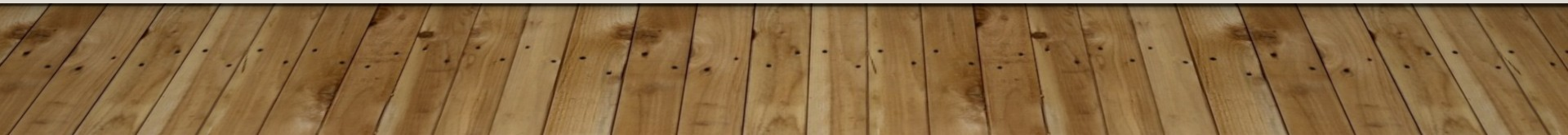


HISTORY OF ETHIOPIA AND

THE HORN,



CHAPTER ONE : INTRODUCTION

1.1.NATURE OF HISTORY

- The term history derived from the Greek word Istoría, means “inquiry” or “an account of one’s inquiries.” The first use of the term is attributed to one of the ancient Greek historians, Herodotus (c. 484–425 B.C), who is often held to be the “father of history.”
- Academically, history can be defined as an organized and systematic study of the past. The study involves the discovery, collection, organization, and presentation of information about past events

Nature of History

- In this regard, the major concern of history is the study of human society and its interaction with the natural environment, which is also the subject of study by many other disciplines. What differentiates history from other disciplines is that while the latter study the interaction between humans and their environment in the present state, history studies the interaction between the two in the past within the framework of the continuous process of change taking place in time.

1.2.Uses of Studying History

- Peoples live in the present and they plan for and worry about the future. History, however, is the study of the past. Why bother with the past while living in the present and anticipating what is yet to come?
- History Helps Better Understand the Present
- History Provides a Sense of Identity
- To forecast what will happen in future

...Uses of History

- 3. History Teaches Critical Skills
- Studying history helps students to develop key research skills. These include how to find and evaluate sources; how to make coherent arguments based on various kinds of evidence and present clearly in writing. These analytical and communication skills are highly usable in other academic pursuits. Gaining skills in sorting through diverse interpretations is also essential to make informed decisions in our day-to-day life.
- 4. History Helps Develop Tolerance and Open-Mindedness
- 5. History Supplies Endless Source of Fascination

1.3.Sources and Methods of Historical Studies

Historical sources are broadly classified into two types: Primary and Secondary.

- **1.Primary sources** are surviving traces of the past available to us in the present. They are original or first hand in their proximity to the event both in time and in space. Examples of primary sources are manuscripts (handwritten materials), diaries, letters, minutes, court records and administrative files, travel documents, photographs, maps, video, audiovisual, and artifacts such as coins, fossils, weapons, utensils, and buildings.
- **2. Secondary sources**, on the other hand, are second-hand published accounts about past events. They are written long after the event has occurred, providing an interpretation of what happened, why it happened, and how it happened, often based on primary sources.

Sources and Methods of Historical Studies

- Examples of secondary sources are articles, books, textbooks, biographies, and published stories or movies about historical events. Secondary materials give us what appear to be finished accounts of certain historical periods and phenomena. Nevertheless, 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.

1.4. Critical Analysis of Sources 01/22/2024

- For the⁸ 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 used as evidence.
- Primary sources have to be verified for their originality and authenticity because 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 and authenticity due to 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.

1.5.HISTORIOGRAPHY OF ETHIOPIA AND THE

HORN

- Historiography can be defined as the history of historical writing, studying how knowledge of the past, either recent or distant, is obtained and transmitted.
- The organized study and narration of the past was introduced by ancient Greek historians notably Herodotus and Thucydides (c.455-400 B.C.E.) . The other major tradition of thinking and writing about the past is the Chinese. The most important early figure in Chinese historical thought and writing was the Han dynasty figure Sima Qian (145–86 B.C.E.).

HISTORIOGRAPHY OF ETHIOPIA AND THE HORN

- History emerged as an academic discipline in the second half of the nineteenth century first in Europe and subsequently in other parts of the world including the US.
- The German historian, Leopold Von Ranke (1795–1886), and his colleagues established history as an independent discipline in Berlin with its own set of methods and concepts by which historians collect evidence of past events, evaluate that evidence, and present a meaningful discussion of the subject. Ranke's greatest contribution to the scientific study of the past is such that he is considered as the “father of modern historiography.”

HISTORIOGRAPHY OF ETHIOPIA AND THE HORN

- The earliest known reference that we have on history of Ethiopia and the Horn is the Periplus of the Erythrean Sea, written in the first century A.D by an anonymous author. Another document describing Aksum's trade and the then Aksumite king's campaigns on both sides of the sea is the Christian Topography composed by Cosmas Indicopleustes, a Greek sailor, in the sixth century A.D.

1.6. SOURCES ON ETHIOPIAN HISTORY : HAGIOGRAPHIES AND KITABS

- Inscriptions aside, the earliest written Ethiopian material dates from the seventh century A.D. The document was found in Abba Gerima monastery in Yeha. This was followed by a manuscript discovered in Haiq Istifanos monastery of present day Wollo in the thirteenth century A.D. The value of manuscripts is essentially religious. Yet, for historians, they have the benefit of providing insights into the country's past.
- For example, the manuscript cited above contains the list of medieval kings and their history in brief. The largest groups of sources available for medieval Ethiopian history are hagiographies originating from Ethiopian Orthodox Church. Invariably written in Ge'ez, an important function of hagiographies is enhancing the prestige of saints.

1.6.1.HAGIOGRAPHIES AND KITABS

- A parallel hagiographical tradition existed among Muslim communities of the country. One such account offers tremendous insight into the life of a Muslim saint, Shaykh Ja'far Bukko of Gattira, in present day Wollo, in the late nineteenth century. Besides the saint's life, the development of indigenous Islam and contacts between the region's Muslim community and the outside world are some of the issues discussed in this document.

....CHRONICLES AND KITABS

01/22/2024

- Ethiopia¹⁴ had also an indigenous tradition of history writing called chronicles. Chronicles in the ancient Ethiopian Ge'ez tongue first appeared in the fourteenth century and continue (sometimes in Amharic) into the early twentieth. Kings or their successors entrusted the writing of chronicles to court scribes or clergymen of recognized clerical training and calligraphic skills.
- The earliest and the last of such surviving documents are the Glorious Victories of Amde-Tsion and the Chronicle of Abeto Iyasu and Empress Zewditu respectively. Chronicles incorporate both legends and facts-past and contemporary about the monarch's genealogy, upbringing military exploits, piety and statesmanship. Chronicles are known for their factual detail and strong chronological framework, even if it would require considerable labor to convert their relative chronology to an absolute one. It is also averse to quantification, have a limitation (Bias and Chronology).

1.6.2. ARABIC DOCUMENTS

- For example, al-Masudi and Ibn Battuta described the culture, language and import-export trade in the main central region of the east African coast in the tenth and in the fourteenth centuries respectively. For the 16th and 17th centuries 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 al-Din, who recorded the conflict between the Christian kingdom and the Muslim principalities in the sixteenth century.
- The other first-hand account was left to us by Al-Haymi, who led a Yemeni delegation in 1647 to the court of Fasiledas (r. 1632-67).

1.6.3. TRAVEL ACCOUNT

- The contribution of European missionaries and travelers to the development of Ethiopian historiography is also significant. From the early sixteenth until the late nineteenth centuries, missionaries (Catholics and Protestants) came to the country with the intention of staying, and who, nevertheless, maintained intimate links with Europe.
- Thus, the missionaries' sources provide us with valuable information covering a considerable period. Some of the major topics covered by these sources include religious and political developments within Ethiopia, and the country's foreign relations. An example of such account is The Prester John of the Indies, composed by a Portuguese priest, Francisco Alvarez who accompanied the Portuguese mission to the court of Lebne-Dengel in 1520.

TRAVEL ACCOUNT

- In addition to the missionary sources, travel documents had important contribution to the development of Ethiopian historiography. One example of travel documents is James Bruce's Travels to Discover the Source of the Nile. Like other sources, however, both the missionaries and travelers' materials can only be used with considerable reservations and with care for they are socially and politically biased.

1.7.THE PROFESSIONALIZATION OF HISTORY IN OTHER PARTS OF THE HORN

- The professionalization of history in other parts of the Horn is a post-colonial phenomenon. With the establishment of independent nations, a deeper interest in exploring their own past quickly emerged among African populations, perhaps stimulated by reactions to decades of education in an alien imperial historiography.
- With this came an urgent need to recast the historical record and to recover evidence of many lost pre-colonial civilizations. The 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 and tapping the percepts of ancillary disciplines like archeology, anthropology and linguistics.

1.8. GEOGRAPHICAL CONTEXT

- The term “Ethiopia and the Horn” refers to that part of Northeast Africa, which now contains the countries of Djibouti, Eritrea, Ethiopia, and Somalia. The region consists chiefly of mountains uplifted through the formation of the Rift Valley.
- The major physiographic features of the region are a massive highland complex of mountains and plateaus divided by the Great Rift Valley and surrounded by lowlands, semi-desert, deserts and tropical forests along the periphery. The diversity of the terrain led to regional variations in climate, natural vegetation, soil composition, and 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 a variety types of dwellings, and engage in a wide range of economic activities.

GEOGRAPHICAL CONTEXT

- The history of Ethiopia and the Horn has been shaped by contacts with others through commerce, migrations, wars, slavery, colonialism, and the waxing and waning of state systems. Yet, the evolution of human history owed much to geographical factors notably location, landforms, resource endowment, climate and drainage systems which continue to impact, as incentives and deterrents, the movement of people and goods in the region.
- Another element of geography factor that had profound impact on human history is drainage system. Ethiopia and 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 Lakesystems. Ethiopia and the Horn can be divided into three major distinct environmental zones

Chapter Two

Peoples and Cultures in Ethiopia and the

2.1. Human Evolution Horn

Archaeological evidences suggest that East African Rift Valley is a cradle of humanity.

Sites of such Archaeological evidences in Ethiopia are:

- ✓ **Generally**, the Middle Awash River valleys and the Lower Omo as well as northern Ethiopia are sites noticed for evidences related to biological and cultural evolution in Ethiopia.
- ✓ **Specifically in:**
 1. Anchar (in West Hararghe)
A fossil named Chororapithecus dated 10 million B. P. was unearthed/discovered in this site in 2007.
 2. Middle Awash
A fossil named Ardipithecus ramidus kadabba (dated 5.8-5.2 million years BP) was discovered in this site.
 3. Aramis in Afar
A fossil named Ardipithecus ramidus (dated 4. 2 million B.P.) was discovered in this place in 1994.
 4. Belohdelie in Middle Awash

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Australopithecines dated back 3.6 million years BP were discovered in this site.

6. Hadar in Afar

Australopithecus afarensis (Lucy/Dinkinesh, dated 3.18 million years BP) with 40% complete body parts, weight 30kg, height 1.07 meters and pelvis looks like bipedal female was discovered in this site in 1974.

7. Dikika, Mille, Afar

A three years old child's fossil, *Australopithecus afarensis*, *Selam*, dated to 3.3 million years B.P was discovered in this place.

8. The Lower Omo

This site is noticeable for the genus *Homo*, known for the evolution and development connected with the human brain.

Thus, a partial skull of a fossil known as *Homo habilis*, which is derived from Latin terms "Homo" (human being) and "*Habilis*" (skillful use of hands/ ability to use hands), dated 1.9 million years BP has been found in the Lower Omo.

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9. Melka Kunture, Konso Gardula and Gadeb

- ✓ A fossil named Homo erectus (walking upright, dated 1.6 million years B. P.) was discovered at this archaeological site.
- ✓ Homo erectus seems to have originated in Africa and then, spread out to the rest of the world.

10. Middle Awash-was also a site of skeleton of Archaic Homo sapiens (knowledgeable human being, dated 400,000 years B.P.) ,and Homo sapiens idaltu.

11. Porc Epic near Dire Dawa and and Kibish around Lower Omo-were also archaeological sites of fossils of Homo sapiens- sapiens.

2.2 Cultural evolution

- ✓ It is the 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 to be developed by human beings.

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Sub-periods/Divisions of Stone Age

There are 3 sub-periods of Stone Age:

1. The Paleolithic (Old Stone Age)

- ✓ Dated from 3.4 million to 11, 000 years B. P. That time was also a period when human beings **developed language** with **shelter** in cave using stone, bone, wood, furs, and skin materials to prepare **food and clothing**.
- ✓ It was also a period which had seen **labor division** where **males** were identified as hunters and **children and females** as gatherers.

2. Mesolithic (Middle Stone Age)

Dated from 11, 000-10,000 B. P.

It was a transition between the old stone age and the new stone age.

3. Neolithic (New Stone Age)

- ✓ Dated from 10, 000-6, 000 B.P.

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- ✓ It was a period in which human beings began sedentary way of life/ settled-agricultural society.
- ✓ In that period human beings transformed its activities from hunting and gathering to the domestication of plants and animals.
- ✓ But the process of domestication took place independently in the various parts of the world. In Ethiopia and the Horn thus people began to cultivate crops like *teff* (*Eragrotis teff*), *dagussa* (*Eleusine coracana*), oil seeds like *nug* (*Guzotia abyssinica*) and plants like *enset* (*Ensete ventricosum*).
- ✓ Likewise, Ethiopia and the Horn was one of the regions where domestication of animals like cattle and use of stone tools (e.g. in Emba-Fakeda around Adigrat in Tigray as well as Aqordat and Barentu in Eritrea) took place.
- ✓ Sites of domestication of animals like cattle in Ethiopia were: Laga Oda rock shelter near Charchar, Lalibela Cave and Lake Basaqa near Matahara.

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2.3. The Peopling of the Region

Languages and Linguistic Processes

- ✓ Ethiopia and the Horn in general is marked by ethnic and linguistic diversity accounting for about 90 languages.

Classification of languages in the region

- ✓ The languages of the region are classified into two super families and many families.
- ✓ The two super families are **Afro-Asiatic and Nilo-Saharan**.
- ❑ Afro-Asiatic super family is sub-divided into the following families. These are

A) Cushitic- Grouped into four branches

- **Northern Cushitic** : is represented by Beja, spoken in northwestern Eritrea bordering the Sudan.
- **Central Cushitic**: Agaw includes Awign, Kunfel, Qimant, Hemtanga and Bilen.
- **Eastern Cushitic** : This includes Oromiffa, Sidama, Somali, Afar, Ale, Arbore, Baiso, Burji, Darashe, Dasanech, Gedeo, Hadiya, Halaba, Kambata, Konso, Libido, Mosiye, Saho, Tambaro, Tsemai, etc.
- **Southern Cushitic** : Represented by Dhalo in Kenya and Nbugua in Tanzania.

CONT...

B) ²⁷ **Semitic**:

✓ It is divided into two:

- **North Semitic**: Ge'ez, Rashaida (spoken around Eritrea-Sudanese border); Tigrigna (spoken in Eritrea and Tigray).
- **South Semitic** : Amharic, Argoba, Harari, Silte, Wolane and Zay, Gafat (extinct), Gurage, and Mesmes (endangered).

C) **Omotic**:

- ✓ It includes Anfillo, Ari, Bambasi, Banna, Basketo, Bench, Boro-Shinasha, Chara, Dawuro, Dime, Dizi, Dorze, Gamo, Ganza, Gayil, Gofa, Hamer, Hozo, Kachama, Ganjule, Karo, Keficho, Konta, Korete, Male, Melo, Nayi, Oyda, Sezo, Shekkacho, Sheko, Wolayta, Yem, Zayse and other.

□ **Nilo-Saharan Super family**

- ✓ It includes linguistic groups like Anywa, Berta, Gumuz, Kacipo-Balesi, Komo, Kunama, Kwama, Kwegu, Majang, Mi'en, Murle, Mursi, Nara, Nu'er, Nyangatom, Opo, Shabo, Suri and Uduk.

CONT...

N.B.

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Language classification did not remain static. Factors like population movements, warfare, trade, religious and territorial expansion and urbanization affected linguistic processes and have made some languages to die out or have been in danger of extinction.

Settlement patterns and economic formations of people in Ethiopia and the Horn

Settlement pattern is the distribution of peoples across the landscape and is resulted from factors such as:

- ❖ Long historical processes
- ❖ Environmental, socio-economic and political processes
- ✓ In some areas, settlement was dense and in other areas sparse. Some people inhabited extensive highlands and others the lowlands.
- ✓ For example, the Cushitic and Semitic peoples had inhabited the area between the Red Sea in the east and Blue Nile in the west from where they dispersed to different directions.
- ✓ Omotic peoples have largely inhabited the southwestern Ethiopia along the Omo River.

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The Nilo-Saharan are largely settled along the Ethiopia-Sudanese border.

✓ In terms of economic activities the people of the region have been engaged in interlinked and co-existed activities such as agriculture and pastoralism.

✓ The Cushites, Semites and Omotic groups: sustained sedentary agriculture at least since 10, 000 years B. P in the plateau areas of the region.

✓ The major economic activities of the Omotic have been mixed farming and trade in northern Omo while southern Omo have predominantly practiced pastoralism and fishing.

✓ Pastoral economy has been practiced in the eastern lowland region since early periods. In this area the rearing/raising of camel, goat and cattle has been the most common economic practice among the Afar, Saho and Somali as well as Karayu and Borana Oromo.

CONT...

2.4 Religion

Major religions practiced in the region are:

1. Indigenous Religion

- ✓ It is belief in one Supreme Being, but special powers are attributed to natural phenomena, which are considered sacred.
- ✓ It is practiced among the Oromo-as *Waqeffanna*, a belief in the existence of one Supreme Being called *Waa*; among the Hadiya the Supreme Being is known as *Waa*; among the Kambata there is the *Negitaor Aricho Magano* (Sky God); among the Wolayta there is *Tosaa* (God); The Keficho called their Supreme Being *Yero*; the Boro-Shinasha believe in super natural power called *Iqa* and the Nuer believe in *Kuoth Nhial* (God in Heaven).

2. Judaism

It is considered as the expression of the covenant that Yahweh/Jehovah (God) established with the ancient Jewish (Hebrew). Sources indicate that Judaism has been followed in Ethiopia and the Horn by peoples (eg. Bete-Israel) since early times.

CONT...

3. Islam³¹

- When Prophet Mohammed started the teaching of Islam in Mecca in 610 AD, he faced opposition from the Quraysh rulers. Under this circumstance, the Prophet sent some of his early followers including his daughter Rukiya and her husband Uthman and others to Aksum.
- The then Aksumite king, Armah Ella Seham (Ashama b. Abjar or Ahmed al-Nejash in Arabic sources accepted them from 615-28.
- Islam spread to the Horn of Africa not through Jihad, but through peaceful ways including trade.
- Islam was well established in Dahlak (Alalay) Islands on the Red Sea by the beginning of eighth century. In the early tenth century, the Muslim community on the islands developed a sultanate.
- In due course, Muslims settled other places on the Red Sea coast. It was from these coastal areas that Islam gradually spread among the predominantly pastoral communities of the interior, largely through the agency of preachers and merchants.
- The mosques, Islamic learning and pilgrimage centers have been the depositories of cultures, traditions and literature of local Muslims.

CONT...

4. Christianity

It 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 (serpent-python god), Bahir (sea god) and Midir (earth god), and embraced Christianity. Instrumental in conversion of the king were Syrian brothers, Aedesius and Fremenatius (Fremenatos / Kasate Birhane or Abba Salama).

Christianity was further expanded to the mass of the society in later part of fifth century, during the reign of Ella Amida II (478-86) by the Nine Saints (Abuna Aregawwi, Abuna Isaq, Abba Afse, Abba Pentelwon, Abba Alef, Abba Gubba, Abba Liqanos, Abba Sehama and Abba Yima'ata). Its expansion continued during the Zagwe(1150-1270) period, in the time of Solomonic dynasty during the Medieval period and in the 19th century.

Churches and monasteries were established. These included Rock-hewn churches of Lalibela, Debra-Bizan of Hamasen in Eritrea, Debra-Libanos in Shewa, Debra-Hayiq in Wollo, Debre-Dima and Debre-Werq in Gojjam, Birbir Mariam in Gamo and Debre-Asabot on the way to Harar

CHAPTER THREE

3. Politics, Economy and Society in Ethiopia and the Horn to the End of the Thirteenth Century

3.1. Emergence of States

Defining state:

- ✓ State refers to an autonomous political unit having population, defined territory, sovereignty and government with the power to decree and enforce laws.
- ✓ State was the outcome of regular cultural process.
- ✓ Historically, states arose independently in different places and at different times, for example, it emerged in Ethiopia and the Horn independently from other parts of the world.
- ✓ In the case of Ethiopia and the Horn, societies in this region underwent political, economic, social and cultural changes from ancient times to the end of the thirteenth century.
- ✓ One important factor for the emergence of states was the beginning of sedentary agriculture which made people to engage in farming by forming settlement. Intermediaries (traders) also began to buy agricultural products of sedentary people.

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- ✓ In such way states were formed mainly through the expansion of agriculture that gave rise to class differentiation. Moreover, the growth of trade facilitated the development of states.
- ✓ The first states were theocratic states, and priests (shaman) maintained the social and religious affairs of their people. Gradually, however, As production became market oriented, the priests were gradually replaced by chiefs, who began collecting regular and compulsory tributes known as protection payments.
- ✓ Ethiopia and the Horn is one of the regions in Africa, where early state formation took place. From small beginnings, such states gradually developed into powerful kingdoms and even empires with a well-demarcated social structure.

CONT..

3.2.5 Ancient States

In North and Northeast

A. Punt

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

Evidence for the existence of Punt: Egyptian hieroglyphic writings and vivid paintings tell us a series of naval expeditions, which the Egyptian Pharaohs/kings sent to Punt.

E.g. 1. Expedition was sent to Punt by Pharaoh Sahure (r. 2743-2731 B.C.) to collect myrrh, ebony and electrum (gold and silver alloy).

2. Egyptian Queen Hatshepsut (1490-1468 B.C.), sent five ships under the leadership of Black Nubian Captain Nehasi via Wadi-Tumilat and the expedition was welcomed by Punt's King Perahu and his wife Ati. This was the best described and illustrated expedition.

The expedition was able to return collecting frankincense, cinnamon, sweet smelling woods (sandal), spices, ivory, rhinoceros horn, leopard and leopard skins, ostrich feathers and egg, monkeys, giraffes, people, etc.

CONT...

- **Exports of Punt to Egypt:** Iron, bronze, foxes, cattle, animals fur, dying and medicinal plants
- ~~**Its imports from Egypt:** axes, daggers, swords, knives, sickles, clothes, bracelets, necklaces, beads and other trinkets(cheap jewelry).~~
- ✓ But the exact location of Punt has remained vague. Some scholars suggest that Punt might be located in Northern or Northeastern Somalia because of the reference to incense and myrrh. Some others suggest that Punt might be located in Northern Ethiopia because of the reference to gold, ebony and monkeys.

B. Da'amat, Yeha, Hawulti Melazo and Addi-Seglemeni

in the vicinity of Aksum could also be mentioned.

- ✓ Among these, Da'amat king's is said to have used politico-religious title known as *Mukarib* in the 5th century B.C. and in Da'amat various gods and goddesses were worshipped.

CONT...

Yeha

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- ✓ It probably emerged around 1,000 BC as a small center where South Arabian merchants and their agents bought and stored ivory, rhinoceros horn and other goods.
- ✓ Remains of walls of some of its buildings and stone masonry as well as still standing temple and inscriptions indicate Yeha's glory.

Hawulti Melazo: a site where stone tablets that are inscribed in rectangular temple surrounded by a wall decorated with paintings representing herds of cattle were excavated.

Addi-Seglemani: was site of oldest Ethiopian monumental inscription.

C. The Aksumite State

- ✓ The nucleus of the Aksumite state was formed around 200-100 B.C. Originally, it was small and it was expanded and enlarged gradually.
- ✓ Trade was flourished in Aksumite state.

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- 38 ○ **Aksumite state's major items of export:** Ivory, myrrh, emerald, frankincense and some spices (like ginger), cinnamon, gold, rhinoceros horns, hippopotamus hides, tortoise shells and animals like apes.
- **Its imports:** Manufactured products like garments and textiles from Egypt, India, Roman Empire, and Persia; glassware and jewelry from Egypt and other places; metallic sheets, tools or utensils of various kinds, oil and wine from Roman Empire and Syria.
- Zoscales (c.76-89), the then king of Aksum, used to communicate in Greek language, Lingua Franca/common language/ of Greco-Roman world. Aksum also had relations with Ceylon (Sri Lanka) and Laodicea (Asia Minor).
- **Evidence for Aksumite trade:** obtained from the Adulis inscription written in Greek, and the Christian Topography, describes commercial activities of the Red Sea areas. It also mentions the internal long distance trade between Aksum and a distant region called Sasu, most probably in Beni Shangul and the adjoining lands beyond the Blue Nile.

CONT...

- ✓³⁹ Merchant took to Sasu cattle, lumps of salt (probably salt blocks) and iron in exchange for gold.
- ✓ Aksumite kings had extensive contacts with the outside world notably with the South Arabian region which led to exchange of ideas, material and spiritual culture. Occasionally, the contact involved conflict. E.g. Around 200A.D, the army of Aksumite king Gadarat attacked and posed threats on peoples in Southern Arabian Peninsula, in the present day Yemen.
- ✓ B/n the third to the seventh centuries, Aksumite kings minted coins in gold, silver and bronze for both overseas and local trade.
- ✓ Aksum was one of the four great powers of the world (i. e. Roman Empire, Persia, China and Aksum) at the time.
- ✓ Kaleb (r. 500-35) expanded overseas territories of Aksum beyond Himyar and Saba.

CONT...

Decline of the Aksumite state

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- ✓ The Aksumite state declined since the late seventh century because of internal and external challenges. Environmental degradation, decline in agricultural productivity and possibly plague infestation started to weaken it.
- ✓ With the destruction of the port of Adulis by the Arabs around 702, the international lifeline of the state was cut. Aksumite international trade came under the control of the rising and expanding Arab Muslims.
- ✓ Its political and military power also declined and local rebellions challenged its hegemony. Finally, rebellions of the Beja, the Agaw and Queen Bani al Hamwiyah (Yodit) finally sealed the collapse of the Aksumite state.
- ✓ **Its achievements:**
- ✓ Include surviving indigenous script and calendar as well as EOC hymns and chants, paintings; diversified ceramic tools, ivory curving, and urbanization and sophisticated building traditions (palaces, stele, churches). It also developed complex administrative and governance system, and agricultural system including irrigation.

CONT....

D. Zagwe Dynasty (1150 to 1270).

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- ✓ Agaw elites took part in Aksumite state structure serving as soldiers and functionaries for at least four centuries.
- ✓ After integrating so well with Aksumite ruling class, they successfully took over the state administration. Accordingly, the Agaw prince Merra Teklehaimanot married Masobe Worq, the daughter of the last Aksumite king Dil Na'od. Later, he overthrew his father-in-law and took control of power.

Its political center: was in Bugna District within Wag and Lasta, more exactly at Adafa near Roha (Lalibela).

Trade: The Agaw kings maintained the Aksumite traditions. They renewed cultural and trade contact with eastern Mediterranean region.

Exports: Slaves, ivory and rare spices

Imports: Cotton, linen, silver and copper vessels, drags and coins.

Achievements: construction of caves, rock-hewn-monolithic churches of Lalibela.

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

CONT...

Its Collapse: was due to internal problems of royal succession and oppositions from groups claiming descent from the ancient rulers of Aksum who referred the Zagwe as “illegitimate rulers.”

- ✓ Then, Yekuno-Amlak (r.1270-1285) members of the power claimants or the Solomonic Dynasty fought and killed the last king of Zagwe, Yetbarek and took power and ‘restored’ the Solomonic Dynasty which later stayed in power for many centuries.

E. East, Central, Southern and Western State

Included: **Bizamo** (establishment-in 8th century and it was located opposite to the present area of Gojjam and around the current Wambara area); **Damot**, located in south of Abay, had renowned king in the 13th century known as Motalami; **Enarya**: was a kingdom in the Gibe region in southwestern Ethiopia and its royal clan was called Hinnare Bushasho (Hinnario Busaso); **Gafat**, unclear whether Gafat was a state or not but it is claimed that its mountains were rich in gold.

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F. Muslim Sultanates/Principalities since 8th century

- ✓ Included: **Shewa where Makhzumite Sultanate** in 896 A. D (283 A.H.) was established; **Fatagar** was founded around Minjar, Shenkora and Ada'a in the eleventh century and known for cultivation of wheat and barley, fruits as well as herding of cattle, sheep and goats; **Dawaro**: located south of Fatagar between upper waters of Awash and Wabi-Shebelle extending to Charchar in Northeast and Gindhir in Southeast and it had a currency called *hakuna*; **Bali**: was an extensive kingdom occupying high plateau, separating basins of Shebelle and Rift valley Lakes;
- ✓ Included also: **Ifat** was a state located adjacent to Shewan Sultanate. Its territory ran from northeast-southwesterly in the Afar plain eastward to the Awash. It was established by Umar Walasma who came to Ifat b/n 1271 and 1285.

External contact of Ethiopia and the Horn:

1)With Egypt since at least 3,000 B. C. It was a form of earliest contacts with the Mediterranean world or the Greco-Roman World.

2) With South Arabian Kingdoms starting sometimes before 1,000 B.C.

3) With the East Roman or Byzantine Empire, a contact came following the introduction of Christianity to Aksum, and Aksum and the Byzantine Empire had also commercial contacts which declined in the 7th century due to the expansion of Islam in the region.

4.With India and Persia-commercial relation was established

✓ Such contacts around the middle of the 12th century had made Europeans to regard Ethiopian Highland Christian Kingdom as the land of Prester John.

3.3 ECONOMY AND SOCIO-CULTURAL ACHIEVEMENTS

Economy:

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- ✓ Included: 1. Agriculture was basic economic activity in highland parts and it consisted of use of local irrigation technology and soil fertility techniques.

Basic resource: Land and had tenure system (for its holding, sharing and using)

Common land tenure system of ancient time comprised communal right to land which was a group right of the family, clan and lineage.

- ✓ Peasants in the north had *rist* rights in their respective areas. **Rist** is a kind of communal birthright to land. The *rist* owners were known as *bale-rist*. But they paid tributes to the state which was collected by state functionaries or officials who were given *gult* right over the areas and populations they administered on behalf of the state.
- ✓ **Gult** is a right to levy/impose tribute on *rist* owners' produce. The tribute collected by *bale-gults*, partly allotted for their own up keep and the rest were sent to the imperial center. *Gult* right that became hereditary was called **Riste-Gult**.

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2.4 Handicraft

- ✓ Indigenous handcraft technology such as artisans had existed since the ancient period.

- ✓ Artisans were engaged in metal work, pottery, tannery, carpentry, masonry, weaving, jewelry, basketry and others.
- ✓ E.g. Metal workers produced swords, javelins, shields, knives, axes, sickles, hoes and others. Tanners produced leather tools.
- ✓ However, the artisans were mostly despised and marginalized. The ruling classes mostly spent their accumulated wealth on imported luxurious items rather than the domestic technology.

3. Trade (already discussed)

Socio-cultural Achievements:

Architecture: 1. Steles/obelisks building were practiced in Axum(the longest was 33 meters in height. The other two had heights of 24 and 21 meters.

CONT...

⁴⁷
2. Zagwe period's rock hewn churches were part of UNESCO's world heritage, registered in 1978.

3. Writing System: Scripts developed in Sabeian and Ge'ez languages.

4. Calendar: There was invention of Ethiopic solar calendar.

✓ There was also Muslim (Islamic) calendar which is a lunar calendar. The Oromo and the Sidama (celebrating new year- *Fiche Chambalala*) had a calendar based on star known among the Oromo as *Urjii*.

5. Numerals

✓ Numerals appeared in Ethiopia and the Horn at the beginning of fourth century AD. E.g. In Ge'ez language there has been the use of numeral system.

Unit Four

Politics, Economy and Socio-Cultural Processes from the Late Thirteenth to the beginning of the Sixteenth Centuries

✓ The “Restoration of the “Solomonic” Dynasty

- Succession Problem and Establishment of Royal Prison at Amba Gishen
- Consolidation and Territorial Expansion of the Christian Kingdom
- Evangelization, Religious Reforms and Religious Movements

✓ The Political and Socio-economic Dynamics in the Muslim Sultanate

- The Rise of Adal
- Trade and Expansion of Islam

✓ Rivalry Between the Christian Kingdom and the Muslim Sultanates

✓ External Relations

- Relations with Egypt
- Relations with Christian Europe

EVANGELIZATION, RELIGIOUS REFORMS AND RELIGIOUS MOVEMENTS

A. Evangelization

- ✓ It was an expansion of Christianity.
- ✓ Churches and their believers had been in existence long before expansion of Christian kingdom. E.g. in Shewa
- ✓ Early Christians played an important role in the spread of Christianity in several areas.
- ✓ For example, **Abba Iyesus-Mo'a** (Haik Estifanos), opened new opportunities of learning for Christians.
- ✓ Territorial expansion of **Amde-Tsiyon** was a momentum for spread of Christianity in the medieval period.
- **Abune Tekle-Haymanot** of (Debre Libanos), played a key role in reviving Christianity in Shewa and followed by evangelization in Southern Ethiopia including medieval Damot.
- ✓ He baptized and converted **Motalami** to Christianity.

- By the direction from **Bishop Yaqob**, spread Christianity to different areas of Shewa such as **Kil'at, Tsilalish, Merhabite, Wereb, Moret and Wegda, and Fatagar, Damot, Waj and Enarya.**

B. The Ewostatewos Movement

- ✓ In the 13th century witnessed development of **monasticism and religious movements.**
- ✓ Abba **Ewostatewos** established his own monastic community in Sara'e (in present day Eritrea).
- His teachings was the **strict observance of Sabbath** on Saturday.
- Due to opposition, he fled the country to Egypt.
- His followers such as **Bekimos, Merkoryewos and Gebre-Iyasus** returned home from Armenia led by **Abba Absad** to continue it.
- Soon, it spread to **Enfranz, northern Tigray, and Hamessen.**
- **Anti Ewostatewos** group emerged led by **Aqabe-Se'at Sereqe Birhan** in Hayq Monastery .
- They were supported by the Abun and the monarch. The monarch imprisoned some Ewostatians b/c **feared dispute in the church could divide his kingdom.**

- The clergy removed Ewostatians from the churches services and settled in peripheral areas.
- Ewostatians sustained their movement in monasteries like Debre-Bizan, and Debre-San

~~C. Deqie Estifanos/ the Estifanosites~~

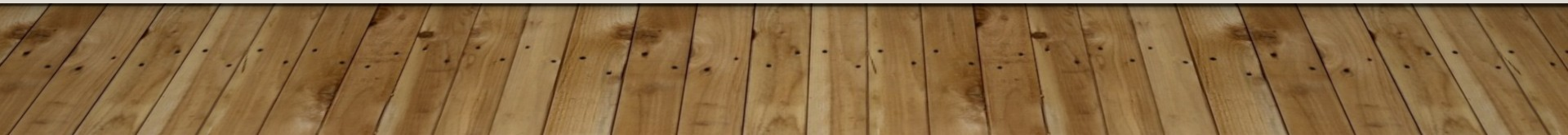
- ✓ Abba Estifanos, was born in Agame.
- ✓ He established a rigid monastic organization.
- ✓ It emphasized on poverty, absolute self-subsistence, equality and independence from secular authorities.
- ✓ Estifanos was initially able to convince atse Takla Maryam(r. 1430-33) as he posed no threat to royal power and unity of the church.
- ✓ He collided with Zara-Yaqob due to his disapproval of religious initiatives of Emperor, rejected royal supremacy and authority in spritual matters and refused to participate in court judiciary.
- ✓ Zara-Yaqob took harsh measures against the Estifanosites allegedly for their opposition of the veneration of St. Mary.

- ✓ Naod favorably inclined to the Estifanosites.
- ✓ The Estifanosites softened their position, reintegrated into EOC by lifting excommunication during bishop Yeshaq.

D. The Religious Reforms of Zara Ya'iqob

- ✓ Emperor Zara-Yaqob (r.1434-68) took several measures to stabilize and consolidate the Orthodox Church.
- ✓ The assimilation of his pagan subjects into the Christian community, and the creation of a religiously homogenous society was Zara Ya'iqob's highest ideal.
- ✓ Some of his reforms were:
 - He settled the conflict among the Ethiopian clergy towards the creation of a suitable church-state union.
 - He made peace with the House of Ewostatewos by reviving Sabbath in the Ethiopian church,
 - Ewostatians agreed to receive Holy orders from the Ethiopian prelates.
 - Further, he urged the clergy to preach Christianity in remote areas.

- He ordered the people to observe fasting on Wednesday and Friday, and to get Father Confessors.
- He declared the abolition of all forms of pagan worship in his kingdom.
- He decreed that every Christian should bear the names of 'the Father, the Son and the Holy Ghost' branded on his forehead.
- The sign of the cross also had to be affixed on all belongings of the Christians- on their dress, their instruments of war, and even on their ploughs.
- The king encouraged the establishment of a library in every church. This was followed by revival of religious literature.
- Zara Ya'iqob himself wrote some books like *Metsafe-Birhan, Metsafe-Me'lad, Metsafe-Sillasie, Metsafe-te'agebo Mister*.
- Some parts of Te'amre Maryam were translated from Arabic to Geez.



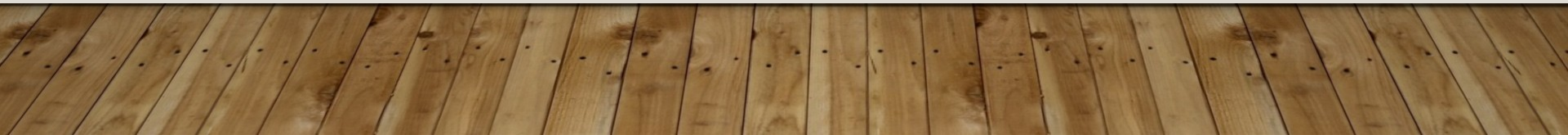
POLITICAL AND SOCIO-ECONOMIC DYNAMICS IN MUSLIM SULTANATES

- ✓ **Emergence**:- a number of Muslim sultanates emerged since the 14th century.
- ✓ **Trade**:- both the major source of livelihood and state formation of Muslim Sultanates.
- ✓ Trade also a **major source of conflict** between the Christian Kingdom and Muslim Sultanates.
- ✓ One of the strongest Muslim Sultanates emerged along the trade routes and resisted the Christian Kingdom until the second half of the 16th C was the Sultanate of **Adal**.

TRADE AND EXPANSION OF ISLAM

- ✓ **Trade**:- served as the major channel for expansion of Islam and main source of economy.
- ✓ The most known Muslim Sultanates were **Ifat (1285-1415) and Adal (1415-1577)**.
- ✓ **Zeila** served as the main **trade outlet** and old city states of **Mogadishu, Brava and Merca** were used as ports for hinterland.

- ✓ With the revival of trade, different towns and trade centers emerged along the route from Zeila to the interior.
 - ✓ **Travelers' accounts and chronicles** referred to these towns and ruins of mosques and residences mark the existence of market centers, which followed and served the trade coasts.
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- ✓ Jigjiga and the highlands of Harar and Charchar attest to the market towns that served the Zeila route. These include:
 1. **Weez-Gebeya** in western Shewa/famous market on the Fatagar-Dawaro-Harar route,
 2. **Suq-Wayzaro** in old Damot,
 3. **Suq-Amaja** and the very famous market centre **Gandabalo** on the Ifat-Awsa route.
 - ✓ **Gandabalo** was largely inhabited by **Muslim and Christian** merchants serving the kings and sultans as agents.
 - ✓ Other big market towns include:
 - i. One that linked medieval Amhara with Awsa, called **Wasel** near what is today Ware-Illu, **Qorqora/Qoreta** (north of Waldiya) and **Mandalay** in southern Tigray.

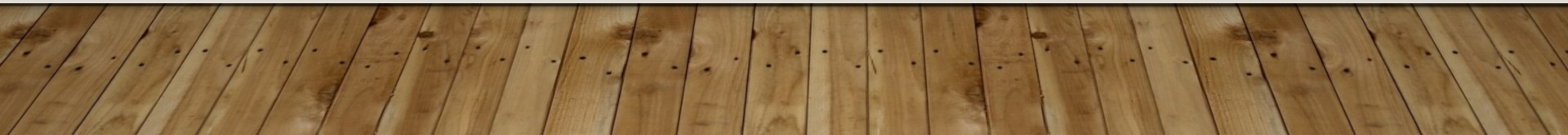


ii. The towns of **Dabarwa**, the seat of the *Bahre-Negash* (“Lord of the Sea”), and **Asmara** were the two important entrepôts of caravans in the hinterland of Massawa.

- ✓ Muslim states had **significant control over trade routes** that passed through **Zeila** due to their ~~geographical proximity, although contested by “Solomonic”~~ Kingdom.

4.4. RIVALRY BETWEEN THE CHRISTIAN KINGDOM AND THE MUSLIM SULTANATES

- **Causes for the rivalry:**
 - ✓ The ambition to **control this trade route and commodities** that passed through Zeila led to rivalry between the “Solomonic” rulers and the Sultanate of Ifat.
 - ✓ The **first recorded conflict** between the Christian Kingdom and Ifat took place in 1328.
- It was because the Muslim Sultanates organized their armies to take military action against the Christian Kingdom.



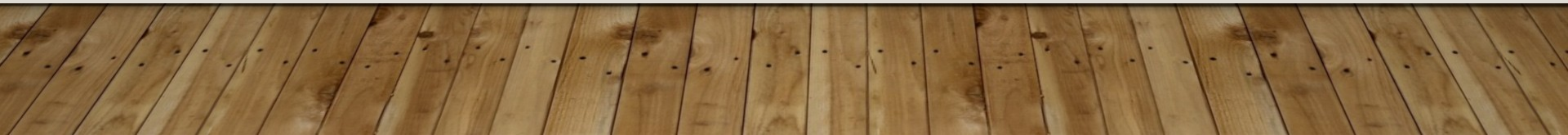
- The Sultan of Ifat, **Haqaddin I** stopped merchants belonging to the Christian King, Amde-Tsion, confiscating the goods, capturing, and imprisoning the king's agent, **Ti'iyintay** returning from Cairo.
- These actions forced **Amde-Tsion** to wage a campaign against Haqaddin. Amde-Tsion defeated and took him prisoner and eventually replaced him by his brother **Sabradin**. Both **Ifat** and **Fatagar** came under Sabradin.
- The Sultanates of **Hadiya** and **Dawaro** made an alliance with Sabradin. Yet, Ifat was defeated and **Sabradin** was captured on his retreat. Replaced by his brother **Jamaladin**.
- As a result, **Ifat**, **Fatagar** and **Dawaro** were incorporated.
- Amde-Tsion required from them **annual tributes** and **freedom of movement for a** **caravans** through Zeila.
- It was based on these grounds that **some members of the Walasma** moved the seat of power further east to **Adal**, from where they continued their struggle.

THE RISE OF ADAL

- **Adal:-** was a branch of Walasma family splintered from Ifat and established in Harar in 1367.
- **Dakar** was the first center, in 1520 changed to **Harar** and 1576 to **Awsa** in Afar due to the Oromo pressure.
- Having lost Ifat, they moved their seat of power further east to Adal (established by **Haqaddin II and Sa'adadin**), and from there they continued their efforts to recover their losses.
- To check their attacks on the highlands, the successors of Amde Tseyon had to conduct repeated campaigns into the lowlands.
- These include: Amde Tseyon's son, **Saya Ar'ed (1344-71)**, succeeded by his sons, first **Newaye Maryam (1371-80)** and later **Dawit (1380-1413)**, succeeded by his son, **Tewodros I (1413-1414)**. King **Yeshaq (r. 1414-1430)** lost his life fighting somewhere in the sultanate of Adal.
- In 1376, **Haqadin II** came to power and refused to pay tribute and rebelled against **Neway-Maryam (1371-80)**, however, he died fighting in 1386.

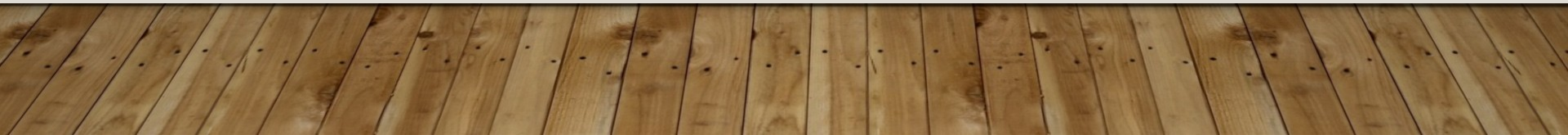
- Similarly, the successor of Haqadin II, **Sa'd ad-Din II (C. 1386-1402)** gained initial success but defeated by king **Dawit I (r. 1380-1412)** in 1402/3.
- **Sa'd ad-Din II** became refuge in Zeila until **King Yishaq (r.1413-30)** killed him in **1415**. Since then the area was called "**the land of Sad ad-Din.**"
- Following the death of Sa'd ad-Din and loss of Zeila to Christian Kings, the Muslim sultanates **declined in power**.
- **Sa'd ad-Din's sons** who took refuge in Yemen came back to succeed their father. Yet, Adal continued to challenge the Christian state and were successful in **killing Tewodros (1412-13)** and **Yeshaq**. In 1445, **Zara Yaqob** defeated **Sultan Ahmed Badlay** at the **battle of Yeguba**.
- As a result, the son and successor of Ahmed Badlay, **Mohammed Ahmed (r.1445-71)** sent a **message of submission to Ba'ede Mariam (r. 1468-78)** to remain vassal of the Christian Kings.
- On the death of Mohammed, **Ba'ede-Mariam** campaigned against Adal. Despite initial successes, the army of Ba'ede-Mariam lost the battle in 1474.

- The successors of Ba'ede-Mariam **proved weak** in their dealings with the rulers of Muslim Sultanates. At the same time, leaders of the Muslim Sultanate sought to **resolve the problem peacefully**.
- As a result, **Mohammad ibn Azhar ad-Din (1488-1518)** attempted to **harmonize relations** with the Christian Kingdom.
- However, among the various Sultans of the Muslim sultanates, **Emir Mahfuz** carried out some effective **military campaigns** into the highlands and in **1517** **Emir Mahfuz died** fighting against **Emperor Lebne-Dengel's (r. 1508-40)** force.
- His son-in-law, **Imam Ahmed ibn Ibrahim al-Ghazi**, popularly known as **Ahmed Gragn** or the "left-handed" took over the leadership.
- **Peaceful Interactions:**
- ✓ There were wider **socio-economic and cultural interactions** between the Christian Kingdom and Muslim principalities. As in earlier periods, **trade** continued to be the major channel of **social integration**.



- ✓ The **long distance trade and local markets** served as core areas of social ties. Relatively, the difference in ecology of the Muslim sultanates and the Christian Kingdom **created economic interdependence**, which in due course strengthened socio-economic bondage.
- ✓

 Merchants of the two regions often moved from the highlands to the coast and vice versa. It was through such **caravan merchants** that the social links were strengthened and religions spread.
- ✓ These **interactions and interdependence** in economic, social, cultural and political spheres lay the foundation for modern Ethiopia.
- ✓ The period witnessed the **flourishing of Geez literature** as is evident from the works of **Abba Giorgis Ze-Gasicha** and others and **philosophies** epitomized by **Zara-Ya'iqob** (not to be confused with the king).
- ✓ On the Muslim side, literature had developed including the works of Arab writers such as **Ibn Fadil al Umari, Ibn Khaldun** and others.

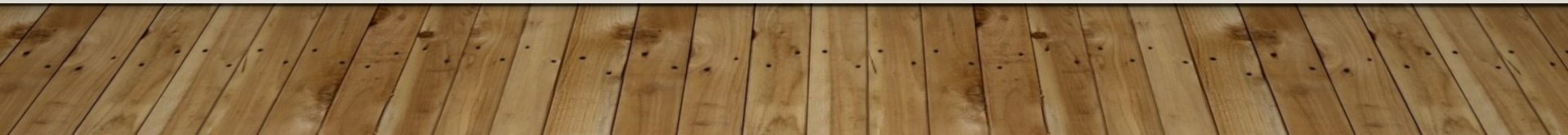


4.5. EXTERNAL RELATIONS

1. RELATIONS WITH EGYPT

- ❖ From the late thirteenth century onwards, Christian Kingdom continued to maintain relations with Egypt, which was mainly religious in character.
- ❖ In 1272, Yekuno-Amlak sent an emissary to Egypt's Sultan, Baybars requesting an *Abun* from the Coptic Church.
- ❖ Both Egypt and Ethiopia continued to act as protectors of religious minorities in their respective domain.
- ❖ Egypt also wanted to ensure secure flow of the Nile (the Abay River) that originated from Ethiopia.
- ❖ In the early 14th century, Mohammed ibn Qala'un persecuted the Copts and destroyed their churches in Cairo. In response, Amde-Tsion demanded the restoration of the churches and warned that the failure to do so would result in the diversion of the Nile waters.

- ❖ **Patriarch Marqos (1348- 63)** sent a message to **Sayfa-Arad (r.1344-71)**, revealing his imprisonment by the then Egyptian Sultan. Sayfa-Arad is said to have mobilized a huge army against Egypt after which the Sultan released the patriarch and sent a delegation to the King.
- ❖ ~~**Patriarch Matewos (1328-1408)**~~ ~~delegated by the Sultan,~~ established harmonious relations between King Dawit and Egypt. The Sultan is said to have sent a piece of the "True Cross" and in return, Dawit is said to have given a number of religious paintings to the Sultan.
- ❖ In 1437/8, Zara-Yaqob wrote a friendly letter to **Sultan Barsbay** requesting the protection of Christians in Egypt.
- ❖ Three years later, however, **Patriarch Yohannes XI** wrote Zara-Yaqob a letter stating the demolition of the famous church of **Mitmaq (Debre-Mitmaq)**.
- ❖ Then **Zara-Yaqob** sent an envoy to **Sultan Jaqmaq (1438-53)** with a strongly worded letter. In reply to this message, Jaqmaq sent an envoy to Ethiopia, with **complimentary gifts to the King** but rejected the reconstruction of the church.

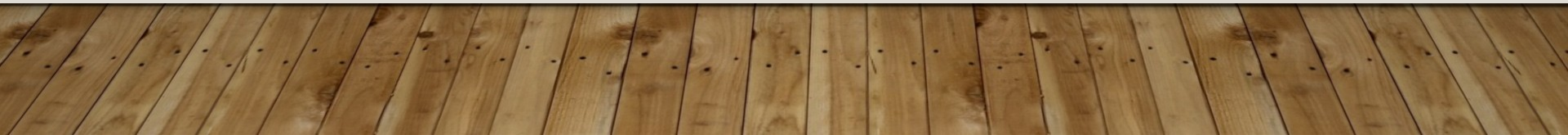


II. RELATIONS WITH CHRISTIAN EUROPE

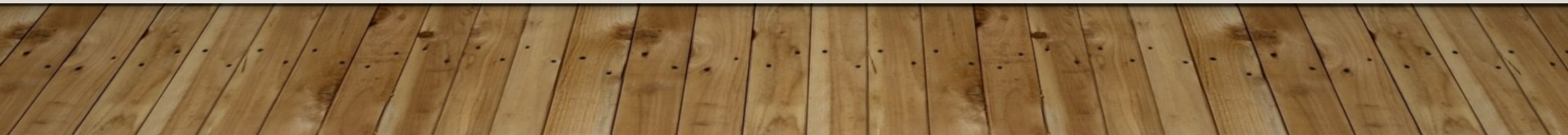
- ❖ As with the Muslim Arab world, the Christian Kingdom maintained relations with Christian Europe.
- ❖ During the medieval period, contacts between the two regions were strongly influenced by the legend of “**Prester John**”.
- ❖ This was followed by sustained relations in subsequent decades. For example, it is stated that Ethiopian delegation was in attendance of **Gian Galeazzo Visconti’s** coronation in **Milan** in 1395.
- ❖ In 1418, three Ethiopians attended the **Council of Constance**. In another report, message from an Ethiopian monarch, Amde-Tsion was presented to **King Phillip of France** in 1332.
- ❖ The earliest known message to Ethiopia from a European monarch is the **letter of King Henry IV of England** dated 1400 A.D. and addressed to “Prester John”, the purported king of the Christian Kingdom.

- ❖ The identification of the King with “**Prester John**” was firmly established in the 14th century. They even thought that it was possible to liberate Jerusalem with the help of this King.
- ❖ Hence, during the reign of **King Dawit**, the leaders of **Rome, Constantinople, Syria, Armenia and Egypt** sent letters to the king in which they asked for support.
- ❖ King Dawit received some **Italian craftsmen** consisting mainly of Florentines. In 1402, King Dawit sent his first delegation to Europe led by a Florentine man called **Antonio Bartoli**.
- ❖ **Alphonso de Paiva V of Aragon** received a delegation from **Yishaq** in the city of Valentia, in 1427. Yishaq’s delegation to Europe was to ask for **more artisans and military experts**.
- ❖ The embassy of the **Duke of Berry** consisting craftsmen, Neapolitan Pietro, a **Spaniard and a Frenchman** reached Ethiopia during the reign of Yishaq.
- ❖ In 1450 a **Silican Pietro Rombulo**, who had been in Ethiopia since the last years of Dawit's reign and who had previously carried out a successful trade mission to India on behalf of the King, was now sent to Europe as **Zara-Yaqob’s ambassador**.

- ❖ An Ethiopian priest, **Fikre-Mariam** and two other individuals accompanied him. The mission was to **Alphonso of Aragon**, (also ruled as **king of Naples and Sicily**).
- ❖ **King Zara-Yaqob** sent delegates to **Alphonso** to get political, military, and technical assistance. Alphonso wrote a letter to Zara- Yaqob and informed him that he sent him artisans and masons he requested.
- ❖ The most authentic pieces of evidence on Ethio-Europe links are **the maps** of Egyptus Novelo (c. 1454) and Fra Mauro's Mappomondo (1460) which clearly depicted many places and peoples.
- ❖ Venetian Gregorio or Hieronion Bicini visited Ethiopia in 1482. Pedros da Covilhao/Peter de Covilham arrived at court of **Eskindir (1478-1494)** in 1493.
- ❖ The rivalry between the **Christian Kingdom and Muslim Sultanates** in the 15th century strengthened the relation between the Christian Kingdom and Christian Europe.



- ❖ **Queen Elleni** (the daughter of Hadiya *Garad* and married to King Zara Yaeqob) played an important role in the strengthening of these relations. She also had foreseen the possibility to consolidate relations with and **get support from Portugal that was against the Turkish.**
- ❖ In 1508, Portugal sent a person to act as an ambassador to Christian Ethiopia. Around 1512, Queen Elleni, the mother and regent of Lebne-Dengel sent an **Armenian called Mathew** to Portugal. The Portuguese court doubted his authenticity and was received coldly.
- ❖ The Portuguese Embassy led by **Rodrigo di Lima, Duwarto Galliba and Francisco Alvarez** reached Ethiopia in 1520 and remained for six years. The objective was to **establish a naval port** against the expanding Turkish power in Red Sea Area. The mission was **not successful.**



UNIT 5

POLITICS, ECONOMY AND SOCIAL PROCESSES FROM THE EARLY 16TH TO THE END OF THE 18TH C'S

OUTLINES

- ✓ Conflict between the Christian Kingdom and the Sultanate of Adal and After
- ✓ Foreign Intervention and Religious Controversies

- ✓ Population Movements
 - Population Movements of the Argoba, Afar, and Somali
 - Gadaa System and Oromo Population Movement (1522-1618)
 - The Gadaa System
 - The Oromo Population Movement (1522-1618)
- ✓ Interaction and Integration across Ethnic and Religious Diversities
- ✓ Peoples and States in Eastern, Central, Southern and Western Regions
- ✓ The Gondarine Period and Zemene Mesafint

5.1. CONFLICT BETWEEN THE CHRISTIAN KINGDOM AND THE SULTANATE OF ADAL AND AFTER

- ❖ 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 in historical accounts of Christian and Muslim clerics.
- ❖ Causes of the conflict:-
 1. competition and struggle for control over the trade routes
 2. mal-administration and exploitation of periphery made military mobilization possible.
 3. demographic pressure among the Afar and Somali pastoralists pushing to approach Harar and the Christian Kingdom.
 4. religion provided ideological justification for the wars.

❖ **Major causes remained**:- the **interest to control trade routes** lay at the heart of the conflict between the Christian Kingdom and the Muslim Sultanates that lasted from **1529 to 1543**.

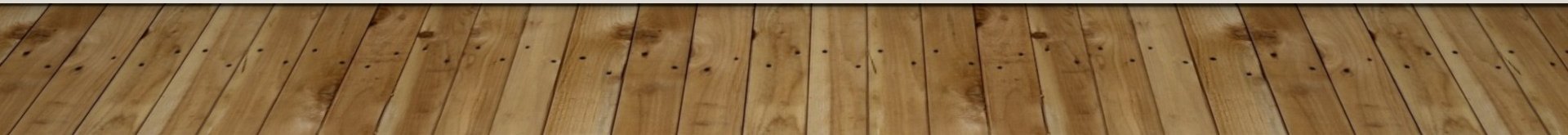
❖ **Background to the Conflict**

- Among the Muslim Sultanates, **internal strife, corruption and anarchy** was intensified and a new leadership was urgently called for.
- Such leadership came from **Imam Ahmed Ibn Ibrahim al-Ghazi**. The origins of Imam Ahmed, alias “the left-handed,” are **obscure**.
- He was born at **Hubet** in between Dire Dawa and Jigjiga and raised by his devout Muslim kin in one of the oases on the route to Zeila.
- He was a rigorous and ardent believer of Islam. He soldiered for **Garad Abun of Adal**, who during his few years in power called for **Islamic Puritanism**.
- For centuries, lowland inhabiting Muslim pastoralists had wanted to **expand to high plateaus for better and enough pasturelands** and their attempt was held back by the Christian army.

- With increased population and overgrazing in Somali and Afar of eastern Ethiopia, between the 13th and 16th centuries, raiding and counter-raiding at water holes or animal rustling intensified.
- It was one of the Imam's remarkable achievements in leadership that he mobilized the pastoral communities of the ~~Afar, the Somali, the Harla, Harari and others~~ to a common cause.
- He convinced them not to fight amongst themselves but to unite and expand to the Christian Kingdom and resolve their pressing material needs while at the same time keep Islamic believes.

❖ The Course of the War:

- Lebne-Dengel was enthroned when he was only eleven. Assisted by the elderly Elleni and due to internal conflicts in Adal, the Christian state initially retained its interest and even scoring significant victories into Muslim territory in the early 16th century.
- However, shortly, Adal fell to Imam Ahmed's army in 1520, and he refused to pay tribute and this was followed by a campaign against the Christian Kingdom in 1527.



- The **Imam's army** fought fiercely and controlled the territories including **Bali, Dawaro, Fatagar, Sidama, Hadiya and Kambata** and the Christian Kingdom was at risk.
- In **1528**, **Lebne-Dengel mobilized** a **vast force** and encamped about fifty kilometers east of what is now Addis Ababa.
- There was the **problem of logistics and the leadership of the army** of Christian Kingdom failed to adopt a common strategy to defeat Adal's force.
- On the other hand, **enthusiastic Imam Ahmed's army** managed logistics problems with its **small-sized army**. The Imam's army had also an **excellent leadership** characterized by **better mobility and flexible tactics** with a unified command.
- ✓ As a result, the **larger and well-equipped Christian army** was defeated in one of the most decisive engagement at the battle of **Shimbira Kure in 1529**, near present day Mojo.
- ✓ After the victory, the Imam's army made a **large-scale control** of the territories of the Christian Kingdom including **Shewa, Amhara, Lasta**, and moved as far north as **Mereb Melash**.

❖ The Process of Conquest/Futuh al Habasha/

- Ahmad resumed an overall invasion of Christian territories in **1531** and occupied **Dawaro and Shawa**.
- By **1535**, he brought most parts of the country under his control.
- He continued his devastating conquest without any effective resistance and reached the present provinces of **Tigray and Eritrea** and along the Red Sea coast.
- By **1535**, Imam Ahmed's empire stretched from **Zeila to Massawa** on the coast including the Ethiopian interior.
- However, despite his success in crushing the Christian army, Ahmad was **not able to capture Libne Dingel**, who remained fugitive and died in the **1540** in the monastery of Dabra Damo, and was succeeded by his son, Gelawdewos (1540-1559).
- Imam Ahmed established a **civil administrative bureaucracy** constituted from his **own men and newly recruited personnel** from the Christian territories.

- One of the **most illuminating figures** during the war was the wife of the Imam, **Bati Del Wanbara**. She was the daughter of a Muslim military commander of Adal known as **Mahfuz**.
- Tradition claimed that **Del Wanbara had encouraged her husband** to **avenge the death of her father**. She accompanied her husband throughout his expeditions and she is said to have marched even in **a state of pregnancy** during which she was unable to use mules.
- Indeed, she delivered **her two sons** during the campaigns of **1531 and 1533** in Ifat and present day Tigray respectively.

❖ **Gelawdewos ((r. 1540-1559) and the Battle of Woyna-Dega:**

- Gelawdewos (r. 1540-1559), continued to face the wars with more intensity as Imam Ahmed had received **Turkish musketeers**.
- In the meantime, based on earlier request made by Lebne-Dengel in **1535**, about **400 Portuguese soldiers**, armed with matchlocks arrived in the Christian court in **1541** **Christopher da Gama**.
- The Portuguese army, in August **1542** the Christian army was defeated in **wofla**, in today's southern Tigray. But, in the battle, about **200 Portuguese** and their leader Christopher da Gama were killed and the leader was beheaded.

- An important anecdote that should be mentioned here is the role of Lebne-Dengel's wife **Seblewongel**. She is said to have **participated in the war** against Imam Ahmed in **1542**.
- After the success, Imam Ahmed was **confident about his army's**, he sent his **allies back home** and let his army camp.
- On the part of the Christians, preparations were made for final confrontation under the leadership of Emperor Gelawdewos (r.1540-59).
- The Queen mother, **Seble-Wongel**, **advised** the reigning emperor how to prepare and march for the battle of **Woyna-Dega**.
- Due to limited resources, the monarch **employed hit and run strategy**, which severely affected Imam's army.
- **Imam Ahmed's army** could not use its previous quality of **easy mobility** because they did not know where the attacks came from.
- **On February 25, 1543** while Imam Ahmed was encamped near Lake Tana, he was attacked and killed after a fierce fighting at the battle of **Woyna-Dega**.

- Soon after the battle, Gelawdewos was confident that the nobility and his army were loyal to him. As a result, the king **restored possession of almost all the northern and central plateau.**
- **Muslim communities** in the highlands **submitted to Gelawdewos** and he was **tolerant toward them** to promote national conciliation and to develop **revival of smooth relations with the Muslim world.**
- **Gelawdewos** was able to **restore many of pre-1520s territories** and tributary regions. The king attempted to reconsolidate the state through campaigns to different areas and camping *Chewa* (regiment) in border areas.
- By the early **1550s**, Gelawdewos had established **a strong Christian Kingdom.** However, the control over the Muslim dominated areas was not an easy task.
- In the period, the **growing challenge** to the Christian state came from:
 - the retreating soldiers of the Sultanate of Adal
 - the Ottoman Turks.

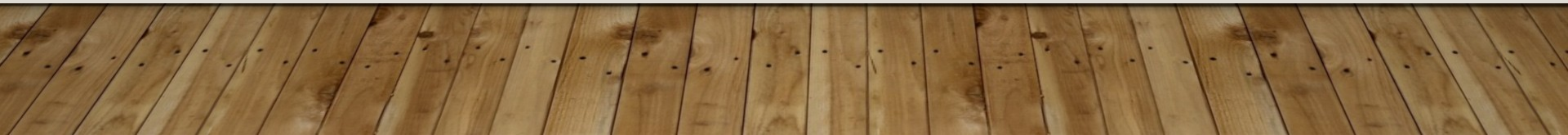
-Jesuit interlude, and

- Oromo that advanced into the center.

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

❖ Consequences of the War

- The Muslim-Christian conflict had resulted in a number of consequences.
 1. One of the most obvious was the **huge human and material** cost. ~~Ahmed Gragn also burnt so many historical churches and monasteries~~ with their invaluable heritage possessions and their priests and monks.
 2. It is also evident that **both the Muslim Sultanate and Christian Kingdom** were **weakened** thereby paving the way for an easy infiltration and success of the **Oromo population movement**.
 3. Ahmad Gragn's destruction of the **royal prison of Amba Gishen** left many contending princes free and this resulted into a dynastic conflict and political instability in the Christian kingdom.
 4. The war also led the shift of political centre of the Christian kingdom from **central Shawa** to the north, towards the **Lake Tana** area.



5. The religious controversies in the Ethiopian Orthodox Church, caused by the Jesuit missionaries who came from Portugal following Portuguese army and the Ottoman Turkish threat along the Red Sea coasts after Ahmad's war were some of long term consequences of the war.

6. Ahmad Grag'n's domination also encouraged expansion of Islam. However, the war had also a disastrous impact on Muslims.

- ✓ The Muslim states were left impoverished and the ground cleared the way for their occupations by the Oromos.
- ❖ On the positive side, it should be restated that the war had arguably resulted in cultural interaction among the peoples of Ethiopia.
- ✓ Linguistic and religious interactions accompanied by intermarriages among peoples of the various cultural groups were one of these manifestations in the long history of Ethiopia and the Horn.

✓ **Competition for supremacy** over the Red Sea and the Indian Ocean between **Portugal and the Ottoman Turks** gave the prolonged conflict between the Christian Kingdom and the Muslim principalities a **global dimension**.

✓ **Persians, Arabs, Syrians, Egyptians, and Turks, traditional international trade intermediaries**, who were under Ottoman Turks were hit by discovery of a **seaway to India by Vasco da Gama in 1498** and tried to prevent rival Portuguese ships from trading with India.

■ Having noticed the movement of **diplomatic missions between the Christian Kingdom and Portugal**, the **Turks gave moral and military support to Imam Ahmed**.

■ In **1540**, the Imam turned to his Muslim ally, **Turkey**, for assistance and regional Ottoman authorities provided two hundred Muslim musketeers and ten cannons.

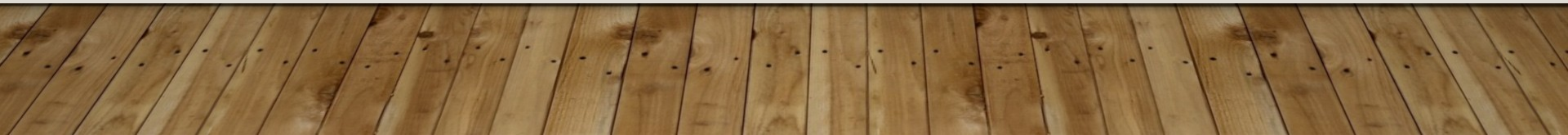
5.2. FOREIGN INTERVENTION AND RELIGIOUS CONTROVERSIES

- ✓ The church was weakened by the wars against the sultanate of Adal. The **destruction of property and deaths of its clergy** hampered the operation of the Church and therefore, its service as an ideological arm of the state.
- ✓ The rulers of the Christian Kingdom may have regarded an alliance with **Roman Catholicism** as a tactic to secure sufficient **modern weaponry and training** to restore its lost territories.
- ❖ **Background for the arrival of Jesuits:-**
 - ✓ The background for the arrival of Catholic missionaries was led by the coming of **Portuguese diplomatic mission** in **1520** and **Portuguese army** in **1541**.
 - ✓ In **1557**, several Jesuit missionaries along with their bishop, **Andreas de Oviedo**, came to Ethiopia to expand Catholicism.
 - ✓ The Jesuits promoted Catholic doctrine of **two different** and therefore **separate, natures** of **Christ-divine and human**, which was contrary to **Monophysite** theology of EOC.

- ✓ EOC taught that Christ, through **union or Tewahedo** had a **perfect human nature inseparable from divinity**.
- ✓ The leading members of the Jesuits mission who played key role in efforts to evangelize the country include **Joao Bermudez, Andreas de Oviedo, Pedro Paez and Alfonso Mendez**.
- ✓ The Jesuits began their evangelical effort with Emperor **Gelawdewos (r.1540-59)**, hoping that the rest of the society would follow suit.
- ✓ Gelawdewos listened and engaged in doctrinal debates with the missionaries, but he was not prepared to give in. Instead, he defended the teachings of Orthodox Christianity in a document entitled the ***Confession of Faith***.
- ✓ **Minas and Sertse-Dengel**, who succeeded Gelawdewos one after the other, were too busy **fighting against the Oromo and the Turkish forces** to entertain the Jesuits in their courts.
- ✓ The Jesuits got **relative success** with **Emperor Za-Dengel (r. 1603-4)** who **secretly converted to Catholicism**.

- ✓ But Za-Dengel's reign was **too short** for the Jesuits to effect the desired result. Za-Dengel was overthrown by **Yaqob (r. 1598-1603; 1604-7)**, who befell a similar fate in the hands of **Susenyos (r. 1607-32)**.
- ✓ **Susenyos**, too, as was challenged by **provincial leaders who refused to pay tribute, integrated the Oromo** with the forces of central government to consolidate his power and then stabilize the country.
- ✓ Probably as a means to this, Susenyos sought for an alliance, which he got through the **diplomatic advisory of Pedro Paez**.
- ✓ **In 1612, Susenyos converted to Catholicism** and announced it to be **state religion later in 1622**. In the meantime, in 1617-8 several anti-Catholic voices mounted following the changes in liturgy and religious practices.
- ❖ Even worse, with the monarch's consent, another Spanish Jesuit, **Alfonso Mendez** ordered:-
 - ✓ **re-consecration of Orthodox priests and deacons and rebaptism of the mass.**

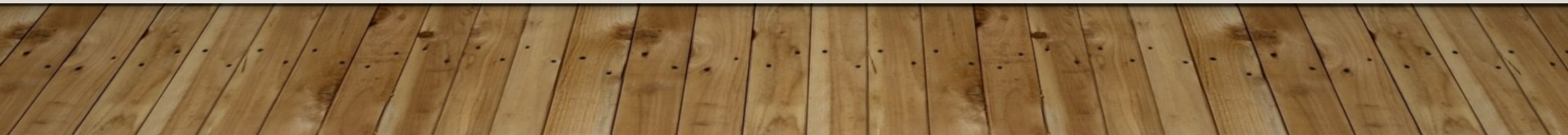
- ✓ Besides, he called for the suspension of Jewish customs such a
- ✓ male circumcision and the observance of the *Sabbath*.
- ✓ Additional pronouncements include prohibition of preaching in Ge'ez.
- ✓ fasting on Wednesdays and Fridays,
- ✓ reverence for Ethiopian saints and the Ark of Covenant (*Tabot*).
- ✓ Meanwhile, he ordered eating pork,
- ✓ Latin Mass and Gregorian calendar to be adopted.
- ✓ The reforms led to revolts led by the ecclesiastics and the nobility. Even loyal followers of the emperor including his own son Fasiledas (r. 1632-67) were opposed to the changes initiated by the Jesuits.
- ✓ After 1625, controversies, rebellions, repressions mounted and the state came to the verge of falling apart. In a battle in June 1632, large number of peasants lost their lives in one day.
- ✓ Finally, the emperor abdicated the throne in favor of Fasiledas, who countered the Catholic transformation.



Fasiledas:-

- ✓ restored the position of Orthodox Church as the state religion,
- ✓ expelled the Jesuits and punished local converts including Susenyos' uncle and the most fervent supporter of Catholicism, Se'ela Kristos.
- ✓ By fearing another religious conflict, Emperor Fasiledas introduced a new policy called "Close-Door Policy", which isolated the state from all Europeans for about a century and a half.
- ✓ Conversely, he initiated and adopted a policy of close diplomatic relations with the Islamic world and formed an alliance with the neighboring Muslim states to ensure that no European crossed into the Christian Kingdom.
- ✓ As a result, in 1647, he concluded an agreement with the Ottoman Pasha at Suakin and Massawa to the effect that the latter should block any European from entering in to his territory.
- ✓ By doing so, Fasiledas was able to restore peace and order.

- ✓ Ethiopia's diplomatic break from Europe remained effective until the beginning of the nineteenth century with the exception of secret visits by a French Doctor Charles Jacques Poncet and the Scottish traveler James Bruce in 1700 and 1769, respectively.
- ✓ Yet, the ~~Jesuit intervention triggered doctrinal divisions~~ and controversy within the Ethiopian Orthodox Church that was divided into disputant sects and reached its peak during the *Zemene Mesafint*.
- ✓ *Tewahedo* teaches *Hulet Lidet* (two births) of Christ: first in eternity as a Divine Being the eternal birth and second, born again from St. Mary into the world as a perfect man and perfect divinity united in one nature, thus *Tewahedo* (United). It was dominant in Tigray and Lasta.
- ✓ *Qibat* (Unction) was also developed from *Hulet Lidet* doctrine and accepted the eternal birth as the first birth of Christ, but claimed that at the moment of his incarnation, when he was born into the world, Holy Ghost anointed him.
- ✓ This sect was dominant in Gojjam.



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

5.3. POPULATION MOVEMENTS

- ~~The movements of people from one place to another have played important roles in shaping the history of Ethiopia and the Horn.~~
- Population movements occurred in the Horn due to various reasons, in varied scales and followed different directions.
- In Ethiopia and the Horn, the causes of the movements could be attributed to the region's long socio-political conditions involving military conflicts, drought and demographic factors.
- ✓ Population movements had extensive effects including the integration of peoples across ethnic and religious lines.
- ✓ Major outcomes of population movements during the period include religious, ethnic and linguistic interactions and intermingling of peoples through intermarriage, change of abode, original culture and evolution of new identities.

I. POPULATION MOVEMENTS OF THE ARGOBA, AFAR, AND SOMALI

❖ Causes:

1. The military conflict between the Christian Kingdom and the Sultanate of Adal in the late 15th and the early 16th centuries was partly responsible for the population movement of the Argoba, Afar and Somali.
 2. The demographic pressure on environment gave background for the population movement.
- This population movement was probably triggered off by:
- population growth and shortage of grazing land, and
 - finally, mounting pressure of Oromos, who began their expansion in the 15th Century.

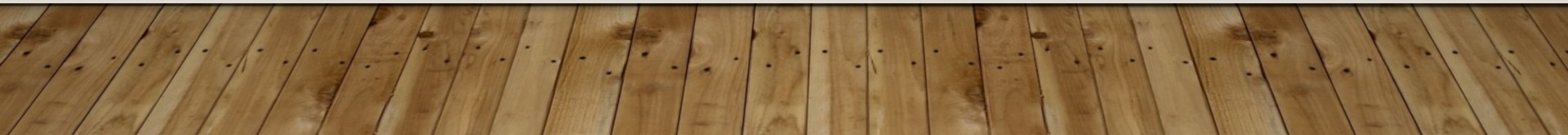
A.The Argoba: the Argoba were major agents of Islamic expansion, trade and Muslim state formation in the Horn.

- ✓ Towards the end of the 13th century, with the decline of the sultanate of Shewa, the sultanate of Ifat, in which the Argoba were dominant, became the center of Muslim resistance.

- ✓ On the eve of the wars of Imam Ahmed al Ghazi, the Argoba 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.~~

B. The Afar: before the 16th century, due to drought, the Afar moved towards the east until they reached the middle Awash.

- ✓ Trade routes linking the ports in the Horn passed through the Afar's territory.
- ✓ As a result, the region was the centre of competition between the Christian Kingdom and the Muslim sultanates to control the trade routes.
- ✓ Besides being actors in the conflict, the conflict inevitably pressurized the Afar to move into different directions to avoid the risk of the conflicts.
- ✓ In the 16th century, their pastoral economy helped them to survive the destructive effects of the wars.



C. The Somali: their territory laid in the medieval competition for the control of trade routes.

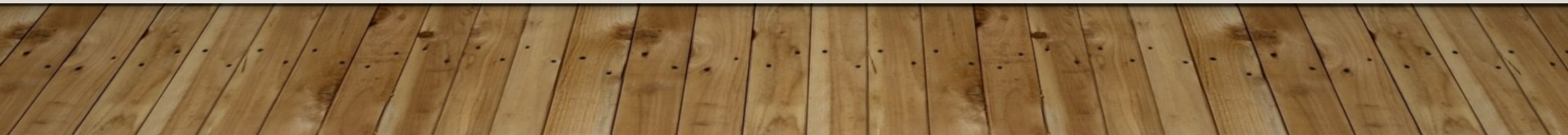
- ✓ The population movement of the Somali was a strong force behind the military strength of the Imam.
- ✓ However, the population movement of the Somali did not last for long as they returned to their home base following the defeat of Imam Ahmed in 1543.

II. GADAA SYSTEM AND THE OROMO POPULATION MOVEMENT (1522-1618)

A. The Gadaa System

- The Oromo population movement of the 16th century cannot be better understood without considering the Gadaa system.
- The Gadaa system was an institution through which the Oromo: --socially organized
 - administered their affairs,
 - defended their territories, maintained law and 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.
- The account by **Abba Bahrey** indicates that during the early 16th century, the **system fully functioned** because of which the Oromo were well organized.
- Thus, it is reasonable to think that the Oromo had practiced the **Gadaa system long before the 16th century** movement of the Oromo.
- Recent studies based on the **Gadaa calendar** and Gadaa centers suggest that the system evolved from the earlier **Cushitic age-set social organization**.
- **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 or 40 years** represented one generation and nine generations represented an era.



- 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 Walabu that became the central Chaffe (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.
 - served as a mechanism of socialization, education, maintenance of peace and order, and social cohesion.
 - Gadaa constituted rules of arara (conflict resolution), guma (compensation) and rakoo (marriage).
 - provided a socio-political framework that institutionalized relationship between seniors and juniors and egalitarian relations among members.
- The Gadaa system organized the Oromo society into age-grades and generation sets delineating members' social, political, and economic responsibilities. Ten age- grades and five classes operated in parallel.

The system helped the members of age-sets to develop a consistent and stable sense of self and others. **Sons** joined the **first grade** as members of *Gadaa* class (generation class or set) forty years after their **fathers**.

Age-grades and their roles

Gade Grade	Age	Roles
Dabale	Birth-8 years	Socialization
Game	9-16 years	
Folle	17- 24 years	Military training, agriculture, etc.
Qondala	25-32 years	Military service
Raba-Dori	33-40 years	Candidates for political power
Luba	41-48 years	Leaders of Gadaa government
Yuba	49-80 years	Senior advisors, educators and ritual leaders

The *gadaa/luba* assumed power for **eight years**. The head of the government was known as *Abba-Gadaa* and assisted by several representatives from among the generation set.

- These included *Abba Bokku* (father of scepter), *Abba Chaffe* (head of the assembly), *Abba-Dula* (war leader), *Abba Sera* (father of law), *Abba Alanga* (judge), *Abba Sa'a* (father of treasury) and other **councillors**.
- In the Gadaa system, the ~~senior Qallu (Abba Muda)~~ played indispensable roles in **power transfer and legitimizing** the ruling gadaa class.
- **Women** maintained their **rights by the Sinqe institution**, which helped them to form **sisterhood and solidarity**. Women from childhood to old age i.e. *guduru* (pre-pubescent), *qarre* (adolescent, ready for marriage), *kalale* (wives of *Luba* and *Yuba*) and *cifire* (wives of *Gadamojji*/above 80 years) were believed to have **sacred power**.
- They involved in occasions like **power transfer, conflict resolution, thanks-giving and others**. The *kalale* 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 **eight years**.

- With some minor differences in nomenclature in different parts of Oromo territories, the five *Gadaa* classes (generation sets) are listed below:

The Five Gadaa Classes

Fathers	Sons
Melba	Harmufa
Mudana	Robale
Kilole	Birmaji
Bifole	Mul'ata
Michille	Dulo

B. The Oromo Population Movement (16th to 19th),

❖ Causes:-

- ✓ A combination of **natural and manmade factors** caused the Oromo population movement of the 16th and 17th centuries.
- 1. **Natural factors** include **demographic pressure** and subsequent need for land to accommodate the **growing human and livestock population**.

2. The **conflict between the Christian Kingdom and Muslim Sultanates** from the 13th to the 16th centuries might have pressurized mainly pastoral Oromo groups to leave the lands they inhabited for other areas.

❖ **Courses of the Movement:-**

- ✓ In 1522, when the population movement began, the Oromo were already organized under Borana and Barentu confederacies.
- ✓ The Oromo forces took **northern direction** and passed through a corridor between **Mount Walabu and Lake Abbaya**. When they reached half way between **Lakes Abbaya and Hawassa** then **westward** and across the **Bilatte River** to the **southwest**.
- ✓ From **1522 to 1618**, the Oromo fought **twelve Butta wars**.
- ✓ The first Gadaa i.e **Melba (1522-1530)** fought and defeated Christian regiment **Batra Amora** led by **Fasil** and occupied **Bali**.
- ✓ **Gadaa Mudena (1530-8)** reached the **edge of Awash River**.
- ✓ The **Kilole Gadaa (1538-46)** controlled **Dawaro** after defeating Christian regiment **Adal Mabraq**.
- ✓ **Gadaa Bifole (1546-54)** advanced to **Waj and Erer**.
- ✓ The **Michille (1554-62)** scored victory over **Hamalmal's** force at **Dago, and Jan Amora**; on Adal led by **Emir Nur Mujahiddin** at Mount **Hazalo**.

- ✓ The *Harmufa* (1562-70) fought *Minas* (r.1559-63) at *Qacina* and *Wayyata*; occupied *Angot*, *Ganzyi*, *Sayint* etc.
 - ✓ In 1574, *Sartsa Dingil's* (r.1563-97) cavalry led by *Azzaj Halibo* defeated *Robale gadaa* (1570-78) at *Woyna Daga*, but *Robale* recovered by defeating *Zara'a Yohannis' force*.
-
- ✓ The *Birmaji* (1578-86) controlled *Ar'ine* in *Waj*, crossed *Jama* to *Wolaqa* and overwhelmed the *Daragoti* regiment.
 - ✓ The *Mul'ata* (1586-94) seized *Damot*, *Bizamo*, *Gafat*, *Dambiya* and *Tigray*.
 - ✓ In the early 17th century, the *Dulo* (1594-1602), *Melba* (1603-10), and *Mudena* (1610-18) expanded to *West and Northern* parts of the Horn of Africa.
 - ✓ Others like the *Warday* moved to *Kenya* and *Bur Haqaba* and *Majertin* in *Somalia*.
- ❖ Why the Oromos so successful:
- The wars between the *Christian Kingdom* and *Muslim Sultanates*,
 - The organization of the Oromo under the *Gadaa system* played crucial role in the success of the Oromo population movement.

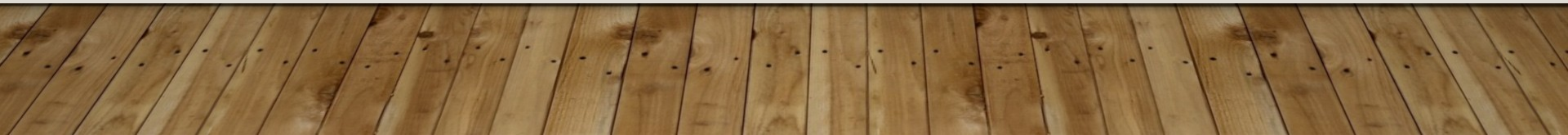
- In the course of their movement into various regions, different Oromo branches established *Gadaa* centres.

The Five major Gadaa centres

Gadaa Centers	Respective Oromo clans
<i>Oda</i> Nabee	Tulama
<i>Oda</i> Roba	Sikko-Mando (Arsi)
<i>Oda</i> Bultum	Itu-Humabenna
<i>Oda</i> Bisil	Mecha
<i>Oda</i> Bulluq	Jawwi Mecha

- ✓ Other places, which became *Gadaa* centers, were **Gayo** of Sabbo-Gona, **Me'e Bokko** of Guji, **Oda Dogi** of Ilu, **Oda Hulle** of Jimma, **Oda Garado** of Waloo, etc.
- ✓ *Gadaa* leaders such as **Dawe Gobbo** of Borana, **Anna Sorra** of Guji, **Makko-Bili** of Mecha, **Babbo Koyye** of Jimma and others established *Gadaa* centers and laid down **cardinal laws** in their respective areas.

- However, various Oromo groups kept their relations through the office of *Abba Muda* (the father of anointment) seated at *Madda Walabu* and formed alliances during times of difficulty.
- Besides, they obeyed ~~similar *ada* (culture) and *sera* (law)~~ through sending their delegates to *Madda-Walabu*, the central *chaffe* until the pan-Oromo assembly was forbidden in 1900 due to the political influence of the Ethiopian state.
- In due course, *Gadaa* devised effective resource allocation formula including land. Land holding system to regulate resource and their interaction among different clans is known as the *qabiyye system*.
- The system established rights of precedence (seniority) in possession of land. Accordingly, place names were given the names of the pioneer as a marker of *qabiyye rights*.

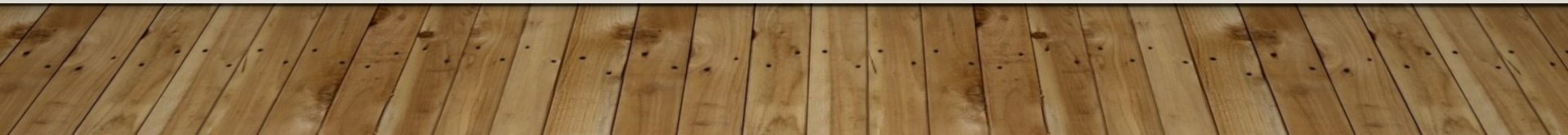


5.4. INTERACTION AND INTEGRATION ACROSS ETHNIC AND RELIGIOUS DIVERSITIES

- The **political, social, and economic processes** of the medieval period were the major factors for the people's interactions across regions.
- Such **interactions** occurred **during peace and conflict times**. The cases in point were the **trade contacts and conflicts** to control **trade routes**, **religious expansion**, and **territorial expansion and population movements**.
- One of the **major consequences of the interactions** in the medieval period particularly in the **population movement** of the 16th century was the **integration of peoples across ethnic and religious diversities** in Ethiopia and the Horn.
- It is apparent that **territorial and religious expansion** by the **Christian kingdom** diffused **Christian tradition from north to the south**. Similarly, the **wars of Imam Ahmed and the population movements of the Argoba, the Afar and the Somali** caused the **expansion of Islam into the central parts of Ethiopia**.

- One consequence of the Oromo population movement was that it put an end to the wars between the Christian and Muslim states as well as the southward expansion of the Christian state.
- At larger scale, the Oromo contact with diverse peoples brought far-reaching integrations among peoples across ethnic and religious background.
- The Oromo integrated non-Oromo through two adoption mechanisms: *Guddifacha* and *Moggasa*.
- *Guddifacha* refers to the adoption of a child by a foster parent. In this system, the child enjoyed equal rights and privileges with a biological child.
- *Moggasa* was a system of adopting non-Oromos commonly known as *Oromsu*. *Moggasa* was the practice of incorporation of individuals or groups to a clan through oath of allegiance with all the rights and obligations that such membership entailed.
- *Moggasa* was undertaken by the Abba Gadaa on behalf of the clan. The adopted groups gained both protection and material benefits. Thus, it led complete assimilation and disappearance of Bizamo, and Damot as well as mutual assimilation with Ennarya.

- The process significantly contributed to the social cohesions, national integration, and the revival of long-distance trade.
- 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**. E.g. **Sidama and Gedeo** adopted the Gadaa system.
- The **Oromo adopted and adapted cultures** and traditions of the people with whom they came into contact. E.g. the adoption of **monarchical systems** and the **integration of the Oromo** to the **Christian and Muslim states**.
- It is important to mention the rise of **nobles** in the northern Oromo in politics particularly during the **Gondar period**, **Zemene-Mesafint** and the **making of modern Ethiopia**.

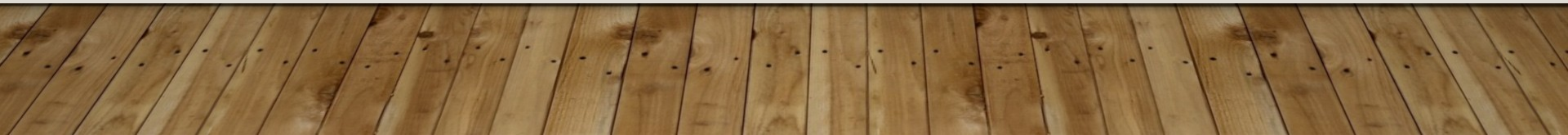


5.6. THE GONDARINE PERIOD AND ZEMENE-MESAFINT

1. THE GONDARINE PERIOD

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

- **AtseYohannes I** & he established a library & separate quarter for Muslims at **Addis Alem**
- His son **Iyasu I**, reformed land tenure system, introduced a system of land measurement in Begemder, taxes, and customs, and revised the *Fetha Negest* (the civil code).
- The **assassination of Iyasu the Great** by a faction under the leadership of his own son, **Tekle-Haymanot**, ~~ushered in political instability in Gondar involving intrigues and poisoning~~ of reigning monarchs.
- **Tekle-Haymanot** was crowned in **1706** before the death of his father and was in turn assassinated by **Tewoflos**. **Tewoflos** was again killed by **Yostos**, who was also poisoned and replaced by **Dawit III**, who himself was poisoned and replaced by **Bakafa**.
- **Bakafa** tried to restore stability with the support of his followers and his wife **Etege Mentewab** until he was incapacitated in **1728**.
- The **Gondarine Period** also witnessed increased involvement of the Oromo in politics and the army.
- From **1728 to 1768**, **Etege Mentewab** together with her brother **Ras-Bitwaded Walda Le'ul (1732-1767)** dominated the Gondarine court politics.



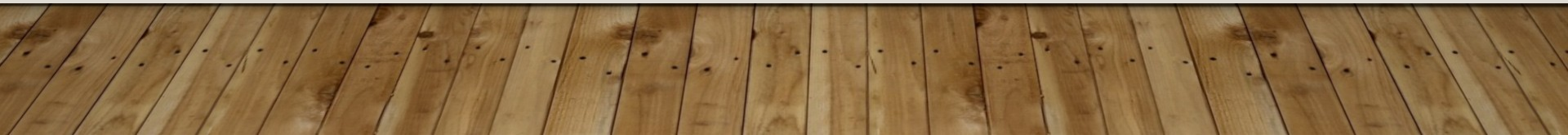
- **Walda Le'ul** was influential during the reigns of **Iyasu II (1730-55)** and **Iyoas (1755-69)**. Following his **death in 1767**, **Etege Mentewab** was challenged by **Wubit Amito**, her daughter-in-law from Wollo.
- To counter the growing power of the **Wollo Oromo** in the royal court, Mentewab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

B. Achievements of the Gondarine Period

- Gondar became the **center of state administration, learning, commerce, education, art, and crafts** for more than two centuries.
- **The first three kings** were successful both **political and cultural developments**. This enabled Gondar to repeat the **splendors of Aksum and Lalibela**.

The **cultural achievements** of the period led some writers to describe Gondarine period in history as **Ethiopian Renaissance**.

- **Architecture:** when Gondar served as a **permanent capital**, for about **one hundred fifty years**, Ethiopian kings built significant **secular buildings** like castles, bridges, residences, bath, library, towers, fortifications and there are **squared, round and unknown shape of churches**.
- In the cities compound the most impressive building known as **Fasil Gemb**, there are different **palaces** corresponding to Emperor Fasiledas, Yohannes I, Iyasu I, Dawit III, Bakafa and regent Queen Mentewab.
- The **Gondarine architecture** would have started before the reign of emperor Fasiledas during the reign of **Emperor Sartsa-Dengle** at about **1586**, at **Guzara** near **Enfranz**, and built a very **fine bridge** near his palace at Guzara, and **Emperor Susenyos** likewise erected a **bridge** over Blue Nile at Alata. Even it goes back to the reign of **Lebne-Dengel (r.1508-1540)** that is the pointed oval dome over the center of the church of **Bahir Gimb Mikael** considered as built by him.



- **Painting:** With a wealth of religious paintings on manuscripts and on wood, ornaments, weapons and other accessories especially, the churches built by Queen Mentwab were known by beautiful paintings, cross and an art works.
- **Literature:** The Imperial and provincial scriptoria produced a great number of manuscripts. Besides the Gospels, the Miracles of Mary, the Lives of Ethiopian Saints and the Litanies, and many other kinds of illuminated manuscripts were also produced.
- Gondar is also known for its traditional medicine, music and poetry.
- **Trade and Urbanization:** Gondar was a commercial center that connected long distance trade routes of the southern region with Massawa and Metemma in the Ethio-Sudan border.
- Gold and salt were used as medium of exchange. The appearance of daily market was known.
- With spread of urbanization, the city became residences of foreign communities like Indians, Greeks and Armenians. The city had an estimated 60,000-70,000 population.

- In addition to its **political and commercial importance**, it served as **religious center of Christians, Muslims and Bete-Israel**. Besides, it served as the **center of Ethiopian Orthodox Church** (residence of the **abun and Ichege**) until the mid of 19th Century.
 - Many of Orthodox churches served as **education centers** (known by excellence in teaching **aqwaqwam**), liturgical chanting was centered at Gondar.
-

II. The Period of Zemene-Mesafint (1769-1855)

- **Zemene-Mesafint** refers to the period when **actual position of political power** was in the hands of different **regional lords**.
- **Zemene Mesafent** was the period when Ethiopia was **divided** within itself with **no effective central authority**; the **regional lords constantly fought** against each other for **expansion of their territory and to become the guardian of the king**.
- The period lasts from the time **Ras Michael Sehul** "assassinated" king **Iyoas in 1769 to 1855**, when **Kasa Hailu** was crowned as **Tewodros II**.

- **Ras Mika'el** who was a **king maker** in the period took strong measures against the nobility. These measures made him highly unpopular because of which **coalitions of lords of Gojjam, Amhara, Lasta and Wollo** that defeated him at the **battle of Sarba-Kussa in 1771**.
- 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 the *Zemen-Mesafint* with the center at **Debre-tabor**. **Ali Gwangul (Ali I or Ali Talaq)** was considered as the founder of **"Yejju dynasty"** in 1786.
- Yejju rule reached its **zenith** under **Gugsa Marso (r.1803-1825)** who made incessant struggle against **Ras Walde-Silassie** of **Enderta** and **Dejjazmatch Sabagadis Woldu** of **Agame**.
- In 1826, **Gugsa's successor, Yimam (r.1825-8)**, defeated **Hayle-Mariam Gebre of Simen**. **Maru of Dambiya** was also killed at the **battle of Koso-Ber in 1827**.

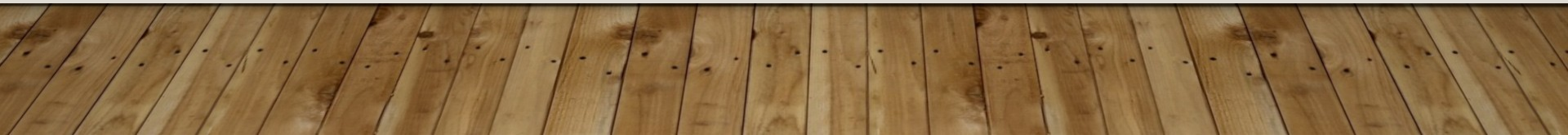
- The period of *zemene mesafint* was brought to an end by Kasa Hailu of Qwara through a series of battles that lasted from 1840s to 1855.

Major features of *Zemene-Mesafint* include:

- absence of effective central government;
- the growing power and influence of the regional warlords;
- the domination of Yejju lords over other lords in northern Ethiopia;
- rivalry and competition among regional lords to assume the position of king maker;
- establishment of fragile coalition to advance political interests;
- Ethiopian Orthodox Church was unable to play its traditional role of unifying the state due to doctrinal disputes;
- Revival of foreign contacts that ended the “Closed Door Policy.”
- In addition to the above features, there were developments in terms of literature, arts, architecture etc during the period.

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Chapter Six: Internal Interactions and External Relations in Ethiopia and the Horn, 1800-1941



6.1. THE NATURE OF INTERACTIONS AMONG PEOPLES AND STATES OF ETHIOPIA AND THE HORN

A. **The State of Qabena:** in the southern portion of central Ethiopia, Hadiya, Alaba, Kambata, Gurage and Silte constituted independent political entities in the period. They economically, depended on agriculture. Local merchants actively involved in local trade and to some extent in the long distance trade. Trade routes that connected the interior with the coast passed through these territories. Among these, the Gurage land was an important market centre and political entity. Important trade centers such as Soddo and Ayamallel were established by King Sahile Sillasie (r.1813-47) of Shawa. The Gurage leaders were known as Abegaz or Azmatch combined political and military authority. In 1875, Gurage land was divided into five Negariti or drum districts of Qabena, Walani, Gadabalo, Abso& Mohir. However, western Gurage and Hadya State of Qabena emerged as a strong political entity. It became a centre of Muslim revivalist movement in the northeast of the Gibe River. Stirred by Muslim refugees from Wallo, and with possible connections even with Mahdists Sudan, the movement swept across a large part and was attended by a fast rate of Islamization.

B. THE GIBE STATES: TOWARDS THE BEGINNING OF THE 19TH CENTURY, SEVERAL MONARCHICAL STATES

- i. **Limmuu-Inaaryaa:** Limmu-Inarya was the earliest of the Gibe states. It was formed by Bofoo/Abbaa Gomol (1800-1825) who abdicated in favor of his son, Ibsaa/Abbaa Bagiboo (1825-1861). It reached the height of its power during Ibsaa's reign, when Agalo, Badifolla etc. were brought under control. Ibsa was succeeded by A/Bulgaa (1861-1883)
- ii. **Guumaa:** Jiilchaa A/Bal'oo of Ciraa killed Sarbaaroodaa of Daagoyyee; began state formation and succeeded by his son Onchoo (1810-1830) who was in turn followed by Jawwee (1840-1854). It was from Guma locality/Onjaa that slave raiders captured Ajjaamee/ Bilillee. German prince Herman Pickler Muskau purchased her at Cairo in 1837; changed her name to Mahbuba meaning beloved and made her his mistress. However, she suddenly died of poisoned food she ate in fortnight on October 27, 1840.
- iii. **Gomma:** formed by A/Bookee (1800-1829) who was succeeded by his son A/Manoo (1829-1840) who conquered Qattuu and converted to Islam by Muslim Ulama/scholars. A place called Coocee-Kattaa Muudugaa in Gomma is said to have been the origin of coffee.
- iv. **Jimma:** Ose Kobbii (A/Faaroo) and Daangilaa (A/Magaal) began state formation that was completed by Sannaa/Abbaa Jifaar I (r.1830-1855) who formed Jimma Kakaa/confederacy and left a consolidated state to his successors like A/Reebuu (1855-1859) and Abbaa Booqaa (1859-1861). There were iron mining center at Daakkaanoo and smelting center at Kittoo.
- v. **Geeraa:** formed by Tulluu Gunjii (1835-1838), followed by A/Baassoo and A/Raagoo I (1838-1848).

C. The Leeqaa States:

- Leeqaa-Naqamtee was founded by Bakaree Godaanaa in 1840, and reached its height under his successors Moroda and Kumsa. Leqa-Qellam was located in the south western of Wallagga. It was founded by Tullu and became powerful under his son, Jote being centered at Gidaam and controlling the areas around Sayyo-Dambi Doolloo.
- **D. Iluu:** the Tumme clan leader Caalii Shoonoo set up the well consolidated richest state of Ilu-Abba Bor. It was from Ilu that Hika/Onesmus Nesib/Abba Gammachis was captured and sold in to slavery nine times before Menkulluu Swedish mission freed, and educated him.
- Each Oromo monarchicalstate had officials like Abbaa Gurmu/prime minister, Abbaa Mizan/ treasurer & foreign affair minister, Daango/Daggi/Abbaa Keella/immigration chief, Lammi.
- ambassador, Abbaa Burqaa/Qoro/governor, Abbaa Ganda/Abbaa Laga/district chief, Abbaa Buusii/Abbaa Funyoo/tax head, Abbaa Jigaa/murder judge and Abbaa-Qawwee/body-guard.

Trade and Trade Route

In 1800s, the Ethiopian land was divided into territories as north and south Abbay. The nominal power in a north was Gonderian kingdom while in the south there were various states and peoples with their own kingdom. In the 19thC, there were two major trade routes. The starting point of both the trade routes was at south- west part.

- The First Trade Route, Began from Bonga, the capital city of Kefa, Connected the south with the north by passing through different trade center (Market) such as Tiren (in Jima), Seka (Asendabo (Horro Gudroo) Basso (Gojam) and Darite in Begemdir. From Darita, the trade route entered into Gondar which formed two branches, the one runs west ward to Sudan, through Mettema while the other one runs to north ward through Adwa and entered Massawa as far as Red Sea.
- The Second Trade Route: Connected the trade of the Ethiopian region with Zeila and Berbera Started from Jiren and run to Seka and changed its direction to the south East. It passed Sodo and Rogge near mount Yarer, Aliyu Amba and entered Harar. From Harar it forms two branches that run to Zeila and Berbera.

Items of Trade

- Export Items: coffee, gold, ivory rhinoceros horn, skin, civet and slaves
- Import Items: mirror, cowries shell, cotton and cloth and iron ware
- Medium of Exchange: Amole, Iron Bar, and Maria Theresa
- Major Merchants
 - Afkala – Muslim Oromo Merchants – Western Merchants
 - Argoba – Eastern Merchants
 - Jebarti – Northern Merchants
 - Jelaba – western Merchant (along Ethio- Sudanese)

Power Rivalry

- Power rivalries had an old history in Ethiopia and the Horn despite varying degrees of strength on prevailing economic, military and political conditions. As discussed under "Zemene Mesafint," there were rivalries among regional lords. Building imperial power on the debris of "Zemene Mesafint," required the use of forces to subjugate the regional powers seeking autonomy. Empire builders fought their ways to power with centrifugal powers. The man who ended the Era of Princes was Kasa Hailu, who had become a free-lance soldier under his brother Kinfu in crushing Egyptians at Wadkal tabu in 1837. When Ras Ali II (Ali Alula/Ali Abba Bula) gave Quara to his mother Empress Manan/Halima, Kasa moved to jungle and became a bandit. Manan sent expeditions under generals like Wandeyrad against him, but he easily defeated them at Illoha, Chago & Segel. Ali then recognized him as Qwar governor and arranged for him to marry Tawabach Ali in 1847. Yet, when his army incurred heavy casualties from Egyptian forces at Dabarki in 1848, Kasa was forced to turn his attention first against regional lords and confront foreign enemy. He rapidly defeated Goshu Zawde of Gojjam at Gur Amba on November 27, 1852; Biru Alighaz, Aben, Yazew & Balew at Togusa (Gorgora Bichen) on April 12, 1853; Ali at Ayshal on 29 June, 1853 and Wube of Tigray at Darasge on 8 February, 1855. Then Coptic bishop, Abuna Salama anointed Kasa on 9 February 1855, as King of Kings, Tewodros II.

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- Emperor Tewodros (r.1855-1868) faced stiff resistance from local powers. In Gojjam Tadla Gwalu, a member of the local dynasty, remained contender to Tewodros until he was crushed at Injbara. In Walqayt, Tiso/Tasew Gobaze threatened his authority to the level of once even occupying Gondar. In Lasta, Wag Shum Gobaze Gabramadhin later Emperor Takla-Giyorgis (r. 1868-1871) raised the standard of rebellion after he had seen his own father executed by Tewodros. In Shawa, Sayfu Sahla-Sellase and Bazabeh, the man whom Tewodros himself had appointed made open resistance. Similarly, in Wallo, Dejjach Liban Amade the emperor's appointee, joined by an even stronger opponent, Amade Bashir, who remained Tewodros's rival along with Adare Bille and Warqit & Mastawit. Niguse and Tassama Waldamicha'el of Simen also posed serious challenges up on Tewodros. In 1867, the growing oppositions from his rivals forced Emperor Tewodros, who had dreamt of uniting Ethiopia, to retreat and establish his last stronghold in Maqdela. In addition, in the military expedition of the British to Maqdela in the late 1867, Bezbez Kasa Mercha (Yohannis IV) gave guidance and material support to the British troops. He also received a large quantity of firearms from General Robert Napier, the commander of British expedition

- Following the death of emperor Tewodros in 1868, a war broke out for emperorship. Three contenders for the throne namely Wagshum Gobeze of Lasta, Ras Kasa Mercha of Tigray and Nigus Menilek of Shawa aspired to be emperors. In fact, they reigned in that order with the throne names Takla-Giorgis (r.1868-71), Yohannis (r.1872-89) and Menilek II (r.1889-1913). Like Tewodros, Yohannis faced challenges from power contenders from Gojjam, Gondar, Yejjju, Hamasen and Shawa. In Gojjam, Adal Tasama (Nigus Tekle-Haymanot) assumed power by killing his contender Dasta Tadla, although Yohannis tolerated his regional dynasty. The strongest regional challenger of Emperor Yohannis was Menilek II of Shawa. Menilek was calling himself king of kings, expanding his territories towards Wallo and contacting foreign countries independently. This serious rival also did not pay tribute. Yohannis did not tolerate him but his confrontation with Egyptian compelled him to postpone his decisive war with Menilek. In 1878, peace initiatives came from Menilek because of the probably military superiority of Yohannis. This was concluded at Liche Agreement on which Menilek agreed to pay tribute, drop the title of King of Kings, and stop his independent dealing with foreign powers. However, both Tekle-Haymanot and Menilek did not remain loyal to Emperor Yohannis. For instance, in 1888, they made a plot on the emperor when he was troubled by simultaneous aggression from the Italians and Mahdists. However, despite the continuing challenges of regional forces, Yohannis was able to maintain his sovereignty until his death at Metema in the battle with the Mahdists in 1889.

The Making Of Modern Ethiopian State

- Process of territorial expansion & making of modern Ethiopia conducted from early 1870s to 1900.
- it was territorial competition with the plan of resource control and empire building.
- The difference was the level of their strength, ambition and foreign relations. Quite better in this case were states that existed in the northern and central Ethiopia who were able to establish military strength by exploiting their access to the sea and relations with colonial powers. As indicated above, Tewodros II, Yohannis IV and others made empire formation their project and fought their ways. Yet, the most successful was Emperor Menilek II.
- The conquest driven by interest to control land and trade routes was not new to Menilek II. What made Menilek expansion new were the intensity and the degree of success. Besides, his conquest coincided with European powers colonial expansion in Africa with whom he concluded partition of territories. The control of resourceful centers that enabled the emperor to build military muscle as well as the determination of his generals mainly Ras Gobana counted for the success.

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- One causative factor of territorial expansion to resource rich areas was the Great Famine kifu Qen (Evil day) 1888-92. It was the most recalled drought, famine and epidemic in the history of Ethiopia. The disaster forced Menelik II to march towards south and southwest for resources.
- Before 1870s, following his predecessors footsteps, Menilek had already subjugated the Tuulamaa Oromo. Yet, in Tuulamaa and Eastern Maccaa territories, most defiant of Shawan conquest were Tufaa Munaa of Gimbichu, Ashee Anbassaa of Salaalee, Duulaa Ara"ee of Gullallee, Cangaree Sookilee and Birratuu Goolee of Meettaa and Bachoo, Turee Galatee of Soddoo, Birratee Waaraa of Kuttaayee and Caboo chiefs. However, the Abbichuu noble Goobana Daaccii collaborated with Menilek to crush these resistances and conquer Ada"aa of Moojoo Boxora, Bachoo Shabo Borde, Caacaa of Daabee, Cuukkoo of Roobii Garasuu, Eekkaa of Habeebee Tufaa, Jamoo of Tiksee Jimaa, Jiddaa of Dooyyoo, Mandiidaa of Cangi/Gaarii Duufaa, Soddoo of Tufo Kalu, Sulultaa of Siida Dabalee etc
- In 1875-76, Menilek made campaign towards the Gurage. The northern Gurage, the Kistane peaceful submitted because of their religious affinity, geographical proximity and fear of surrounding Soddoo Oromo. On the other hand, the western Gurage, led by Hasan Enjamo of Qabena which had elements of Hadiya-Gurage coalition, inflicted a number of defeats on the Shawan forces until Menilek's general, Ras Gebenese crushed Hasan's

- In the western side of Gibe River, Nigus Tekle-Haymanot of Gojjam had first established his control in mid 1870s. Yet, Horroo forces led by Abishee Garbaa Hurruubaa overwhelmed Gojjamite forces led by Tekle-Haymaanot's commander, Ras Darasu in vicinity of Coomman valley. However, Qadiidaa Waannabee of Jimmaa Raaree persuaded Abishee to surrender after which Abishe was taken through Kokor to prison in Gojjam where it was said he chewed his fingers from anger & frustration and died. Gojjamites then installed Abishe's brother, puppet Fandalala. Competition between the Gojjame and the Shawan was terminated with the defeat of the Gojjam forces at the battle of Imbaaboo on 6 June 1882. In fact, the Imbaaboo victory was Menilek's passport to the extensive and rich regions of the southwest.
- Yet, Garbii Jiloo of Leeqaa-Billoo, Tuuchoo Daannoo of Leeqaa-Hordaa, Ligidii Bakaree of Leeqaa-Naqamtee, Geendaa Busan of Sibuu-Siree, Mardaasaa Konche of Nonnoo Migiraa, Turii Jagan of Noonnoo Roggee and leaders of Limmuu & Gudayyaa formed confederation. Their coalition devastated Abyssinians led by Dasta, Dilinassawu & Tasamma Nado at Gurra Doobbaa in Bonayyaa near Waamaa and chased them up to Gudar River. League of Waaccuu Dabaloo of Sibuu Gaantii, Joorgoo Dagaagoo of Noolee Kaabbaa, leaders of Wambaraa and others also bitterly fought conquerors and their tutelages like Morodaa & Amantee Bakaree at Samboo Darroo between Gimbii & Najjoo. Guumaa King A/Joobir and his brother A/Diggaa fought at Bakkee Ganjii against Gojjame. Firrisaa A/Foggii of Guumaa made Jihad versus Menilek scoring victories at places like Santo from 1889-1901. Yet, while Firrisaa's brother, Wayyeessaa died in battle, another brother Imama/Qoroo of Siddii fled to Menilek's court and his sister, Alima/Ballatishachawu A/Joobir married Ras Tasamma. A/Booraa of Gommaa crushed Shawans led by Basha

- Aboyye at Tijjee while A/Boossoo was beaten by Räs Damissawu Nasibu's army in 1900 after series fighting. There were also skirmishes at places like Bakkee Qacoo in Geeraa. Ras Tasamma's army crushed resistance from A/Quxal of Gachii on upper course of Dhidheessaa and conquered Bunnoo. Fatansaa Ilu's forces made attacks upon Tasamma's troops at Gabba & Qarsaa Googilaa, but Fatansaa's forces were routed and he was imprisoned at Barrooyii.
- Menilek encountered fierce resistance from the Arssi who fought with spears and arrows against firearms from 1878 to 1886. The Arssi were led by notables like Leenjiso Diigaa, who scored victory at Doddotaa; Gosaa Dilamo who crushed Shawans at Qaldhataa and Gooroo Bubbee/Roobaa Buttaa. Menilek barely escaped with life in December 1883. Yet, with intelligence service of koso vendor widow Halkoo & Roobalee Kuullaa, and submission of Suufaa Kuusoo of Jaawwii & Daammuu Ussuu of Hexoosaa as well as biological warfare with smallpox, Shawan forces led by Ras Darge Sahlasillase made the final assault on the Arssi at Azule on 6 Sept. 1886. This was followed by Annolee amputations (female right breast and male right limbs were cut off, accompanied by castrations in the extreme cases).
- Similarly, the eastern Oromo/Itu Humbanna led by Bakar Waaree and the Harari led by Emir Abdullahi (r.1885-1887) repulsed the initial Shawan thrust led by Dajjach Walda-Gabr'el. Yet, the eastern Oromo and the Harari were outgunned and outmaneuvered in the final engagement at Calanqoo, on 6 January 1887. Menilek's cousin, Dajjach (later ras) Makonnen Walda-Mikael was appointed a governor of the province.

- Furthermore, Dawuro-Konta and Kambata were occupied in 1889 and 1890 respectively. Ogaden, Baalee and Sidamo were controlled in 1891. Gamo Gofa was conquered in 1894. Wolayta, the powerful southern kingdom, was incorporated after one of the bloodiest campaigns of the whole process of expansion. Kawa (King) Tona's instigation of the [Dawro] and the Konta peoples, to the west of Wolayta against Menilek's authority added fuel to the confrontation. Menilek personally led the campaign. He was accompanied by Ras Mikael of Wallo, Fit. Gabayyahu/Gaboo Gurmuu, Liqa Makwas Abata Bwayalaw, *Dajjach* Baalchaa Saafoo/Abbaa Nafso, Ras Walda-Giorgis and Abba Jifar II of Jimma. With the collaboration of Wolayta personalities like Wazitu Wabilo, Lomina and Adaro, the Shawans defeated Tona in 1894. Nonetheless, Wolaytan incessant stiff opposition led to Wolaytan genocide by Menilek's forces as explained by Venderheym.
- Gedeo was annexed in 1895. Fit Habtegiorgis Dinagdee/Abba Machal/Abba Mala built a fort at Megga and took over Booranaa & Konso in 1896-97. The years after the battle of Adwa marked the success of Menelik to extend his control over peripheries. The successes were partly because of military superiority and boundary agreement with colonial powers. The process of the incorporation of Kafa paralleled the Wolayta experience in terms of the human cost. The final battle between the Shewan forces and Kafa took place in 1897. Shewan force was led by Ras Walda-Giorgis, *Dajjach* Tasamma of Gore, *Dajjach* Demise Nasib of Horro Guduru & Arjo and Abba Jifar II of Jimma. Ras Walda-Giorgis became the Governor of Kafa after the defeat of Tato Gaki Sherocho. Beni Shangul was occupied after Fadogno battle and campaign up to Famaka in 1897/8. Waldagiorgis also conquered Goldea; Russian *Dajjazmatch* Leontieff conquered Maji and extended up to Turkana Lake in 1898/9. Tasamma Nado also conquered up to Baro (Sobat).
- As in the case of the medieval period women were the most decisive figures in the modern politics in Ethiopia and the Horn. Like Itege Mintiwab, Empress Menen and Tewabech (daughter of Ras Ali and Tewodros' wife), Empress Taytu (wife of emperor Menelik), apart from her roles in the centralization process, she played significant roles in military affairs using their spirited personalities. Empress Taytu commanded her own contingent of about 5000 infantry and 600 cavalymen and accompanied her husband to the Battle of Adwa. She was considered as an intelligent, wise, and self-assured woman to whom Menilek owe much for his success.

Foreign Aggressions in 19th century

- Egypt in 1837 at Wad Katabu against Dejjach Kinfu
- Egypt in 1848 at Dabarrki against *Dejjazmach* Kassa Hailu
- British in 1868 at Aroge and Maqdala against Atse Tewodros II
- Egypt in 1875 at Gundet against Yohanis IV
- Egypt in 1876 at Gura against Yohanis IV
- Mahdist in 1885 at Kufit against Yohannis IV(Ras Alula)
- Mahdist in 1887 at Sarwuha against Teklhyamanot of Gojjam
- Mahdist in 1888 at Gute dili against Ras Gobana
- Mahdist in 1889 at Metema against Yohannis IV
- Italians in 1887 at Dogali against Alula
- Italian in 1895 at Qoatit and Senafe against Ras Mengesha
- Italians in 1895 at Amba Alage against *Fit* Gabayahu
- Italians in 1896 at Adwa against Ethiopians.

128 Consolidation of Political Power(1896-1909)

- ➤ Ruling class secured their position
- ➤ Independence of the country recognized by states ,and European legation were opened
- ➤ Boundary delimitation under took in series of agreement (secured her borders).
- Italian colony of Eritrea (1900, 1902, 1908)
- French- Somali March 1907
- Anglo- Egyptian (Sudan) 1902
- British East Africa (Kenya) 1907
- Italy- Somali (1908)

- **129** The ruling class established their center at Addis Ababa, Collect tributes from South, South- West and Southeast enjoyed comfort of urban life, Despite its foundation as capital in 1886 got permanence due to

- Issue of land charter (1907)
- Introduction of eucalyptus tree (Australia)
- The construction of railway (1917)
- The residence of foreign merchants The opening foreign legation
- **The Inception of political Rivalry & foreign threat**
- 1906 powers struggle among the ruling class owing to issue of succession -
- Illness of Menelik
- Death of his heir (Ras Mekonnen)
- Threat from Europe have colonies adjacent of Eth, Britain, France & Italy
- Opening of Germany legation (1905)
- Tripartite treaty (1906) Dec

- Objectives of the treaty were to avoid possible conflict of interest and Shut of other rivals from economic activities in Ethiopia

What was the remedy taken by Menelik II tackle internal and external threat?

- Established the first council of ministers consisting of 9 ministries War, comm. Foreign Affair, public work, Agriculture, finance, justice, pen, palace, and Interior

Recruited high- ranking civil and military office

No educated personnel modern bureaucratic arrangement

Same old palace officials

Confusion of duties & responsibilities

- In 1909 Menelik designation of heir to his throne & regent. Upon his death in 1913, Menelik was succeeded by his grandson, Iyasu, who reigned only briefly. Iyasu was overthrown with the support of the Crown Council in 1916 for, among other things, having embraced the Muslim faith in violation of dynastic law.

The Challenge of Taytu

- ➤ Secured her political position through Marital strategy, thus she prepared intentionally Mentewab Welle to Ras Mekonnen, Gugsu Welle to Zawditu and Roman Work Mengesha to Lij Iyasu
- ➤ Arranged promotion and demotion- SHUMSHIR
- ➤ Showan nobility opposition, organized Mahal Safari (different military units of palace) Blessing of bishop Abune Mathews
- ➤ 1910 Taytu removed from government power
- Lij Iyasu (1913 -1916): Reforms and the coup d'état Against him
- ➤ Death of Ras Bedewed Tessema Nadew marked the beginning of Iyasu's direct rule and the Showan nobility frustration increased
- ➤ Iyasu's polygamous nature reflected in his marriage

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- Roman Work (Aster)
 - SableWongel Hailu (King T/Hay of Gojam grad daughter
 - Jima Aba Jifar daughter
 - Haj- Abdullahi of Harar
 - Abu- Bakr of Afar
 - Askala Dejazmach Jote of Wollega
 - Personal Weakness of Iyasu:
 - Play- boy nature
 - Lack of responsibility,
 - Tactless in his move
 - Polygamous marriage
 - First serious challenge to Iyasu's power was Ras Abate Buayalew. Abate is said to be planned to bring back the regency, by taking for himself the position
 - ➤ The introduction of significant social & economic reforms
 - ➤ Attempt to give Ethiopian Muslims equal status through integrating them his administrative hierarch
 - ➤ Gave financial support of the establishment of mosques

Reforms Under Iyasu

- ➤ Established system of auditing on government property
- ➤ Formed Municipal police (Trumbule)
- ➤ Establish separate Department of education (secular education system)
- ➤ Improvement on traditional detection method *Lebashay & quragna*
- ➤ Rearrangement in the way of tax collection (*Asrat Safari*)
- ➤ However, the reforms, became overshadowed because his weakness, opposition of his opponents
- ➤ 1914 Ras Michal- Negus of Tigre & Wollo, Begemdir, Gojjam (1915)
- ➤ Substitute Dejazmach Balcha in the place of Negadras Haile Georgis to be the governor of Sidamo
- ➤ Fitawarari H/Georgis- Chairman of council of minster
- ➤ Removed Dejazmach Teferi, from his family fief, Hara transferred in to Kaffa
- ➤ colonial powers stand against Iyasu owing to his close relation of ottoman & Germany and moral & material support to Somali Nationalism movement Sayyid, Mohammed Abdullah Hassan

What Were Chief Events in Tafari's Rise to Power?

- Gifted personality
- His personal character
- Natural gifted of patience
- Introvert in his motive & plan
- Determination & cunning
- Rich political experience
- Tafari measures:
 - 1918 removed 12 Men of council of Minis except Warm public demonstration
 - of Mahal Safari against mal-administrative practice or corruption
 - Capture of Lij Iyasu 1921
 - 1923 members of League of nation
 - 1924
 - Made grand Tour in Europe

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- The natural death of Fit H/Georgis 1926 include Abune Mathews
- 1927 unconditional surrender of *Dejazmach* Balcha Safo of Sidamo (*Ras Desta Damitew*)
- 1928 *Dej.* Abba Wiqaw revolt (camped at Mausoleum of Menelik) sentenced life imprisonment
- 1928 Teferi crown Negus Mahal Safaris pressed Zawditu king of Ethiopia “heir of throne
- The last challenge Teferi’s triumph to power
- The Governor of Begemdir, ex- husband of Zawditu Gugsu Welle, Taytu’s nephew
- w. the reason behind marriage divorce in 1917 was secret motive of Teferi & Showan nobility at large during her coronation and made him governor of
- Begemdir in 1918. Teferi looking for favorable condition to eliminate Gugsu once and for all.
- 1929 Rebellion Raya & Azezo in South Tigre & N. Wollo owing to have measure of local autonomy
- On 31 March 1930 Battle of Anchim (Lasta- Begemdir) the Imperial Army led by *Ras Mulugeta Yigez* (New Minister of War) Zawditu died today later
- 02 Nov. 1930 with impressive coronation ceremony became emperor

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- The Emergence of the Absolutist State 19 30-35
- Reveals autocratic power
- Reveals rule of man at the expense of rule of law
- People are no more citizen but subject
- The major steps that Haile selassie took to enable to gain absolute power.
- ➤ Issuing the first written constitution in 1931 Bringing political modernity
- Solved the traditional problem of succession
- Building national integrity
- Providing “fair justice” for the Ethiopian people
- Real content of the constitution reveals
- Building the absolute power of the emperor
- Guaranteeing his descendant the right to success
- To impress Europeans by showing modern Political Transformation contained Nominal parliamentary

system

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- The constitution confirmed the emperor's divine right to rule, issue laws Establish bicameral parliament
- A= Senate (upper chamber of nobles) – Emperor
- B= Chamber of Deputy (local feudal lords) local noble
- To appoint & dismiss Members of the parliament, Civic & military official
- To declare & end wars
- To grant land & honors
- the value of the 1931 constitution
 - - Establishment of parliament system
 - - The introduction civil rights
 - - Introduction of civilian bureaucracy
 - - Established the three ideally government organs
 - ➤ Completed the process of building centralized administration

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- Regional administration fallen under royal appointees Wollo- Asfaw wosen (eldest son) Begemdir- Ras Kassa Gojam & Jimma (central government control)
- - Except Tiger (2 grand sons of Yohannis IV)
- - Ras Seyoum Mengesha
- - Ras Gugsa Araya
- ➤ Established Fiscal centralization
- - Removed traditional custom posts-kellas
- - Controlled customs on external trade
- ➤ Series attention to the modernization of the army In fact began- 1920 sent abroad, Belgian officers 1930 trained into 3 Battalions
- Opening of Holeta Military ac. 1934 (Sweden teach) 3 years course

Italian Occupation (1936-1941)

- Tripartite Treaty (1906) signed by the three European colonial neighbors of Ethiopia intended to partition the region in accordance with their sphere of influence. But Menelik took measures against the objective of Britain, France and Italy that filled water on their colonial ambition. The Plans of Fascist Italy
- - The rise Fascist party to power 1922 developed colonial ambition of Italy setting as:
 - Erase shameful scare of Adowa
 - Ambition of Mussolini prestige in military success
 - Divert people's attention from economic difficulties at home of pre-Italian invasion
- Coverage- Didn't oppose Ethiopia appealed of the league of Nations in 1923 but Britain. As Pretext- Made warm welcome 1924 of Ras Tafari tour to Europe. Signed peace & friendship treaty in 1928

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- Italy continued its Preparation under cover. The preparation consisted of 2 activities
- 1. Subversive measures carried by Italian governor of Eritria (Corrado Zoli)
- - Bribe & agitated the chiefs of Tigre, Wollo, Begemdir and Gojam
- 2. Military preparation
- Placed armies & war supplies in Eritrea and Somali
- Hoare- Laval agreement which allowed taking Ethiopia and in order to encouraged not to ally with German
- ➤ Eve of the Invasion
- Wal- Wal incident 5 Dec. 1934
- Clash b/n Italian troops (accompanied Anglo - Ethio Boundary commission)
- Ethiopia right the invasion ill prepared...Felt over confident owing to Adowa
- Incomparable to that of Italy in terms Weapons Communication,
- Training of troops and Logistics

- Fronts of the War (1935 -36)
- **Northern front** under the command of **Emilio de Bono** Replaced by **Pietro Badoglio**. Began on 3 Oct, 1935 in the North
- **Southern front** under **Rodolf Grazziani**
- The Ethiopian army ordered to pull back rather to check the advancing Italian owing to two reasons
- Exhibition of league of nation
- Strategic elongate
- **The Ethiopian reaction**
 - 1. **The northern front** - under **Ras Kassa Hailu**-consisted three sub-front
 - 1.1 Shire front (left)- **Ras Imiru**(governor of Gojjam)
 - 1.2 Temben front (center)- **Ras Seyoum** and **Ras Kassa** governor of Tigray and Salale respectively
 - 1.3 **Amba Aradom** (left) –**Ras Mulugeta**(Minister of War)
 - 2. **Southern front** -consisted two
 - 2.1 South- under **Ras Desta**- **Damitew**
 - 2.2 South east- und **Dejazmach Nesibu Zeamanuel**

Course of War

• In the North front

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- Adigrat, Adowa & Meqele fallen
- Ethiopian first offense at Meqele encircle (first The second Battle of Temben late Feb 1936 military engagement) known as battle of Tem ben 20-24 Jan. 1936
 - Under Ras Kassa & Seyoum resulted 8,000 Ethiopia killed
 - Italian killed wounded, 34- Officers, 350- Soldiers, 188- Askaris
- Ras Kassa & Seyoum Mengesha defeated
- 8,000 Ethiopia died and wounded
- 60 officers, 605 low ranked soldiers 417 Eritrea Askaris were killed & wounded
- Italian used Yipright or killer gas under Badoglio.
- Battle of Amba Aradom Aerial attack Feb. 10- 15, 1936
- Evacuated Ethiopian from mountain hill 6000 killed including Ras Mulugeta Killed - 36 white officers, 621 white soldiers, 145 Askaris
- Shire front under Ras Immiru Scored little victory
- Left the front on 2, April 1936 due to poor fighting morals of Gojjam and Semen Nobles ,and organized retreat towards lake Ashenge 10,000 men
- Last and Decisive battle of Machew 31 March led by the emperor Ras Imru's army, didn't join
- Fresh force in the Ethiopian army Imperial body guard 6000 men, Fought March 31- Apr. 1, 1936, Resulted defeat after 13 continuous hours. In April 1936 the Italian entered Dessie without any problem.

The Southern Front

- 1st Qorahe Attack (Ogden)
Ethiopian under Dejazmach Afeworq
- - Initial successive defense but not last long
- - Fascist entered into Harar
- - Significant challenge the fascist met from Dejazmach Mekonnen Endalkachew
- 2nd Battle of Genale Doraya Janu 26 , 19 36
- - Campaign Dolo Odo (Ras Desta)
- - March 2, 1936 Negelle Borana capture Ras Desta retreated and executed at Gogeti around Butajira

Why did Ethiopian lose the war in both sides?

- 1. Superiority of the fascist army in both numerically and technically.
- 2. Shortage of logistic such as cartridges

- - 8 transport air plane (Ethiopian)
- - 400 air planes most Bomber (Italy)
- - Keep for even month fighting
- - Had no doctor and medical supplies
- - Had no radio communication
- 3. Dissatisfaction with in the Ethiopian army
- - Hailesilasse Gugsa- (Gov- Tigre)
- - Ras Mulugeta (un happy an old man, war minister)
- 4. Old commander with little knowledge of modern warfare, and Had no war experience after Adowa .Stayed in comfort & peace without hardship for 40 year since 1896

145 Colonial Administration

- Ethiopia became part of Italian east Africa empire
- The empire divided into six regions with respected capital
- Addis Ababa deserved the capital of the empire
- Empire held by Mussolini's viceroy lived in Genet-Leul-palace what is the current AAU
- Some of viceroy of Italian East African empire were
 - Marshal Emilio Badoglio
 - Marshal Rodolfo Graziani
 - Amador Umberto Duck of Aosta was more liberal among all the viceroys
- - Achievements of Italian beside their colonial occupation in Ethiopia, and still some evidence depicted the legacies, for instance
 - Introduced new life style
 - Opened enterprises and business
 - Road & housing construction
 - Light scale manufactories included Cotton and cement faction in Dire Dawa, edible oil and flour mills
 - Introduced services such as Electric light, Pure water and Commercial center in Merkato

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Started as soon as the defeat Machew, and the summer 1936. operated in to four had two phase and stages. the first phase led direction

by noble, military officer ,Lutenat conelel. Blay. Haileab, Kifle Nesi bu Ketema Besha and educated

- Organized Black lion to liberate Ethiopia
- Ras Immiru took the leadership of the organization, and directed the operation in the Gibe river basin. Ras Desta led the patriotic resistance after he retreated in to the Gurage region arround Butajjira until his defeat at Gogeti
- To sons of Ras Kassa, Abera and Asfa-wosen

1. Abera and Asfaw- North Direction
 2. Balcha Safo- South direction
 3. Ras Abebe- North west Direct
 4. Dejazmach Fiqre- Mariam- East direction
- Combined with Abune Petros anti- fascist speech, the plan didn't achieve success due to poorly planned, Lacked coordination and effective timing
 - As the result, the two Brothers fled to Selale later killed due to the fake and conspiracy Ras Hailu made in favor of the colonialists. Abune Petros executed and Balch was killed at fighting

147 The Second Phase and Stage

- February 19, 1937 abortive attempt to kill Marshal Grazziani, the viceroy by Abraham Debouch and Moges Asgidom, which resulted wholesale massacre for three days 30, 000, and 499 monks/ Debre Libanos.
- Country- wide anti- fascist resistance characteristics /forms/ second phase
- Carried out on guerilla warfare (especially strong in Showa, Gojam and Begemdir) The Patriots employed various tactics
 - Ambush of enemy convoys
 - Cutting communication line
 - Times striking (conditions favorable) Led by local notable persons
- Problem s of patriotic resistance
- Lack of sufficient supplies and logistic
- Competition and rivalry among the leader
- Defections to the fascist
- Famous resistance leaders are
 - Abebe Argay, Bekele Woya, Geresu Duki, Belay Zeleke, H/Mariam Mamo, Amoraw Wubeneh, Takele W/Hawariat
- The two exceptional were Zerai Deres & Abdissa Aga in Italy

- Factors that speed Ethiopian independence
- Italy's entry into WWII on the side of Germany on 10 June, 1940
- Produced threat on Britain East Africa colonies
- Italy's 200,000 troops in East Africa
- Britain decided to fight in North and East Africa on land
- Britain began to supply military assistance to the Ethiopian patriots Sudan became base of military support
- H/Sillassie arrived Sudan and opened military school at Soba
- British campaign against fascists of Ethiopia and Eritrea operation direct a command from Sudan and Kenya
 - 1. General Platt- Led the operation from Sudan towards the liberation of Eritrea Strong challenge strong hold of Keren (captured 53 day war)
 - 2. Colonel Dan Sanford
 - 3. Major order Charles Wingate to liberate Ethiopia with Gideon force, the Ethiopian army trained in Sudan, Soba
 - 4. General Cunningham- from Kenya directed to liberate Italy Somali land and Harar. This force is responsible the first drove the Fascist out of Al Ababa on 6 April 1941 .On 5 may 1941 the Emperor re- entered Addis Ababa

149 ETHIOPIA FROM 1941-1991

- 1. Consolidation of Autocracy (1940-1960)
- 2. foreign relation first with British (1940-1940) then USA (1950-1974)
- 3. Coup d'état of dec 1960 Gen Mengistu Neway & Garmame Neway
- 4. Peasant revolts Wayane 1943 under Blata Hailemariam Reda Bale in (1963-68) under General Waqo Gutu and Gojjam in 1968.
- 5. Ethiopian Student Movements (1960-1974) Land to Tiller
- 6. Sept 12 Deposed Emperor and Derg (Aman Andom--Tafari Banti----Mengistu's regime)



THANK YOU

