambericho Council**.
- The council had seven members each representing the seven dominant clans (Kambata Lamala) in the region.
- With a king at the top, the council ruled Kambata until the late nineteenth century.

Hadiya

- Hadiya was one of **Islamic sultanates** /states.
- The people were **heterogeneous** both linguistically and culturally.
- By about 1332, the ruler of the Christian kingdom, Amde-Tsion, subjugated Hadiya after defeating its ruler, Amano.
- In 1445, a Hadiya king called Mahiqo rebelled against Emperor Zara-Yaqob (r.1434-68).
- To stabilize the situation, Zara-Yaqob made a political marriage.
- Accordingly, Princess Elleni, from Hadiya, who became an important historical figure, married Emperor Zara-Yaqob.
- Another Hadiya leader, Garad Aze refused to pay tribute to Emperor Sartsa-Dengel (r.1563-98), but was suppressed in 1568/9.

- The relations between Hadiya and the Christian Kingdom was interrupted following the wars of Adal and the Oromo population movement until Hadiya's incorporation into the Imperial state in the late nineteenth century.
- Mainly after Oromo population movement, Hadiya’s population became more diverse.
- However, descendants of the old Hadiya can be traced from four different linguistic clusters: the Oromo, the Sidama, the Kabena and Alaba, and
- The Hadiya proper with its sub-groups-the Mareko, Lemu, Soro, Shashogo and Badowacho.
- As with the Kambata and Sidama, the **Hadiya language** belongs to the **Highland East Cushitic** family and their languages are intelligible to members of these ethnic groups.

3. Peoples and States in the South Sidama

- Historically, the Sidama have been living in the southern parts of Ethiopia occupy lowlands about 1500m asl in Great East Africa Rift Valley cut through Lakes Hawasa & Abaya up to 3000m asl in Arbegona, Bansa & Aroressa eastern highlands;
- They had an indigenous system of governance led by Mote/king in consultation with *Songo*/elders council;
- The cultural and ritual leader in Sidama society was the *Woma*.
- He selected for ability as peacemaker, bodily perfection, orator, wisdom & caution performing sacrifices to spirits, circumcision & marriage, yet could not partake in war & cattle raiding;

- Sidama society was divided into **generation-sets** called Luwa.
- The system had **five grades** each lasting for eight years known as *Darara*, *Fullassa*, *Hirbora*, *Wawassa* & *Mogissa*;
- Candidates received five-month military training and war songs like *gerarsha* under the leaderships of *gaden* with his deputy/*Ja'lawa*;
- Another important institution of Sidama society is Seera.
- Seera was the social constitution governing social life based on the Sidama **moral code**, ***halale*** (the ultimate truth) to judge the **right** and **wrong**.
- It defined with strict enforcement mechanisms, people abide by the rules of halale to avoid curse or ostracization by the society.

Gedeo

- Contradictory traditions exist regarding the origin of the Gedeo people.
- Tradition relates Gedeo ancestors to Daraso, Gujo's older brother
- It claim that seven major Gedeo clans descended from the seven sons of Daraso.
- These clans were grouped into two houses:
- The first called ***shole batte*** (senior house) where the first four clans belonged and
- The second called ***sase batte*** (junior house) where the last three belonged.
- Each clan was exogamous and was assigned for particular duty such as ritual, traditional medicine or leadership.

- The Gedeo had a traditional governance system called **Baalle** that worked with **age classes** and **ranking**.
- The baalle had seven grades with a 10-year period each creating a 70- year cycle.
- **Sasserogo** was a federation of three territories; Sobbho, Ributa and Rikuta sharing one **Abba Gadaa** who leaves office **every eight years** to be replaced by a new holder with the next age set at baalle ceremony.
- It was at this ceremony that all positions ranging from the top, Abba Gada down to Hayitcha were assumed.

Konso

- The name Konso is invariably used to refer the people who spoke Affa Konso (Konso language) and their land.
- Konso means a “heavily forested hill/ area.” A century ago the highlands of Konso had been the traditional home of Konso people; while the low-lying environment along Sagan and Woyito river valley served as hunting grounds.
- Until the late nineteenth century, the Konso people lived in walled villages (*paletas*) which were further divided into wards called Kanta.
- Each village was ruled by a council of elders called **hayyota** who were selected through direct participation of male members of the village.
- Membership to the council was not hereditary but rotated every eighteen years.

- At the core of the socio-political organization of the Konso appear to be the clan or lineage group and generation set, **Tselta**.
- The Konso were divided into nine exogamous clans namely Toqmaleta, Elayta, Saudata, Pasanta, Kertita, Ishalayta, Mahaleta, Tikisayta and Argamyta.
- The Tselta had fixed cycle of years starting from birth, although they varied across villages eighteen in Karat, nine in Takati and five in Turo.
- The major function of the generation set was informing the responsibilities expected of each age group.

4. Peoples and States in Southwestern

Wolayta

- The name Wolayta denotes a people and their powerful kingdom, which first emerged as a state in the thirteenth century.
- Before the emergence of Wolayta as a political unit, the area was inhabited by different communities such as the Badia, Badiagadala and Aruja.
- The state flourished in the late 18^{th} and early 19^{th} centuries because of successful wars that the Wolayta fought against their neighbors and the material, human and territorial gains thereof.
- At the apex of the social and political hierarchy was the Kawo (king), assisted by a council of advisors.

Cont..

- All land was nominally owned by king who granted to his dependents based on gallant deeds in battle and other vital contributions, and could deprive for disloyalty;
- Practically, land relationships were ordered according to kinship, polity & status;
- Rights over land were vested in lineage, crown & nobility;
- Except workers on crown/royal estate, landholders paid tribute to king;
- Communal lands were allocated for grazing & social gatherings to which all society members except artisans had equal access.

Kafa

- Kafa kingdom emerged in 14th century and became prominent around mid-17th century;
- The ruling Minjo dynasty and the medieval kingdom of Ennarya had close contact.
- The Oromo expansion might have forced the ruling house of Ennarya to flee south of the Gojeb which as a result brought Christianity and the royal title tato to Kafa.
- Besides working on their land, Peasants rendered free labor service and tilled royal estates with slaves who were acquired through raiding/trading/debt payment;
- Kafan major trade items such as coffee, slaves, ivory, gold, honey-wax & civet musk were exported via Kafan markets like Tonkolla, Tiffa, Qeya etc.

Cont..

- Kafa expanded to Bonesho, Mashengo, Maji, Nao, She & Chara from 17th -18thcentury;
- *Tato*/king had his major political center at Bonga and another seat was Andarcha; seven miles to southeast;
- *Mikrecho/s*even advisors council assisted/served to moderate king's power, but played important roles in succession;
- Kafa used to dig deep trenches *Kuripo* as defensive barrier in addition to Gojeb River, and it might have contributed to their relative independence until 1897.

Yem

- Initially, indigenous dynasty called *Dida*/*Halmam*-*Gamma* ruled from Dudarkema/Zimarma palace near Oya, in Bor Ama Mountain vicinity;
- Its last King Oyokam/Amo Dasha was overthrown by from northerners who founded Mowa/Howa dynasty with center at Angari in 14th century;
- *Amno*/king acted as **chief priest** with divinity attributes;
- *Astessor*/12 members council with *Waso/*chairperson assisted *Amno;*
- *Erasho*/provincial governors were responsible for digging *bero/*ditches and erecting nearly fifty-meter wooden/iron pillars at Yem center around **Brisi Bita** so that war father, *Nomiaw* could patrol surroundings;
- *Wosi* carried messages from *Amno* to *Gagna*/district chiefs & vice versa

Dawuro

- *Dawurotsuwa (*Dawuro language*) speakers'* topography mostly is mountainous & plateau at central, and flat & plain at Gojeb & Omo river basins, being divide in to *geziya*/ highland, *dashuwa*/mid-altitude & *gad'a/*lowland;
- Major clans: *Malla*, *Dogolla*, & *Amara*, which altogether regarded as *Gok'as*/*K'omos;*
- *Kawuka* dynasty created big state extended b/n Gojeb & Omo rivers in north, east & south and Kaffa high mountains in west by c. 1700;
- Kati Irashu & Kati Halala were *Kawuka* famous leaders; the later, who was Kafa king grandson, incorporated Konta and is known for his stone fortifications to defend his territories from outsiders.

Gamo

- Gamo inhabited from Lakes Chamo & Abaya to Gughe Mount & beyond;
- Gamo landscape is divided into:
  - ✓ Densely populated ***geze*/ highland** growing crops like *Ensete Ventricosum*, barely, wheat, *Eragrotis teff*, peas, beans & cabbage
  - ✓ ***Bazo*/ lowland** growing maize & sweet potato, serving as hunting fields and largely settled by people who escaped coercion by state at political center;
- Farmers kept cattle for food, farming & manure while artisans (smiths, potters, tanners weavers…) produced weapons, tools, musical & funeral instruments, clothes…

Cont..

- A set of interrelated indigenous laws called the **Woga** defined land-use in the Gamo highlands.
- The laws had their origin in a belief that everything was connected and bound in a delicate balance.
- Together they formed a natural resource management and governing everything from interpersonal relations to pasture, forest, soil & water conservation & preservation;
- Between the sixteenth and the nineteenth centuries, the Gamo lived in scattered settlements and organized in different communities called dere.
- The dere were politically autonomous villages (units) but shared three essential features.

Cont..

- These were:
  1. Each *dere* had kawo (hereditary ruler) who also offered sacrifices and symbolized the unity of the people.
  2. Every dere had its own initiates called halaqa and;
  3. Every dere had its own assembly place called dubusha, where communal matters were discussed and disputes solved.
- Baira/seniority was based on primogeniture agnatic genealogical clans hierarchy.
- The baira made animal sacrifice on behalf of their juniors at all levels of the community.
- The senior sacrificer of the dere is the kawo.

Ari

- Ari, Dasenech, Tsemayi, Erbore, Hamer, Surma, Meniet, Nyangatom, Bodi, Male etc inhabited Omo River basin since early times;
- Ari language is called **Araf**;
- Ari were organized into ten independent clan based chiefdoms;
- Hereditary clan chief known as ***Babi*** headed each chiefdom with dual responsibilities, **political & ritual**;
- B*abi's* assistants from officially appointed figures included *Godimis*/ religious leaders, *Zis*/village heads & *Tsoikis*/intelligence agents.

5. Peoples & States in West
Berta, Gumuz

- Both **Berta** and **Gumuz** people inhabit the present Beni-Shangul Regional State.
- The **Berta** language and **Gumuz** language are branch of the Nilo-Saharan linguistic group.
- Islamic influence had been strong on Berta and other Nilotes because of trade and social contacts with northern Sudan;
- Gumuz are mentioned by Scottish explorer James Bruce, who notes that they hunted with bows & arrows;
- Gumuz language is subdivided in several dialects;

Anywa

- Dha-anywaa speakers (Anywa people) predominantly inhabited along Pibor, Sobat, Gila, Akobo, Agwei, Oboth, Baro & Alwero Rivers on Gambella western borderlands;
- Dha-anywaa language is a sub-branch of the Nilo-Saharan language family.
- The Anywa had an indigenous administrative system whereby each village lived under **a chief** called **Kuaari** who with Nyiye/nobles managed the distribution of farm and grazing fields, settled disputes etc with the community.
- Although local traditions mention a certain person by the name **Oshoda** as the **founding father of the Anywa**, the administration of the territory was not centralized.
- While most Anywa practiced Christianity, they also believed in traditional religion.

Nuer

- Nuer/*Nei Ti Naath*/human beings lived across Sudan Bahr el-Ghazal & Upper Nile savannas & marshes;
- They had been largely settled in Gambella plains along Sobat & Baro Rivers and Sudan parts since 19th century;
- Cattle had spiritual & wealth values supplemented by crop production;
- They had developed a rather complex spiritual culture around their cattle, which were used as bride wealth as well.
- Nuer age-set system combines social & political functions;
- Nuer boys had to pass through severe test and series rites before they were initiated into adulthood;

Majang

- Majang origin is related to Boma plateau in South Sudan;
- Gradually, they moved northwards and settled in forested areas of western Ethiopia.
- By mid twentieth century, their settlement extended to areas near Dembi-Dollo in the north.
- Majang ritual leaders (*tapa/* singular *tapad*) were from Meelanir clan, whose ancestors are said to have come from Maji area;
- Economically, the Majang practiced shifting cultivation and animal husbandry.
- Other economic activities of the Majang include beekeeping, hunting and fishing

Kunama

- Kunama/Baza inhabited Western Eritrea on Gash & Tekkeze Rivers and Northwestern & Western Tigray;
- Arab traveler al-Yaʿqubi in 872 A.D. mentions Baza kingdom;
- The Kunama had a customary institution called ***sanga-anene*** mandated with the administration of the society;
- Granting asylum to new comers in the sanctuary of their compounds and performing rituals as part of reconciliation process in case of homicides.
- The office of the sanga-anene was held by male members of the society which transmitted hereditarily from the eldest brother to the next born through matrilineal line

- The mainstay of Kunama’s economy is mixed agriculture.
- Used hoe, spades, sickles, ox/camel-drawn plough & terracing;
- Staple crop is sorghum (*kina*), with ceremonial value;
- Other crops are millet (*borta*/*beca*), pulses & maize (*afokina*).

5.6. The Gondarine Period and Zemene-Mesafint

Gondarine Period

- The period of Gondar began during the reign of Sartsa-Dengle when he shifted the kingdom's center and established royal camp at Enfranz in 1571, Gondar area.
- Emperor Susenyos also tried to establish his capital near Gondar in such places as Qoga, Gorgora, Danqaz and Azazo.
- Gondar was founded in 1636 when Fasiledas established his political seat there.
- Gondar achieved glory during Fasiledas/r.1632–67, Yohannes I/r.1667-82 & Iyasu I/r.1682- 1706; royal prison was set up at Amba Wahni;
- Yohannes I established separate quarter for Muslims at Addis Alem;

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- Iyasu I/ the Great reformed land tenure, introduced land measurement in Begemder, taxes & customs and revised Fetha Negest/civil code;
- Iyasu's was assassinated by faction led by his son, Tekle-Haymanot;
- Tekle-Haymanot was in turn assassinated by Tewoflos in 1708;
- Tewoflos was again killed in 1711 by Yostos, who was also poisoned in 1717 and replaced by Dawit III, who himself was poisoned and replaced by Bakkafa in 1721.
- Bakkafa's wife Etege Mentewab together with her brother *Ras-Bitwaded* Walda Le'ul (1732-1767) dominated Gondar from 1728 to 1768 during Iyasu II (1730-55) and Iyoas (1755-69);

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- To counter Wallo’s growing power and challenge led by her daughter-in-law Wubit Amito, Queen Mentewab sought politically astute and militarily powerful Tigray Ras Mika'el Sehul’s support;
- Sehul succeeded in stabilizing situation;
- Sehul refused to return to Tigray although demanded by Iyoas;
- Sehul killed Iyoas and replaced by 70 years old Yohannes II;
- Sehul soon killed Yohannes II and put his son Takla-Haymanot II (1769-77) on power.
- This marked the onset of the period of “Zemene-Mesafint” (1769-1855).

Gondarine Achievements

- ✓ Paintings on manuscripts, wood, ornaments, weapons & churches built by Mentwab were known by beautiful paintings, cross and art works;
- ✓ Imperial and provincial scriptoria produced many manuscripts;
- ✓ Gospels, Mary Miracles, Ethiopian Saints Lives and Litanies, and many other illuminated manuscripts were also produced;
- ✓ Gondar is also known for traditional medicine, music & poetry;
- ✓ Trade & urbanization attracted Indians, Greeks, Armenians…
- ✓ It served as EOC center (*Abun* & *Ichege* residence) until mid 19th Century as Churches at Gondar known by excellence in teaching aqwaqwam, liturgical chanting…

“Zemene-Mesafint” (1769-1855)

- “Zemene-Mesafint” refers to the period when actual political power was in the hands of different regional lords.
- The period was begun when Ras Michael Sehul “assassinated” king Iyoas in 1769.
- Gojjam, Amhara, Lasta & Walo lords coalition crushed Mika’el at **Sarba-Kussa, 1771**;
- The main political regions that *Zemene-Mesafint* lords ruled were Tigray, Semen, Dembiya, Begemedir, Lasta, Yejju, Wollo, Gojjam and Shewa.
- When compared to each other the “Yejju dynasty” was the leading power during this period with the center at Debre-tabor.
- Ali Gwangul (Ali I or Ali Talaq) was considered as the founder of “Yejju dynasty” in 1786.

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- Yejju rule reached its zenith under Gugsa Marso (r.1803-1825) who made incessant struggle against Ras Walde-Silassie of **Enderta** and Dejjazmatch Sabagadis Woldu of **Agame**.
- In 1826, Gugsa's successor, Yimam (r.1825-8), defeated Hayle-Mariam Gebre of Simen.
- Maru of Dambiya was also killed at the battle of Koso-Ber in 1827.
- Ras Marye of Yajju (1828-1831) & Sabagadis confronted at Dabra Abay/May Aslamay battle in which both were killed even if it was Yajju who got final victory under **Dori** leadership in **1831**.
- The period of Zemene Mesafint was brought to an end by Kasa Hailu of Qwara through a series of battles that lasted from 1840s to 1855