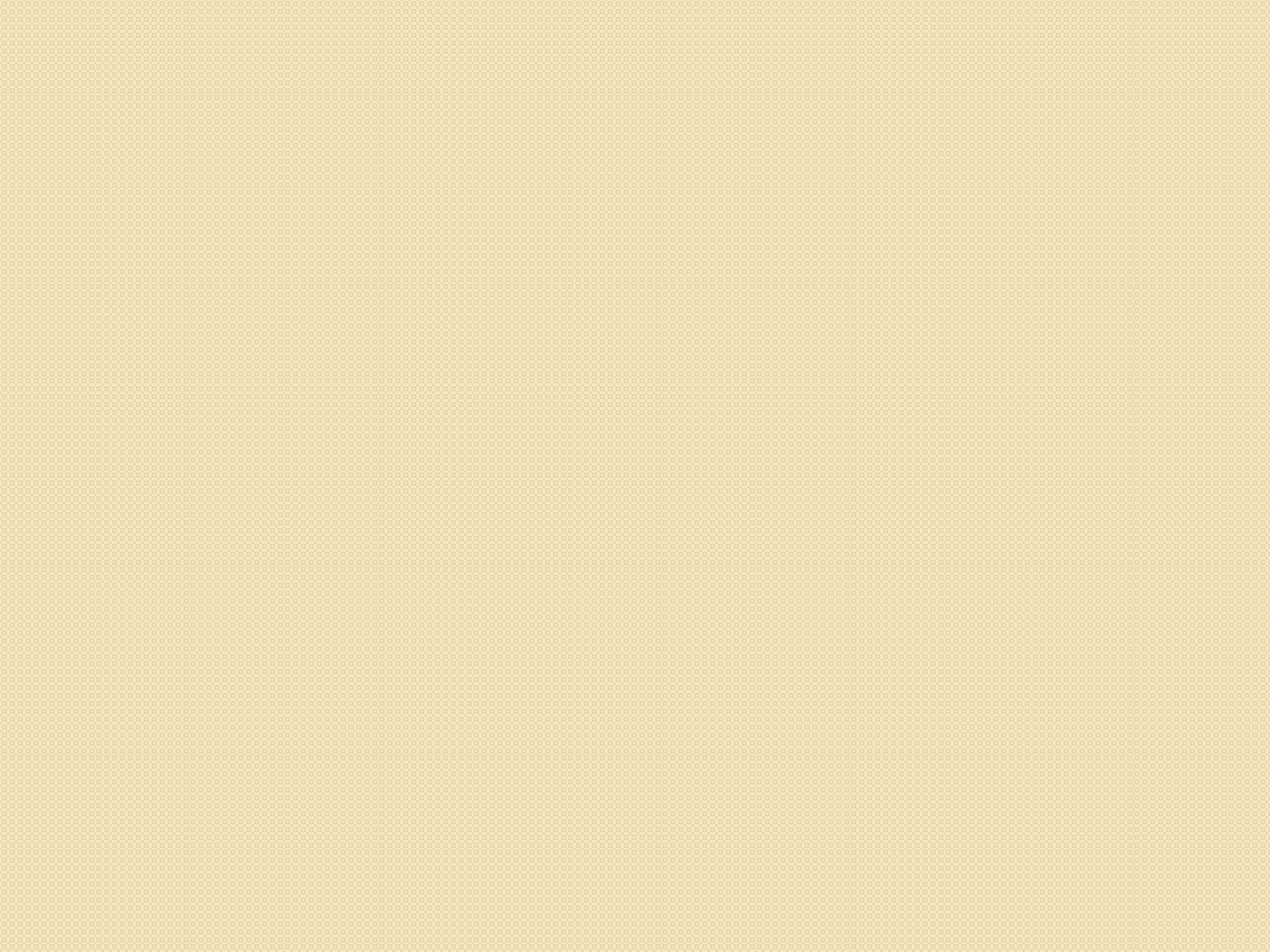


## History of Ethiopia and the Horn (Hist. 1012)



UNIT FIVE

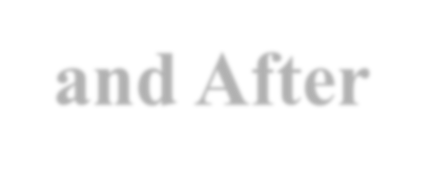
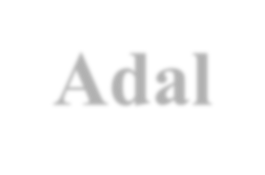
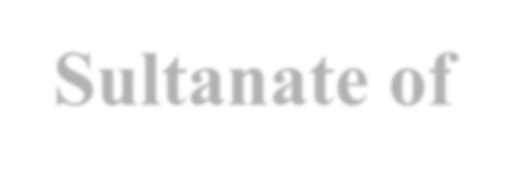
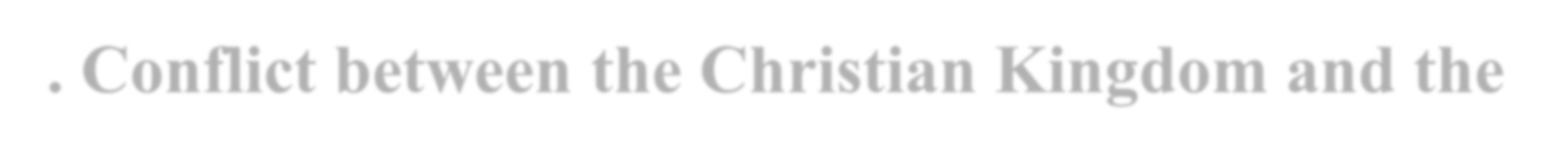
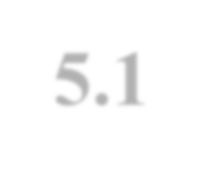
##### Politics, Economy and Social Processes from the Early 16th to the end of the 18th Centuries



* In Ethiopia and the Horn, the period from early 16th to the late 18th centuries witnessed major developments such as:
  + Conflicts between the Christian Kingdom and Muslim Sultanates
  + Foreign intervention and religious controversies
  + Population movements
  + Interactions and integration processes across ethnic and religious diversities
  + Peoples and states in Eastern, Central, Southern and Western Regions
  + The Gondarine Period and *Zemene Mesafint*



* The revival of long-distance trade and the struggle to control trade routes caused competition between the Christian Kingdom and the Muslim principalities.



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

* Maladministration and exploitation of periphery made military mobilization possible, while religion provided **ideological justification** for the wars.
* Military mobilization begun in 1520s, as Imam Ahmed Ibrahim al-Ghazi took leadership over the Sultanate of Adal.
* In the earlier centuries, with increased population and overgrazing in Somali and Afar of eastern Ethiopia, raiding and counter-raiding at water holes intensified.

##### Cont’d



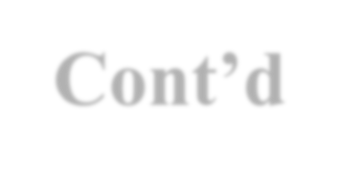
* There were occasions of internal conflicts among Muslim

communities of the Afar, the Somali, the Harari and Harla.

* He convinced them not to fight among themselves but to unite and expand to the Christian Kingdom and resolve their pressing material needs.
* Ahmed was able to gain acceptance as Imam and consolidated his army to confront the Christian Kingdom.
* Meanwhile, Lebne-Dengel (1508-1540) was enthroned to the Christian Kingdom.
* The Christian state retained its economic and political interest and advanced into Muslim territories scoring significant victories.
* The conflict over respective interests culminated in a series of wars that lasted from 1520s to 1540s.



* + As military encounter begun, the Imam’s army fought fiercely and controlled the territories of Bali, Dawaro, Fatagar, Sidama, Hadiya and Kambata, putting the Christian Kingdom at risk.

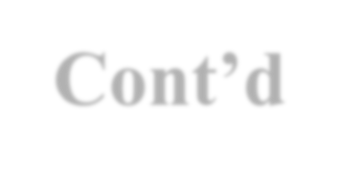


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* + In 1528, Lebne-Dengel mobilized his army and encamped about fifty kilometers east of what is now Addis Ababa.
  + The Imam’s army saw a better mobility and flexible tactics with a unified command.
  + The larger and well-equipped Christian army was defeated in one of the most decisive engagement at the battle of **Shimbra 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.



**Cont’d**

* By 1535, Imam Ahmed’s empire stretched from Zeila to Massawa on the coast including the Ethiopian interior.
* Bati Del Wanbara, the Imam’s wife, was one of the most significant figures in the war.
* The military set back forced Lebne Dengel to retreat finally, dying in 1540 as a fugitive .
* His son, Gelawdewos (r. 1540-1559), continued to face the wars with more intensity.



##### Cont’d

* Gelawdewos, based on earlier requests, obtained about four hundred Portuguese soldiers in 1541.
* The force was led by Christopher da Gama, the youngest son of Vasco da Gama (a famous sailor).
* But in 1542 the Christian army was defeated at Ofla, southern Tigray.
* Seblewongel (Libne Dengli’s wife) was a significant figure in the course of the wars. She advised Gelawdewos how to prepare and march for the final battle.
* A fierce and final battle was fought on February 25, 1543 at Woyna-Dega, near lake Tana, where the Imam was killed.
* After the battle Gelawdewos restored many of the pre- 1520s territories.



##### Cont’d

* However, the control over Muslim dominated areas was not an easy task.
* The growing challenge to the Christian state came from the retreating soldiers of the Sultanate of Adal, the Ottoman Turks, Jesuit interlude, and the Oromo advance into the center.
* The Sultanate of Adal, under the leadership of Emir Nur Mujahid was ready to wage war against the Christian state for revenge.
* In 1559, his force confronted and killed Gelawdewos in the Awash Valley.
* Minas (r.1559-1563), the successor of Gelawdewos defeated the Turks' force and reclaimed territories in the coast including Dabarwa.

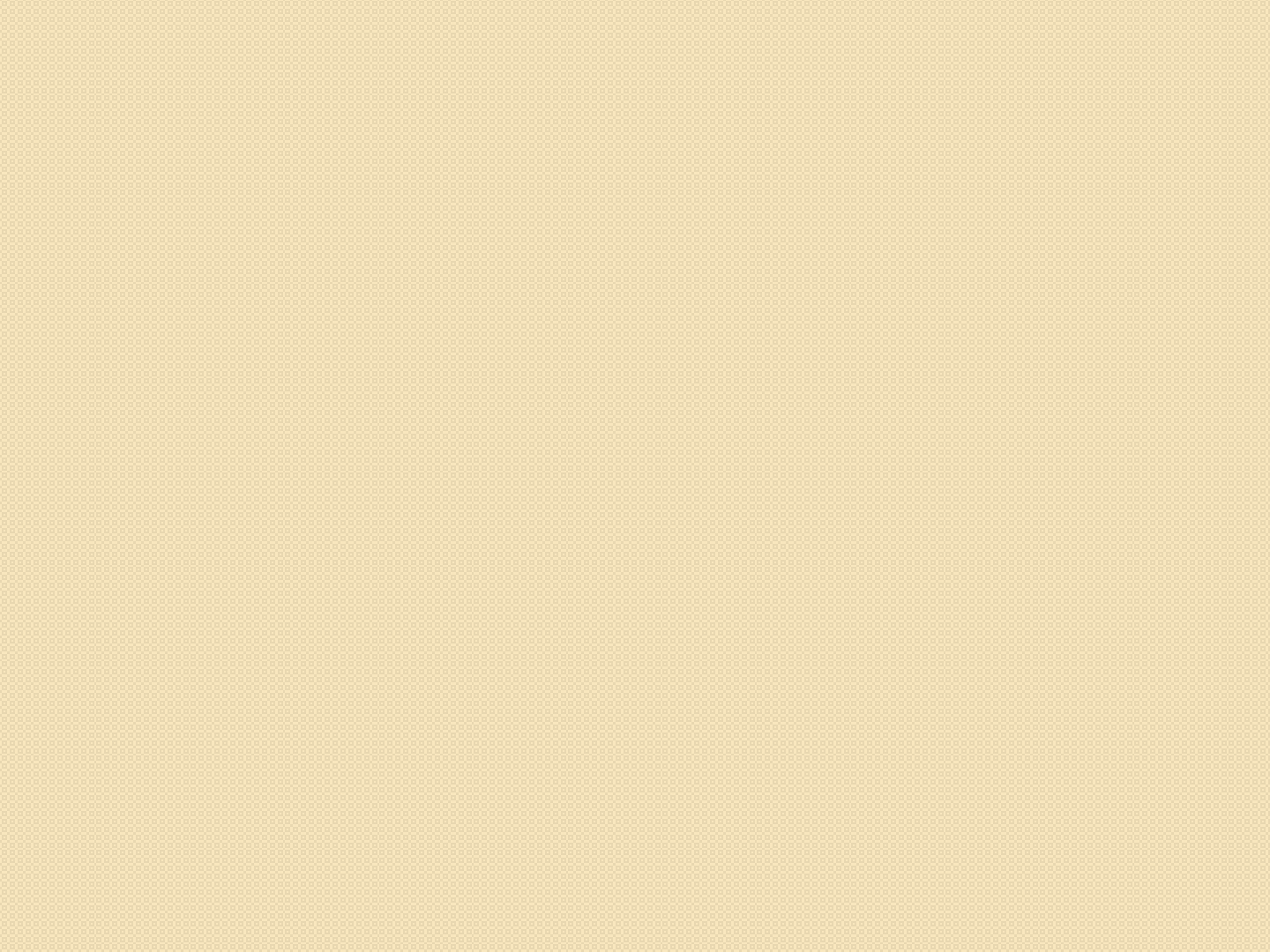
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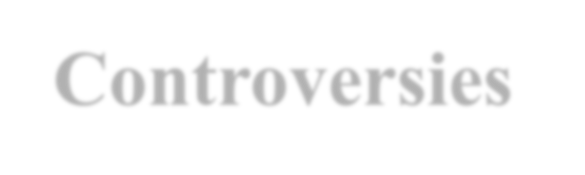
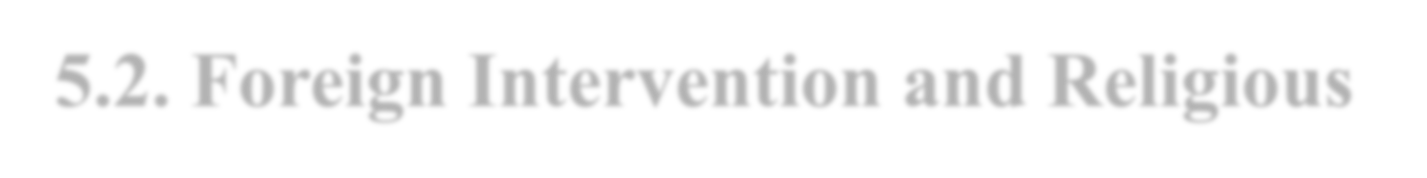
* + Sartsa-Dengle (r.1563-1598) defended his territory from the Turks while fighting with the Agaw, Gumuz, Bete- Israel, Sidama, Enarya and the Oromo.
* The war had global dimension was there was involvement of the Turkish and the Portuguese

##### Effects of the conflict

* + loss of military and civilian life
  + destruction of material property
  + Both Sultanate of Adal and the Christian Kingdom were weakened, paving the way for an easy infiltration and success of the Oromo population movement.
  + Dispersion of people, Cultural intermingling and integration across various linguistic and religious groups.

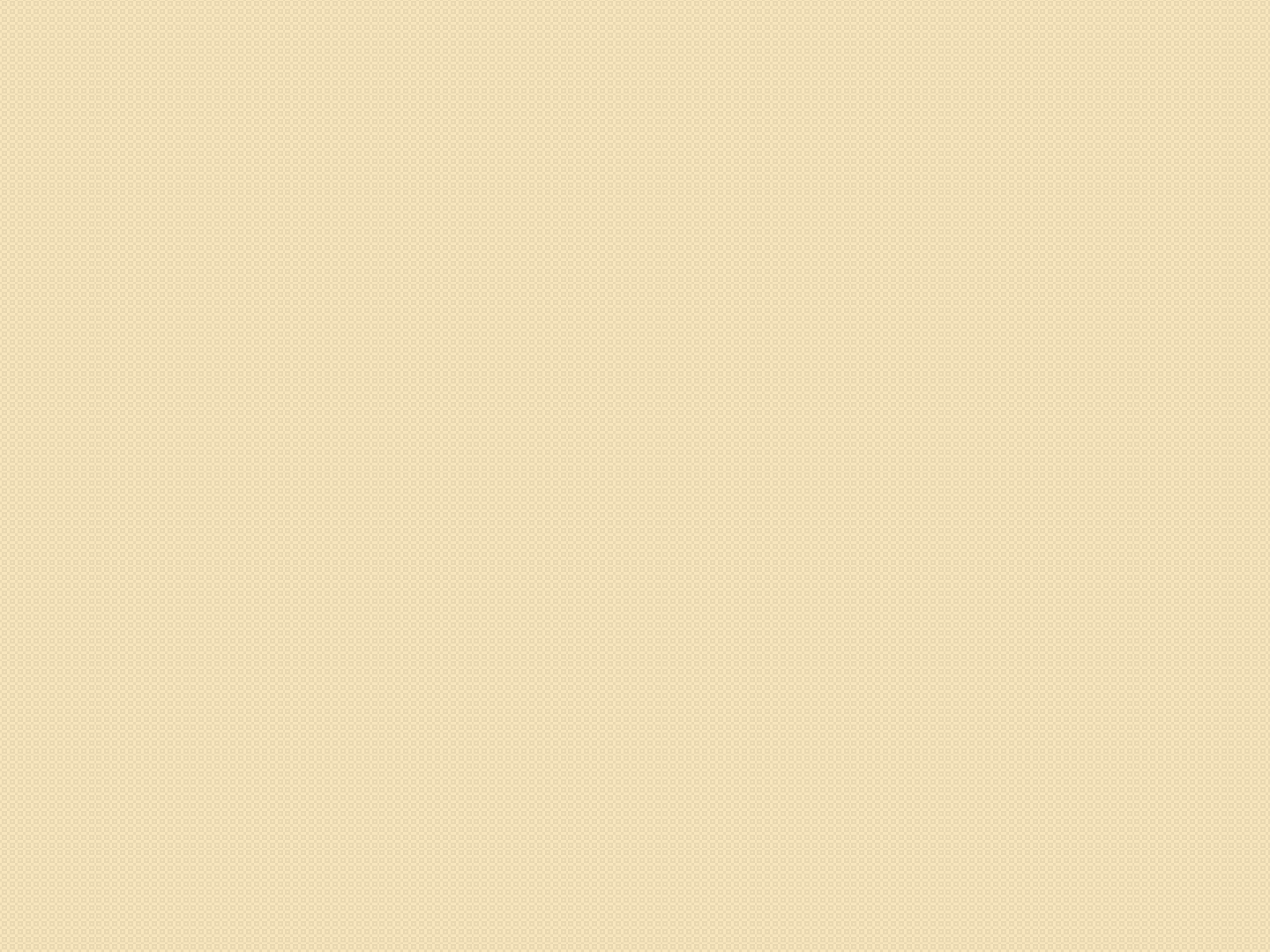


##### Foreign Intervention and Religious Controversies



* The competition between Portugal and Ottoman Turks for supremacy over the Red Sea and the Indian Ocean gave a prolonged conflict between the Christian Kingdom and the Muslim principalities.
* Ottomans tried to counter the Portuguese encroachment into the East, while Portugal looked toward the Christian Kingdom as an ally, reviving the old "semi-spiritual quest" for Prester John.
* Some rulers of the Christian Kingdom also sought an alliance with Roman Catholicism as a tactic to secure sufficient modern weapons and training to cope-up with its internal and external threats.

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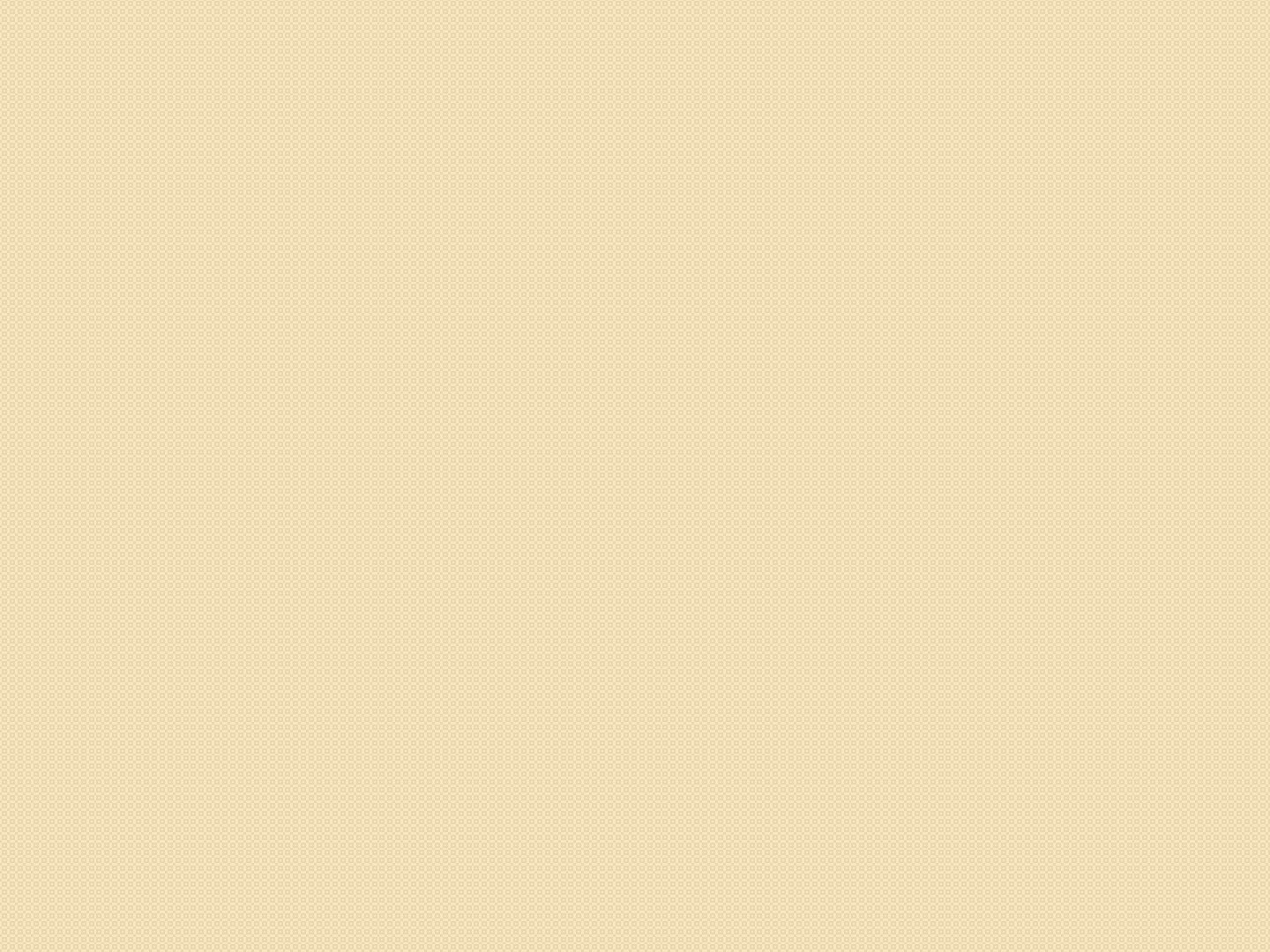


* Jesuit missionaries came to Ethiopia in 1557.
* The leading members of the mission were Joao Bermudez, Andreas de Oviedo(bishop), Pedro Paez and Alfonso Mendez.
* They promoted Catholicism with some elements of teaching that contradicted the teaching of the Orthodox Church.
* Gelawdewos (emperor) engaged in doctrinal debates with the missionaries and defended the teachings of Orthodox Christianity in a document entitled *the Confession of Faith*.

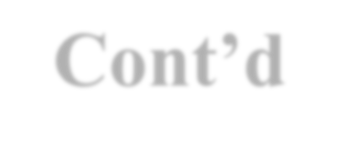
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* + The missionaries got relative success with Susenyos (r. 1607-1632), because he was challenged by provincial leaders who refused to pay tribute.
  + As a means to secure military and technical assistance Susenyos (emperor) sought for an alliance, which he got through the diplomatic advisory of Pedro Paez.
  + In 1612, Susenyos converted to Catholicism and eventually announced the religion to be state religion in 1622.
  + His measure and reforms made by Jesuits caused anti Catholic voices and led to revolts among the ecclesiastics and the nobility.
  + In a battle in June 1632, a large number of peasants lost their lives.



* + Finally, the emperor abdicated the throne in favor of his son, Fasiledas (r. 1632-1667).

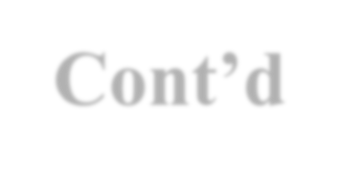


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* + Fasiledas restored the position of Orthodox Church as the state religion, expelled the Jesuits and punished local converts.
  + Fearing another religious conflict, he introduced a “closed-door” policy, which isolated the country from all Europeans 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.



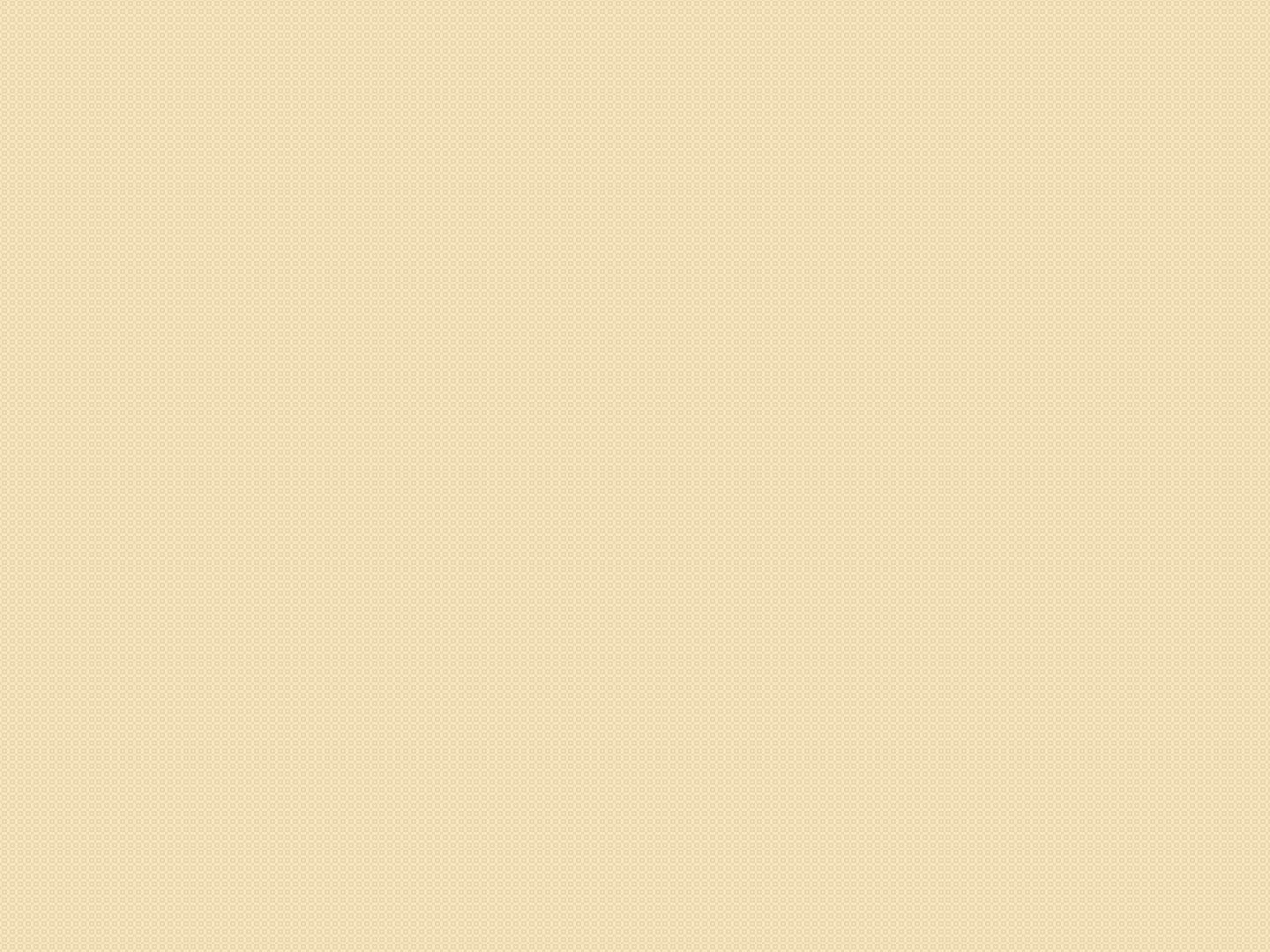
* + To this end, Fasiledas concluded an agreement with the Ottoman Pashas at Suakin and Massawa in 1647.



**Cont’d**

* + 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.
  + 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.*

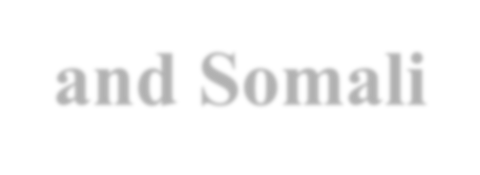
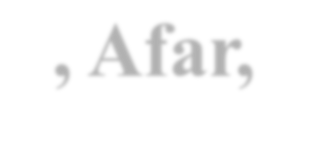
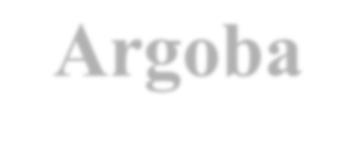
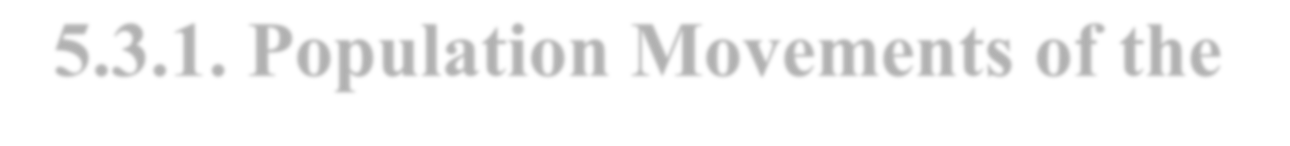
##### Population Movements



* Population movement have played an important role in shaping the history of Ethiopia and the Horn.
* The movement occurred due to various reasons.
* People moved from place to place due to pull and push factors, which can be natural and social.
* Military conflicts, drought and demographic pressure, search for resources and better living environment can be taken as factors for population movement.
* Population movements of the medieval period had extensive effects of intermingling and the integration of peoples across ethnic and religious lines.



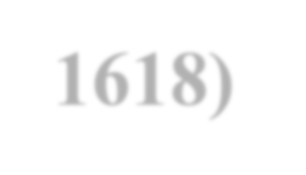
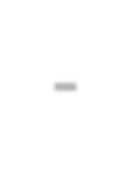
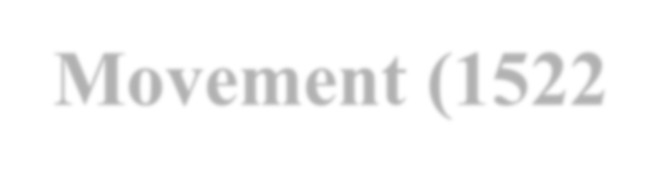
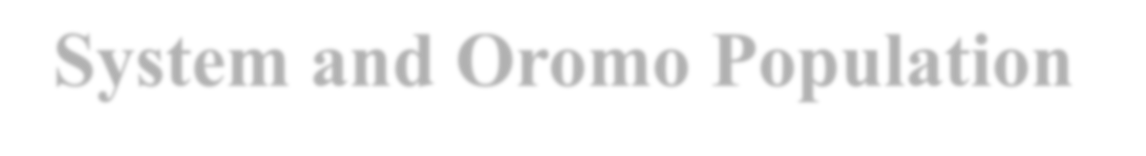
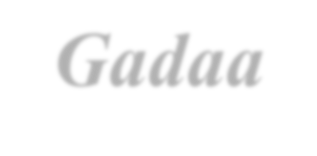
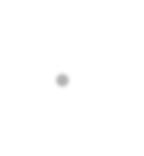
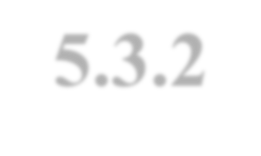
* Environmental pressure and, partly, the military conflict between the Christian Kingdom and the Sultanate of Adal were responsible for the population movement of the Argoba, Afar and Somali.



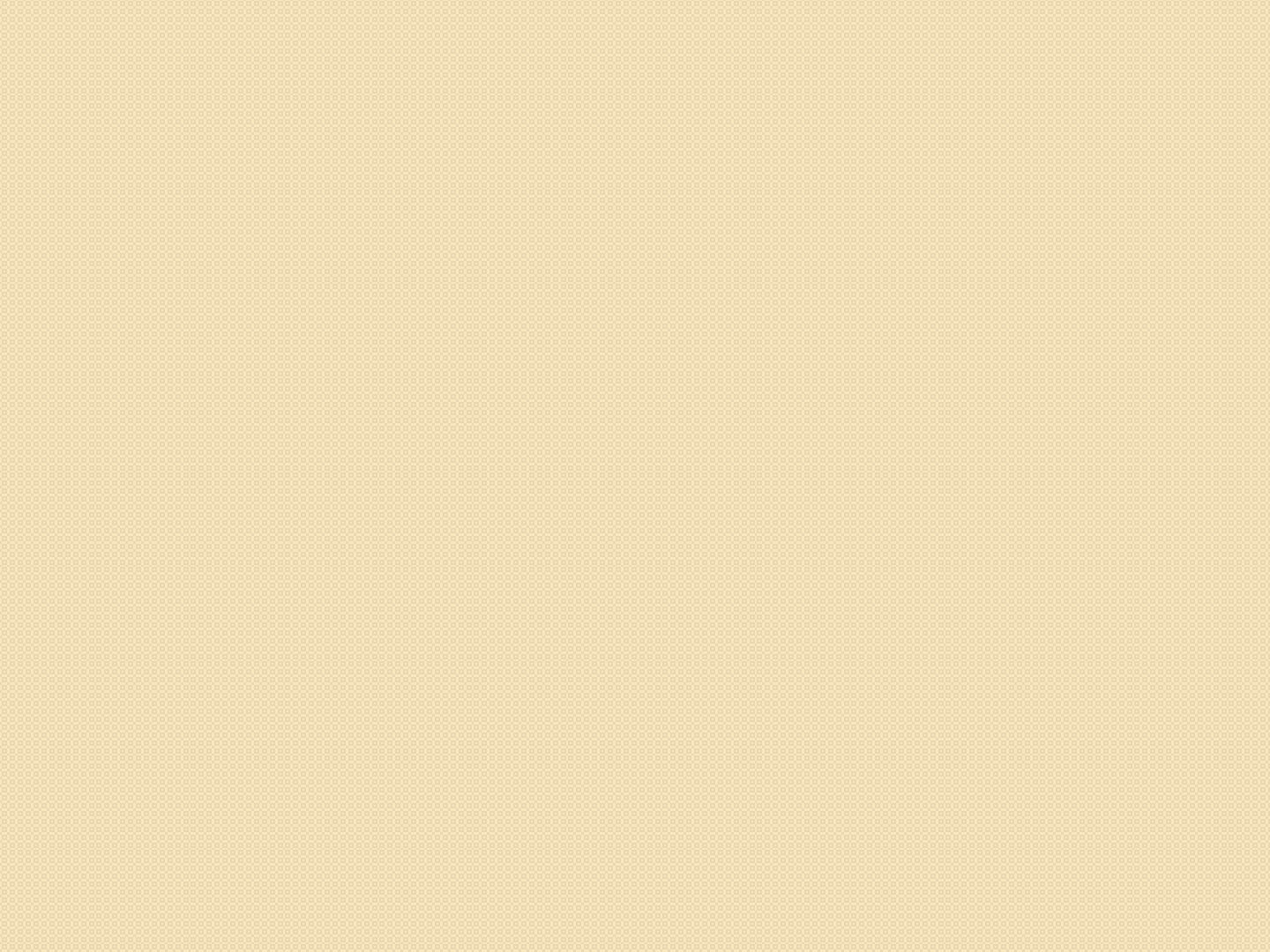
**5.3.1. Population Movements of the Argoba, Afar, and Somali**

* The territories of Argoba, Afar and Somali lay in the region where trade routes passed.
* They were affected by the consequences of the military conflict.
* The people moved back and forth in response to the ongoing military conflicts, from the late thirteenth to the sixteenth century.

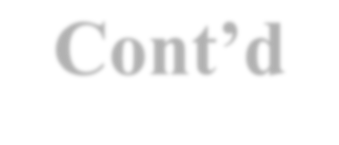
##### 5.3.2. *Gadaa* System and Oromo Population Movement (1522-1618)



1. **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.
   * It is suggested that for long the society organized their politics, economy, social, cultural, and religious affairs through the *Gadaa* institution.
   * The account by Abba Bahrey in 1593 indicates that during the early sixteenth century, the system fully functioned.
   * In *Gada* system, eight years represented one *Gadaa* period, five gadaa periods (40 years) represented one generation and nine generations represented an era.



* + - The system organized the Oromo society into age-grades and generation sets delineating members' social, political, and economic responsibilities.

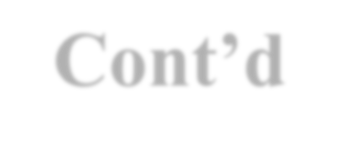


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* + - It constituted elements of democracy such as periodic succession and power sharing.
    - It also served as a mechanism of socialization, education, maintenance of peace and order, and social cohesion.
    - The *Gadaa* system functioned by the cyclical power transfer from one *Gadaa* class to the next every eight years.



* + - In the *Gadaa* system, the senior *Qallu* (Abba *Muda*) played indispensable roles in power transfer and legitimizing the ruling *gadaa* class.



**Cont’d**

* + - Women maintained their rights by the *Sinqe* institution, which helped them to form sisterhood and solidarity.
    - They involved in occasions like power transfer, conflict resolution, thanks-giving and others.

|  |  |  |
| --- | --- | --- |
| **Table I: Age-**  **Gada grade** | **grades an Age** | **d their roles Roles** |
| Dabale | Birth-8 years | Socialization |
| Game | 9-16 |  |
| Folle | 17-24 | Military training, agriculture |
| Qondala | 25-32 | Military service |
| Raba-Dori | 33-40 | Candidate for political power |
| Luba | 41-48 | Leaders of gada government |
| Yuba | 49-80 | Senior advisors, educators and ritual leaders |



1. **The Oromo Population Movement (1522-1618)**



* + A combination of natural and manmade factors caused the Oromo population movement of the sixteenth and seventeenth centuries.
  + Natural factors include demographic pressure and subsequent need for land to accommodate the growing human and livestock population.

# The conflict between the Christian Kingdom and Muslim Sultanates caused pastoral Oromo groups to leave the lands they inhabited for other areas.

* + In the early decade of the sixteenth century, the Oromo were already organized under *Borana* and *Barentu* confederacies.

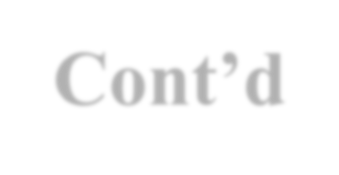
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* + - During the movement, the Oromo forces took northern direction and passed through a corridor between Mount *Walabu* and Lake *Abbaya.*
    - When they reached half way between Lakes Abbaya and Hawassa, they took westward and penetrated across the *Bilatte* River to the southwest.
    - From 1522 to 1618, the Oromo fought twelve *Butta* wars. Accordingly:
* The first *Gadaa*, *Melba* (1522-1530) fought and defeated Christian regiment Batra Amora and occupied Bali



(1530-38) reached the edge of Awash River.



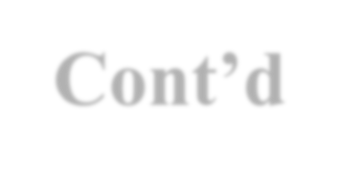
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* *Mudena*
  + The *Kilole* (1538- 46) controlled Dawaro after defeating Christian regiment Adal Mabraq
  + *Bifole* (1546- 54) advanced to Waj and Erer.
  + The *Michille* (1554-62) scored victory over Hamalmal's force at Dago, and Jan Amora forces as well as Adal led by Emir Nur Mujahid 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 Azzaz 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.



**Cont’d**

* The *Mul’ata* (1586-94) seized Damot, Bizamo, Gafat, Dambiya and Tigray.
* In the early seventeenth century, the *Dulo* (1594-1602), *Melba* (1603-10), and *Mudena* (1610-18) expanded to West and Northern parts of the Horn of Africa while others like the Warday moved to Kenya and Bur Haqaba and Majertin in Somalia.



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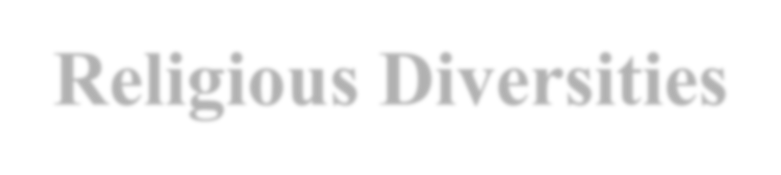
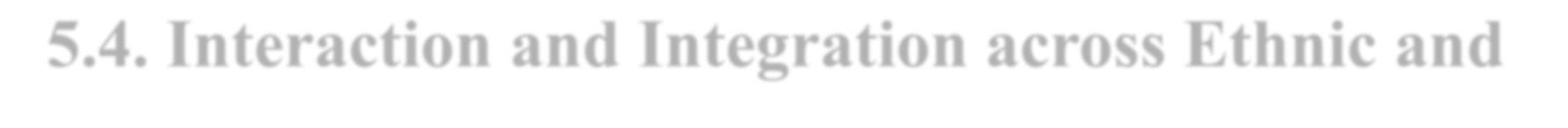
* In addition to the wars between the Christian Kingdom and Muslim Sultanates, the organization of the Oromo under the *Gadaa* system played crucial role in the success of the Oromo population movement.
* In the course of their movement into various regions, different Oromo branches established *Gadaa* centers.

Accordingly:

* Oda Nabee of Tulama
* Oda Roba of Sikko-Mando (Arsi)
* Oda Bultum of Itu-Humabenna,
* Oda Bisil of Mecha and Oda Bulluq of Jawwi Mecha became major Gadaa centers.
* There were also other many centers such as in Jimma, Guji, Wollo, etc.
* 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.

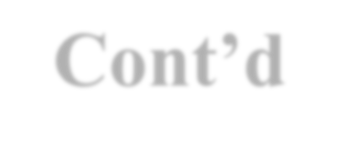


* + The political, social, and economic processes of the medieval period were the major factors for the people's interactions across regions.



**5.4. Interaction and Integration across Ethnic and Religious Diversities**

* + Population movement of the period covered extensive geographical areas in the region.
  + It involved diverse ethnic groups, cultures, and religions from south to north and from east to west.
  + Territorial and religious expansion by the Christian kingdom diffused Christian tradition from north to the south.
  + 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.

**Cont’d**



* The Oromo population movement integrated non- Oromo through two adoption mechanisms: *Guddifacha* and *Moggasa.*
* *Guddifacha* refers to the adoption of a child by a foster parent.

### *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.

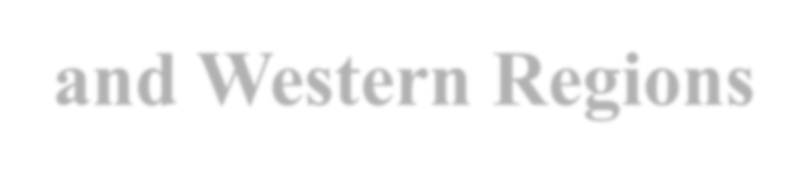
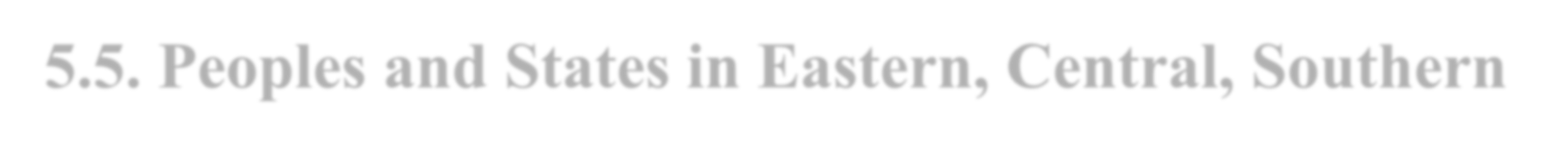
* The interactions also resulted in an exchange of socio- cultural values and institutions.

### A number of peoples in the neighborhood of the Oromo adopted *Gadaa* system and Oromo language.

* The Oromo also adopted cultures and traditions of the people with whom they came into contact.



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

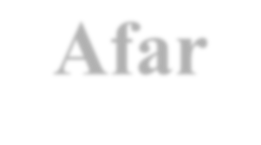
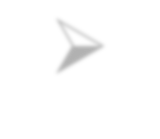
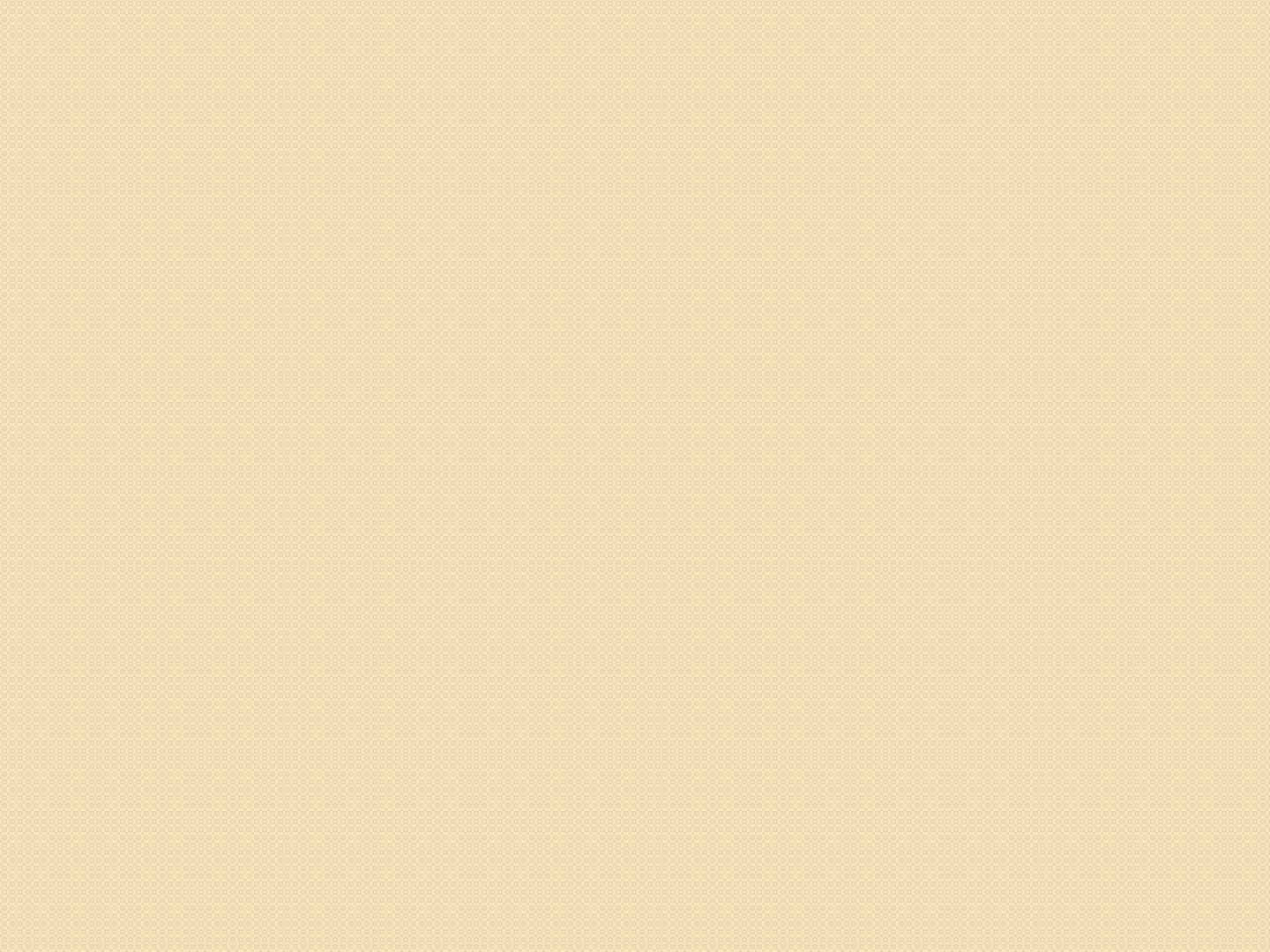


1. **Peoples and States in the East**

##### Somali

* The Somali people inhabited in a vast territory of the Horn of Africa.
* Historically, a council known as *shir* governed the society.
* The council governed a wide-ranging affairs, resource allocation, marriage, trade and crime.
* As a component of *shir*, the *guurti* (a council of elders) was the highest political council mandated with resolving conflict and crisis.
* The decision making process allows all-adult male to have equal access and participation.

##### Afar



* The Afar lived in northeastern Ethiopia, northern Djibouti, and southern part of Eritrea.
* During the thirteenth century, they occupied the lowland territory near Bab el-Mandeb.
* The Afar had an indigenous governance system known as

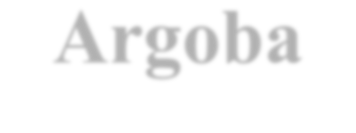
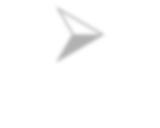
*Makabanto*, which has some elements of democracy.

* After the collapse of the Sultanate of Adal, the Afar established their sultanates like *Awsa, Girrifo, Tadjourah, Rahaito and Gobad.*
* Awsa Sultanate succeeded the earlier Imamate of Awsa in the middle Awash. It was reestablished around 1734, and was ruled by *Mudaito* Dynasty.
* Awsa’s economy was mainly depended on *Bati-Ginda’e*

trade route.



* The Argoba are one of the ancient peoples in the region that accepted Islam very early from religious leaders who came from Arabia.



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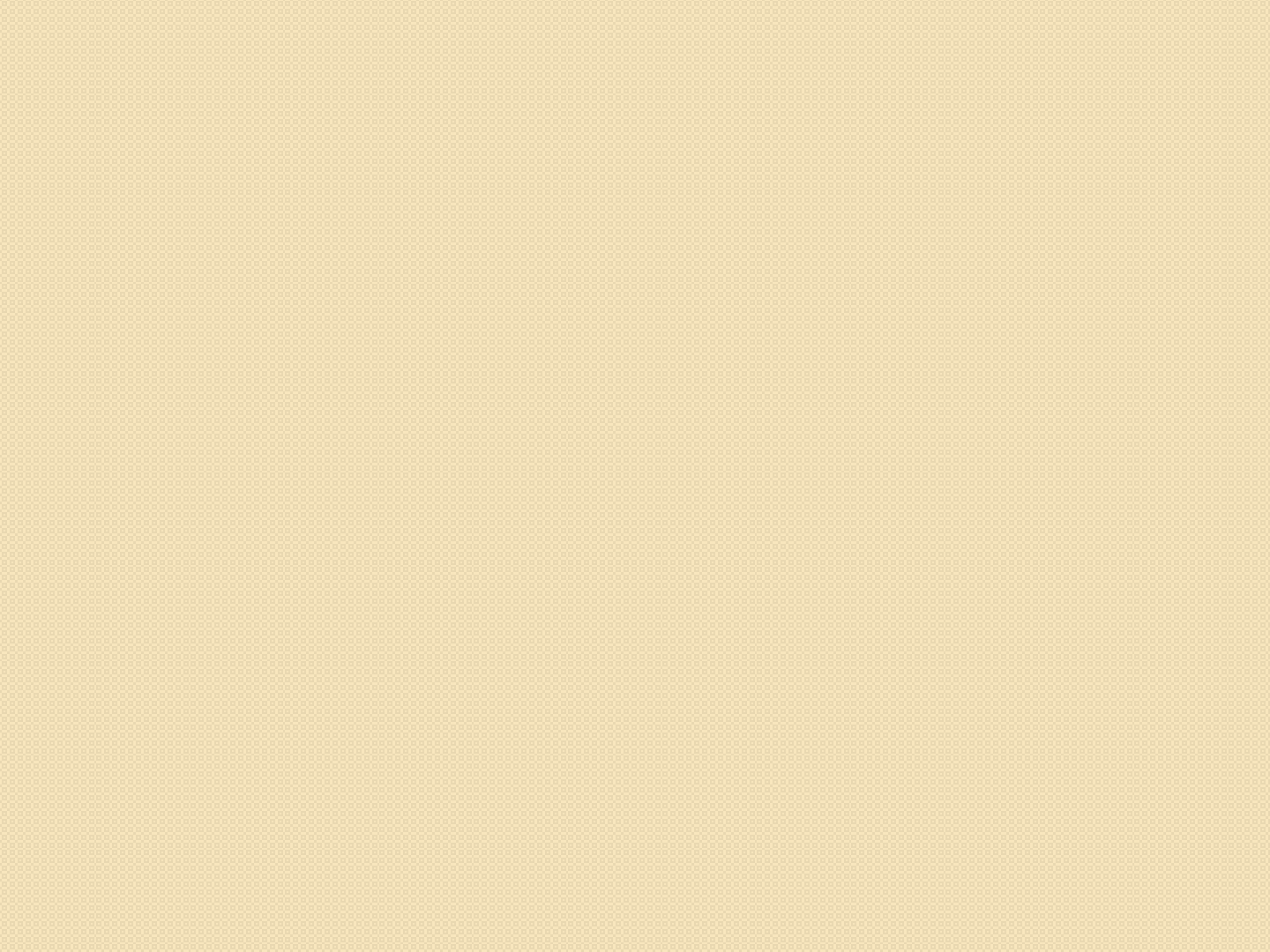
**Argoba**

* The territory of Argoba, lay in the region where trade routes passed and hence were affected by the consequences of the military conflict during the sixteenth century.

##### The Emirate of Harar

* Harar is one of the earliest Muslim centers in Ethiopia and the Horn.
* In the sixteenth century, it served as the political center of Adal, replacing Dakar, until 1577 when it was shifted to Awsa due to the pressure from the Oromo.

##### Cont’d



* During the reign of Emir Nur Mujahid, Harar became a walled city where the sultanate of the Harari developed.
* In the mid seventeenth century, Emir Ali ibn Da’ud (r. 1647-62) established a dynasty which ruled for nearly two centuries and a half.
* Majilis (the Emir’s council) engaged in supervising *Waqf*

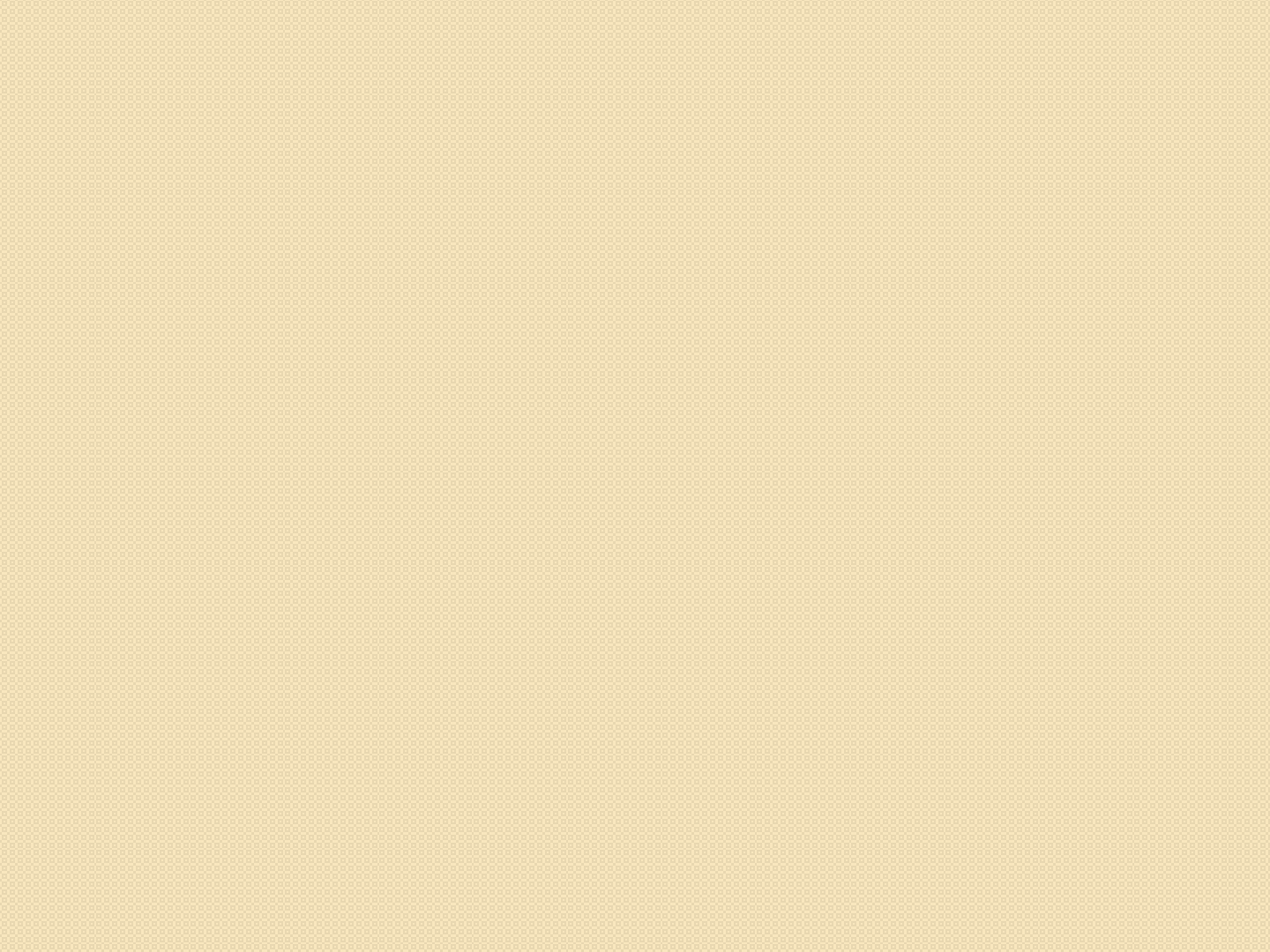
(Mosque land) and offering other assistance to the Emir.

* The emirate grew in importance to be a steady center of Islamic culture and power.
* Its economic power grew as it controlled trade routes from the Gulf of Aden ports to Zeila and Berbera.
* Its authority was established over the surrounding Oromo and Somali through trade, inter-marriage, and expansion of Islamic teachings.

##### Cont’d



* Egyptians were attracted by the prominence of the Emirate which they sent an expeditionary force in 1875 and controlled it for nearly a decade.
* It was later restored, and ruled by Emir Abdulahi, as the last emir of the Sultanate for two years, until it was incorporated into Menelik’s Empire in 1887.



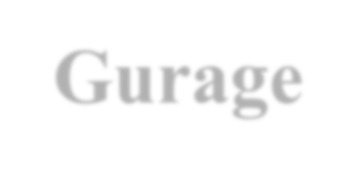
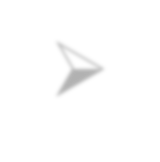
1. **Peoples and States in Central and South Central**

##### The Kingdom of Shewa

* Shewan kingdom was formed by a *Menz* ruler Negasi Kristos (r.1696-1703) who eventually controlled districts like Asandabo, Debdabo, Mafud and Yifat.
* His successors expanded the domain of the Kingdom
* The dynasty became strong under *Negus* Sahle-Sellasie (r.1813-47), the grandfather of Menilek II.
* He signed a “treaty of friendship and commerce” with the British in 1841.
* Shewa’s economy was based on agriculture supplemented by trade and craft.
* Aleyu Amba (near Ankober) was an important trade center administered by the Shewan court.



* + The Gurage area is divided into: the Northern and the Western. The former include: Kistane, Aymallal or Soddo Gurage; while the latter is *Sebat Bet Gurage,* which include: Chaha, Muher, Ezha, and Gumer (Inamor, Enner, Endegegn and Gyeto). Additional groups included Dobbi, Gadabano and Masqan.

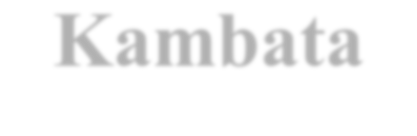
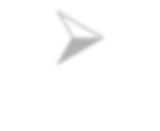




**Gurage**

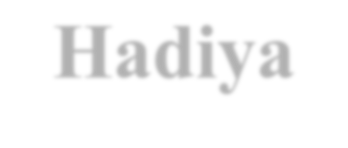
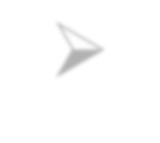
* + The Gurage had an indigenous system of governance developed over the centuries. It is known as the *Yajoka Qicha* among *the Sebat Bet* and the *Gordanna Sera* among the Kistane.
  + The leadership system was decentralized.
  + *Enset* is the staple food of the people.

##### Kambata

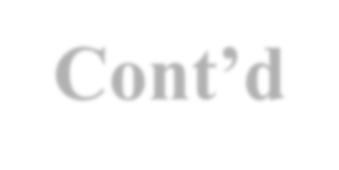


* By about 1550-70, four communities of separate origin coalesced to form the contemporary state of Kambata which means, “this is the place” where we live, had its homeland around Mount Hambericho in the heartland of Kambata territory.
* The other three namely the Dubamo, Donga and Tembaro trace their homeland from Sidama highlands.
* The ethno-genesis of Kambata also benefitted from Omotic and Semitic peoples who moved into the region.
* The Kambata had an indigenous administrative institution called the Hambericho Council.
* With a king at the top, the council ruled the region until the late nineteenth century, when it was incorporated into Ethiopian Empire state.

##### Hadiya



* The origin of the state of Hadiya goes back to the thirteenth century.
* The descendants of Hadiya can be traced from four different linguistic clusters: the Oromo, the Sidama, the Kabena and Alaba; and the Hadiya proper with its sub- groups: the Mareko, Lemu, Soro, Shashogo and Badowacho.
* By about 1332, Amde-Tsion (r. 1314-1344) controlled the region after defeating its ruler, Amano.
* In 1445, a Hadiya king called Mahiqo rebelled against Zara-Yaqob (r.1434-68) and was consequently replaced by his uncle Bamo.

**Cont’d**



* To stabilize the situation, Zara-Yaqob made a political marriage. Accordingly, Princess Elleni, from Hadiya, who became an important historical figure, married Zara Yaqob.
* Garad Aze, another Hadya leader, refused to pay tribute to Sartsa-Dengel (r.1563-98), but was suppressed in 1568/9.
* Until its incorporation into Ethiopian Empire in the late nineteenth century, the relations between Hadiya and the Christian Kingdom was interrupted due to:
* The wars between the Christian Kingdom and the Adal Sultanate; and
* The Oromo population movement,

1. **Peoples and States in the South**

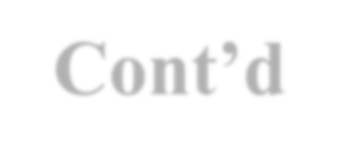


##### Sidama

* The Sidama have been living in the southern parts of Ethiopia, occupying lowlands in the Great East Africa Rift Valley, and in the eastern Sidama highlands of *Arbegona, Bansa and Arroressa* districts.
* The Sidama had an indigenous system of governance led by the Mote (king).
* The Mote exercised political and administrative authority in consultation with the council of elders called *Songo*.
* The cultural and ritual leader in Sidama society was the *Woma*, who was selected for his ability as a peacemaker, bodily perfection, oratorical ability, wisdom and caution.



society was divided into generation-sets called

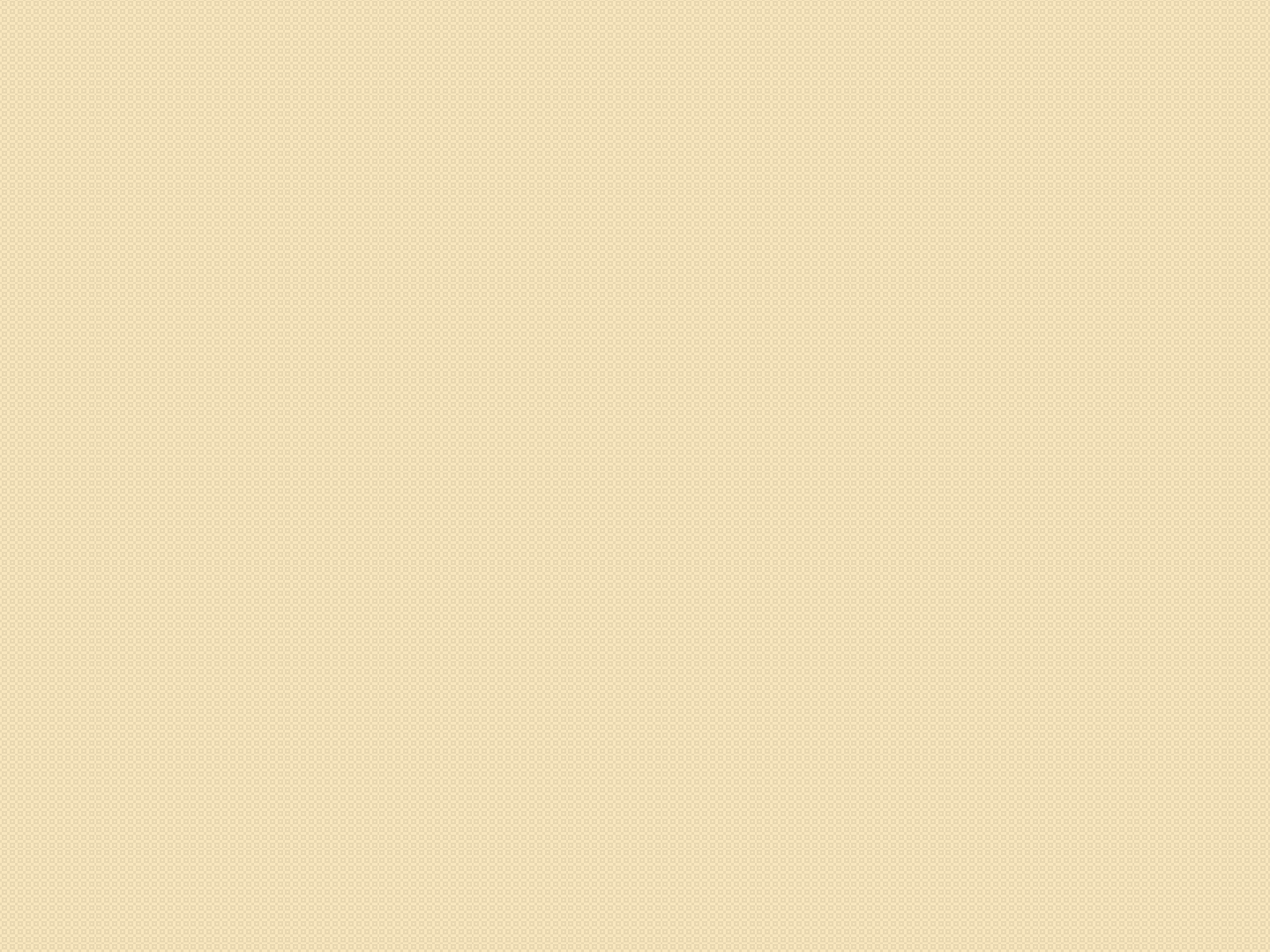


**Cont’d**

* Sidama

*Luwa*.

* + The system had five grades each lasting for eight years.
  + These are: *Darara, Fullassa, Hirbora, Wawassa and Mogissa.*
  + Candidates for *Luwa* received a five-month military training and war songs known as *gerarsha* under the leadership of the *gaden* with his deputy called *Ja’lawa.*
  + *Sera* was an important institution of the people, regarded as the social constitution governing social life based on the Sidama’s moral code, *Halale* (the ultimate truth) to judge the right and wrong.
* **Gedeo**



### Traditions maintain that the seven major Gedeo clans descended from the seven sons of Daraso, the older brother of Gujo.

* The clans were grouped into two houses: *Shole batte*

(senior house) and *Sase batte* (junior house).

### The Gedeo had a culture called *baalle*, an indigenous governance system that worked with age classes and ranking.

* *Sasserogo* was a federation of three territories: *Sobbho*, *Ributa* and *Rikuta*, sharing one Abba *Gadaa* who leaves office every eight years.

### It was at this ceremony that all positions ranging from the top, Abba Gada down to *Hayitcha* were assumed.



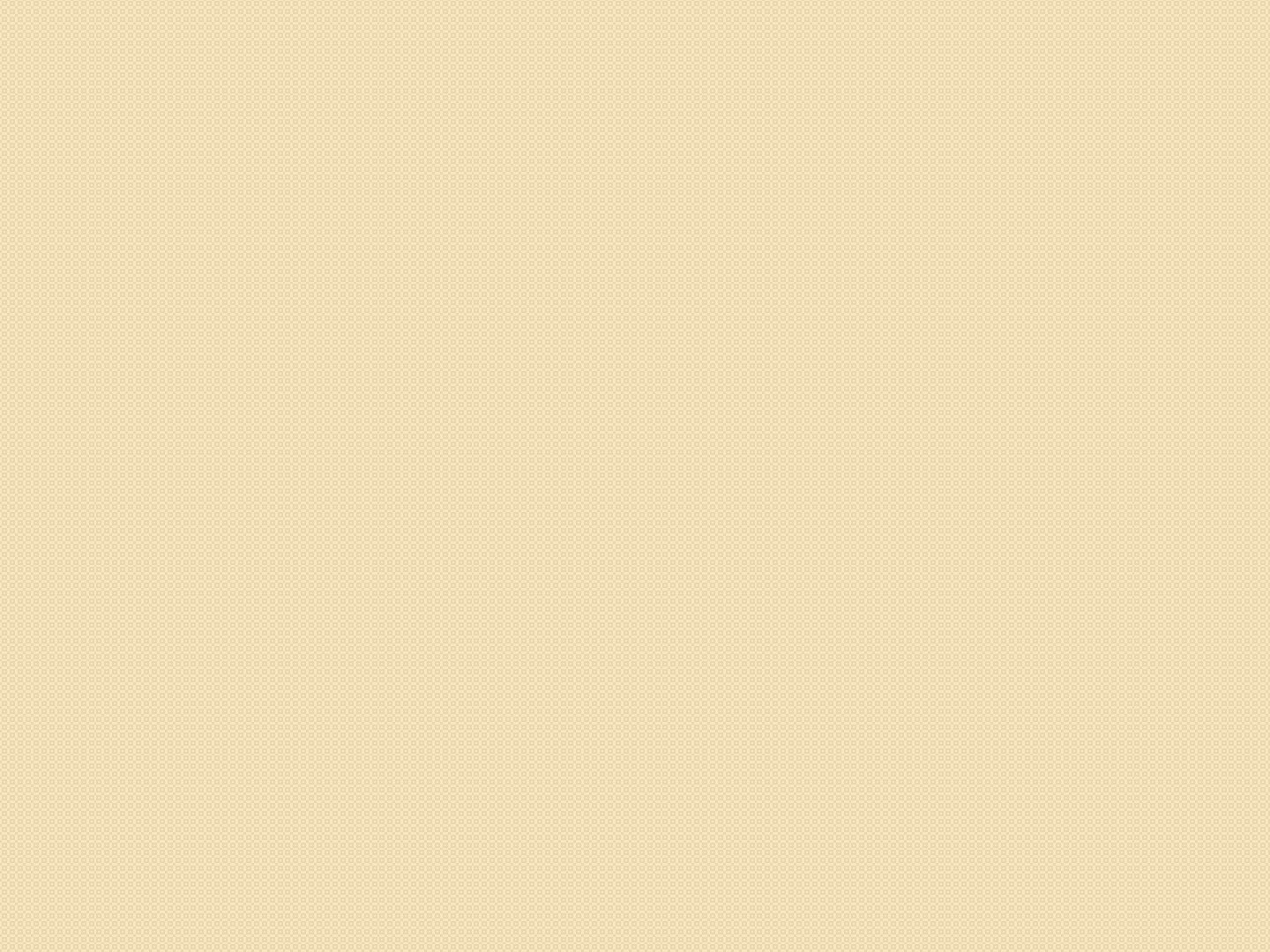
##### Konso

* + The name Konso is used to refer to one of the ancient people inhabit around Sagan and Woyito rivers in southern Ethiopia .
  + The literal meaning of the term is a “heavily forested hill/ area.”
  + Agriculture was and remains to be the major economic activity of the people.
  + Until the late nineteenth century, the Konso people lived in walled villages (paletas) which were further divided into wards called *Kanta.*
* **Dawuro**



* Dawuro land had been inhabited by three major clans namely *Malla, Dogalla, and Amara.*
* In the 18th century, the *Kawuka* dynasty (rulers came from *Kawka* clan, one of the clans in Dauro) had created a big state from a great number of petty chieftainships on the territory between the Gojeb and Omo rivers.
* Among the rulers of this dynasty Kati (king) Irashu and Kati Halala were famous.
* At the time, Dawuro incorporated Konta.
* Kati Halala is known for his stone fortifications, which he oversaw to defend his territories from outsiders.

##### Wolayta

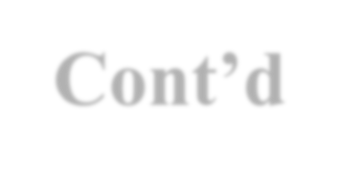


* + Before the emergence of Wolayta as a political unit, the area was inhabited by different communities such as the *Badia, Badiagadala and Arujia*.
  + From the thirteenth to the late nineteenth centuries, two successive dynasties ruled Wolayta: the ***Wolayta- Malla*** and the ***Tigre***.
  + Founded in the thirteenth century by Motalami, the *Wolayta-Malla* have ruled until the end of the fifteenth century. It was then superseded by the *Tigre* dynasty which ruled until the late nineteenth century.
  + At the apex of the social and political hierarchy was the

***Kawo*** (king), assisted by a council of advisors.



* In Wolayta, land was nominally owned by the king who granted it to his dependents.



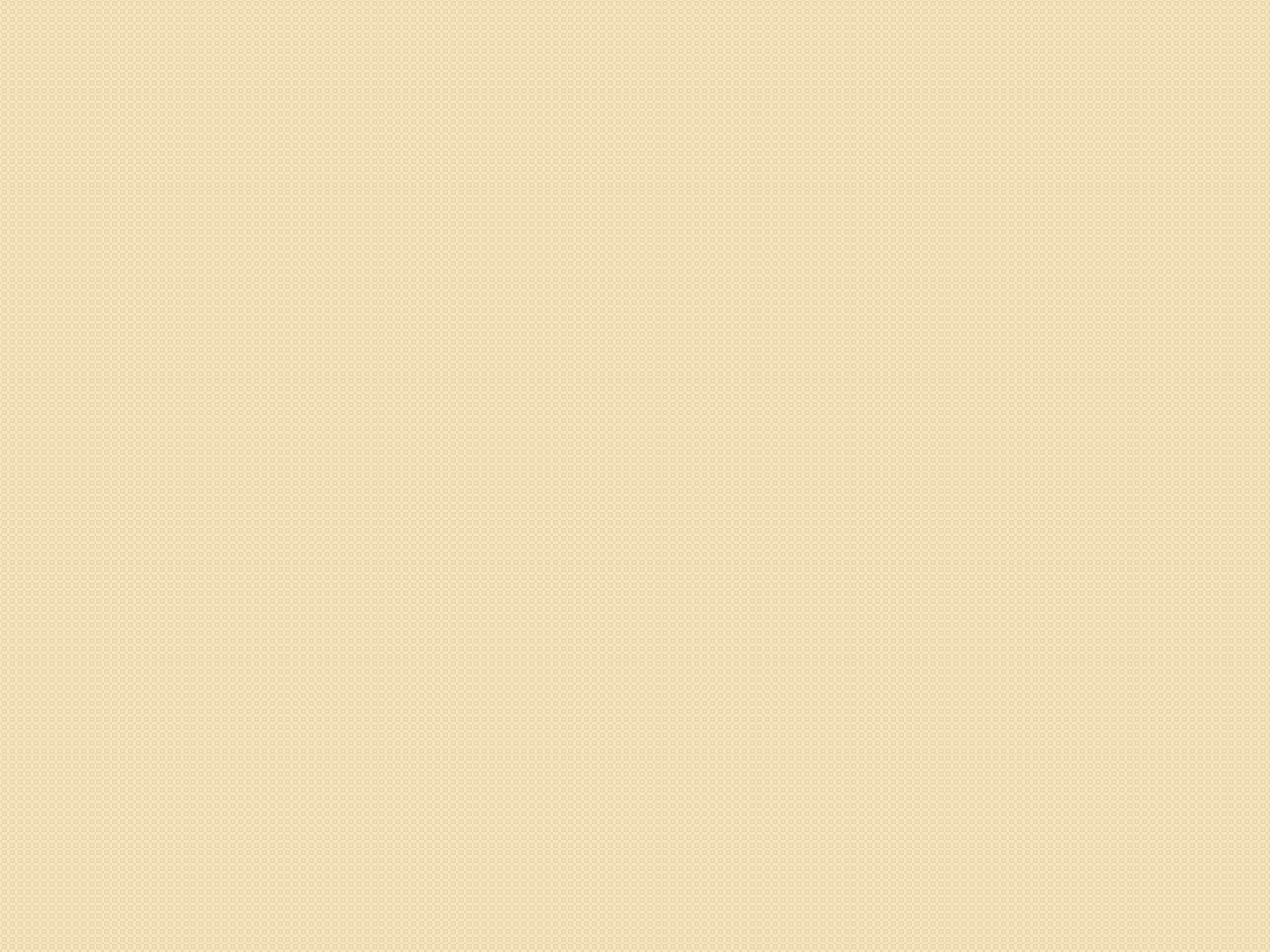
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* Rights over the land was vested in the lineage group, the crown (royal estate) and the nobility.
* There were also communal lands allocated for grazing and social gatherings to which all members of the society except artisans had equal access.
* The king rewarded people with land on grounds of gallant deeds in battle and other important contributions to the state.

#### Gamo



* + The Gamo inhabited areas from Lakes Chamo and Abaya to the Gughe Mountain.
  + The people, like its neighboring people, had an indigenous laws called ***Woga***, a belief that everything was connected and bound in a delicate balance.
  + From the sixteenth to the nineteenth centuries, the Gamo lived in scattered settlements and organized in different communities called ***dere*.**
  + The people had developed their own indigenous knowledge and technologies in manufacturing different types of tool such as weapons, musical and funeral instruments.



##### .

1. **Peoples and States in the Southwest**

##### Kafa

* The state of Kafa emerged in the fourteenth century and attained prominence during the mid seventeenth century.
* The apex of the administration of the kingdom was *Tato,* (royal title of kafa rulers) with his major political center at Bonga.
* The *Tato* was assisted by a council of seven advisors called *Mikrecho*.
* Its economy was mainly depended on agriculture and trade. Trade items, such as musk, coffee, slaves, Ivory, gold, honey-wax, and civet were major exported items.
* The kingdom maintained relative independence until 1897.

##### Yem



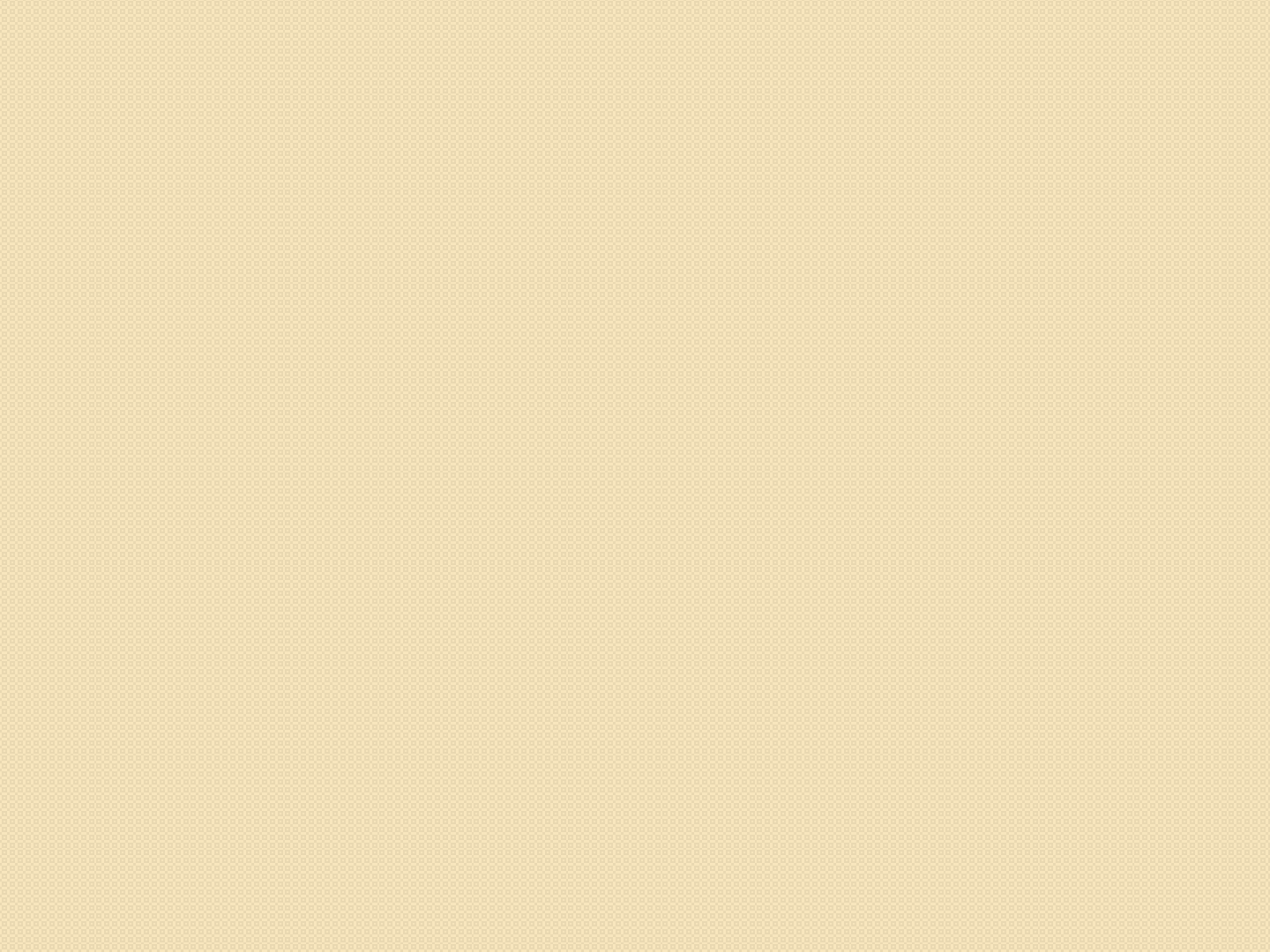
* Yem is located along the eastern banks of the Gibe River
* In the fourteenth century a dynasty called *Mowa*, claiming its origin from the north, begun to rule the region with its center at Angari.
* At the top, Amano (king) acted as a chief priest with attributes of divinity.
* There was a state council of 12 members named *Astessor*
* Erasho were the provincial governors appointed by the king.
* Yem’s economy combined agriculture, trade and crafts.
* Towards the end of the nineteenth century Yem was incorporated into Ethiopia empire state, under Menilek II

##### Southern Omo

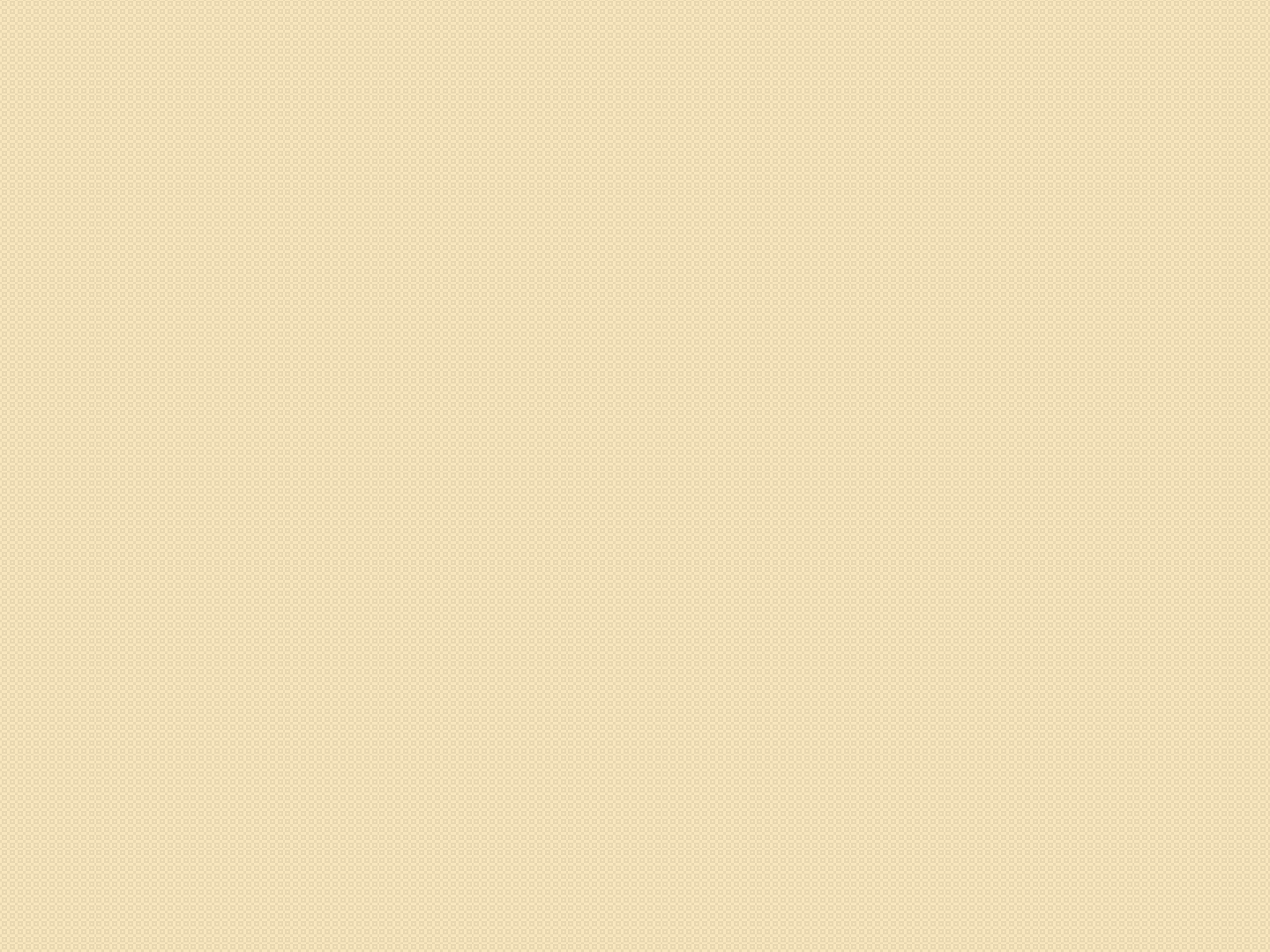


* Southern part Omo River basin had been home to different groups of people which include: Ari, Dasenech, Tsemayi, Erbore, Hamer, Surma, Meniet, Nyangatom, Bodi, Male, etc.
* Major economic activities in the region were sedentary agriculture, pastoralism and handcrafts.
* The people was organized into an independent clan based chiefdoms.
* The clan chiefs were entitled with both political and ritual authorities over the people of their respective domain.

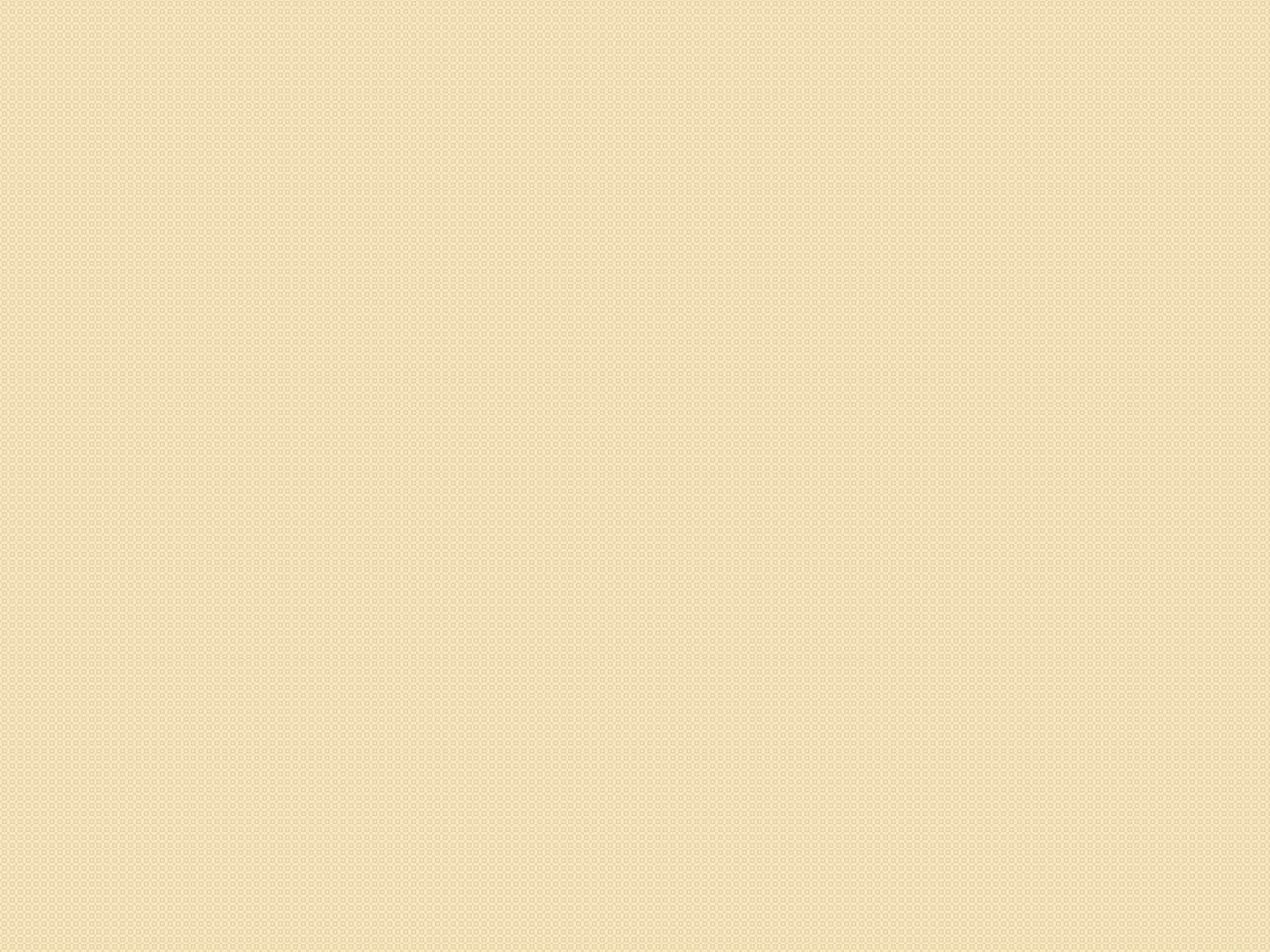
##### Peoples and States in the West



* **Berta and Gumuz**
* The Berta people inhabit the present Beni-Shangul Regional State.
* Settlement of the people in the region dates from the sixteenth century.
* The people speak language which belongs to the Nilo- Saharan family, which is subdivided into several dialects.
* Islamic influence had been strong on the Berta and other Nilotes because of their trade and social contacts with the northern Sudan.
* **Anywa**



* The Anywa predominantly inhabited areas along the western borderlands of the present-day Gambella region.
* The people speak Dha-anywaa, a sub-branch of the Nilo- Saharan language family.
* The people had an indigenous administrative system whereby each village lived under a chief called *Kuaari* who along with the nobles, Nyiye, managed the distribution of farm and grazing fields, settled disputes with the community.
* The administration of the territory was not centralized.
* Economy of the people was based on small-scale cultivation, fishing and hunting.



##### Nuer

* The Nuer lived in areas that extended across the savannas and marshes of the Bahr el-Ghazal and the Upper Nile regions of the Sudan.
* Since the nineteenth century, they had been largely settled in the plains of Gambella along the Sobat and Baro Rivers and parts of the Sudan.
* The mainstay of Nuer’s economy was cattle breeding supplemented by crop production.
* The people had developed a complex spiritual culture around their cattle, which were used as bride wealth.
* **Majang**



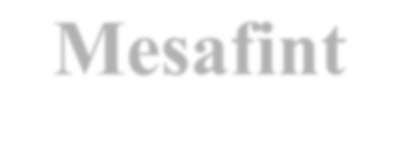
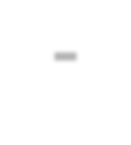
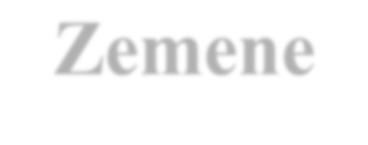
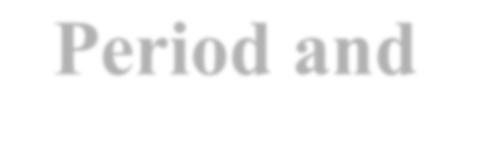
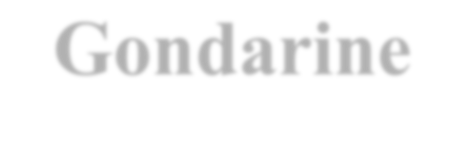
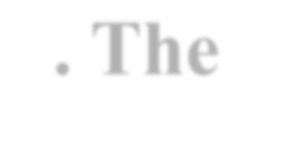
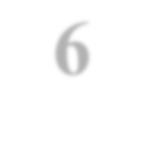
* + The Majang formed the southern end of the Nilo- Saharan settlement that covered the escarpment of the Oromo inhabited highlands to the Baro plains.
  + Gradually, they moved northwards and settled in forested areas of western Ethiopia.
  + By mid twentieth century, their settlement extended to areas near Dembi-Dollo in the north.
  + Economic base of the people is practicing shifting cultivation and animal husbandry, beekeeping, hunting and fishing.

##### Kunama



* The Kunama, also called the Baza are one of the ancient inhabitants of western Eritrea on the Gash and Tekkeze Rivers and in today’s northwestern and western Tigray.
* In the 9th century A.D, al-Ya‛qubi, the Arab trader, mentions the kingdom of Baza, which is a self-designation of the Kunama.
* The people had a customary institution called *sanga-anene*, a practice of performing rituals as part of reconciliation process in case of homicides.
* The office of the *sanga-anene* was held by male members of the society.
* The mainstay of Kunama’s economy is mixed agriculture.

##### The Gondarine Period and Zemene-Mesafint



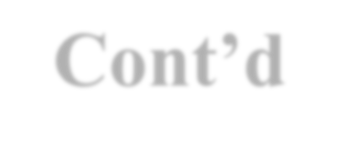
1. **The Gondarine Period**

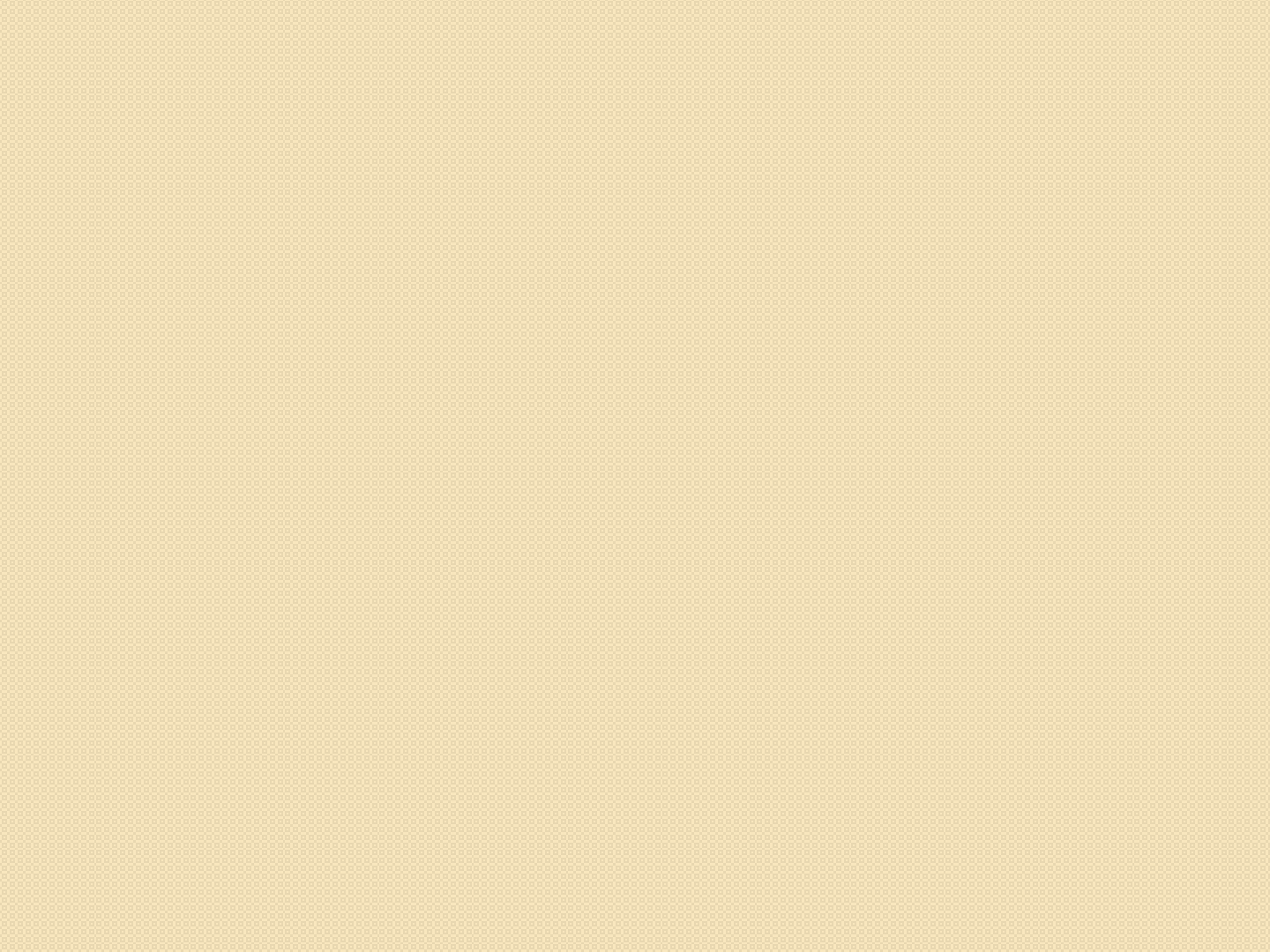
##### Political Developments

* + The period of Gondar began from the reign of Emperor Sartsa-Dengle when the political center of Ethiopian emperors shifted to Gondar area.
* Sartsa-Dengle established royal camp at *Enfranz* in 1571.
* Emperor Susenyos also tried to establish his capital near Gondar at places like *Qoga*, *Gorgora*, *Danqaz* and *Azazo*.
* Gondar was founded in 1636 when Fasiledas established his political seat there.

##### Among the major reforms during these periods were:

* The restoration of Orthodox Church as state religion, &
* The establishment of a royal prison at Amba Wahni to solve problems stemming from power rivalry.
* Close Door Policy

**Cont’d**



* + 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).

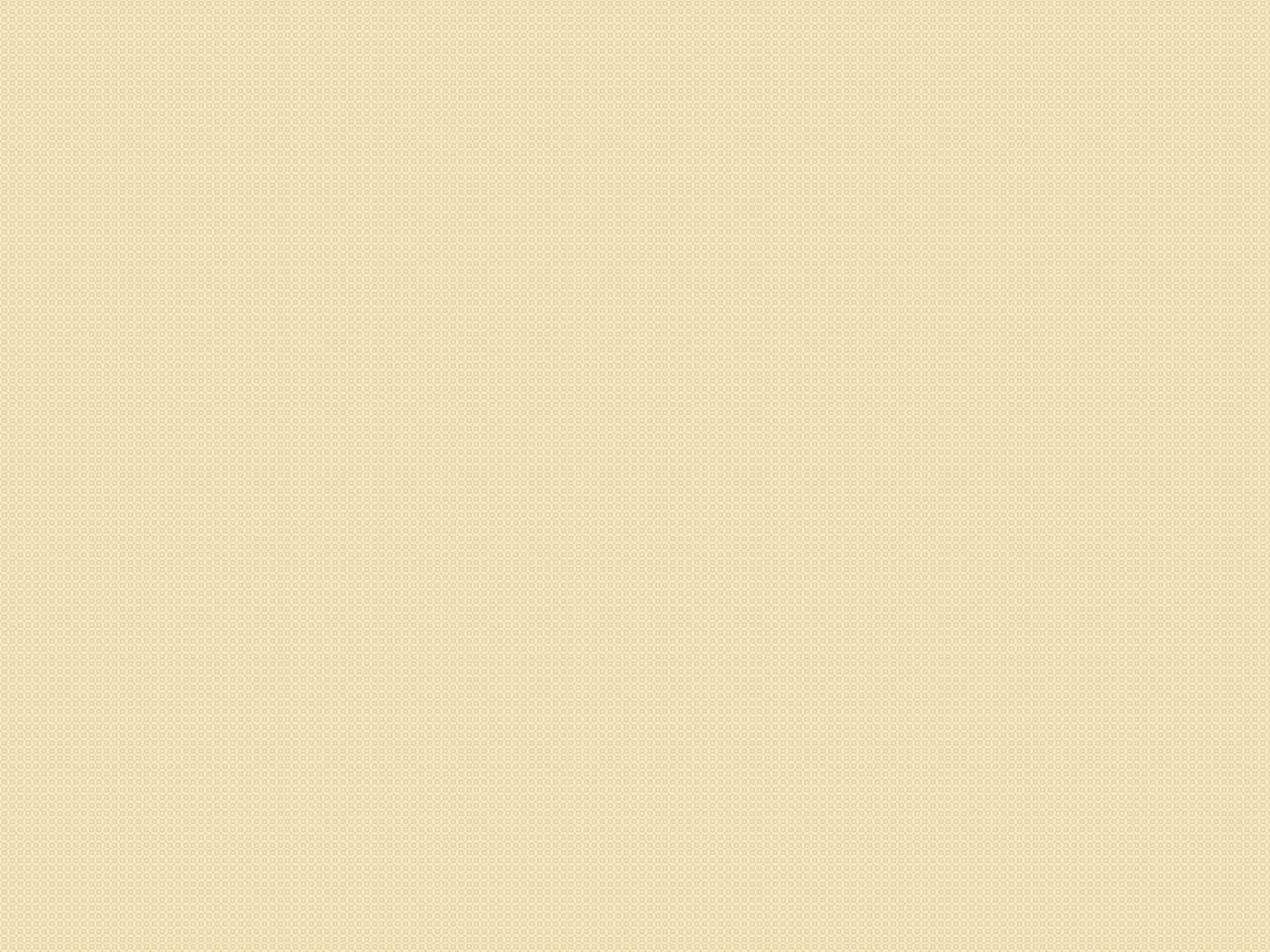
##### Major Achievements of Gondar

* Due to its cultural development, Gonderine period is

considered as “Ethiopian renaissance” among some writers

##### Some of its achievements include:

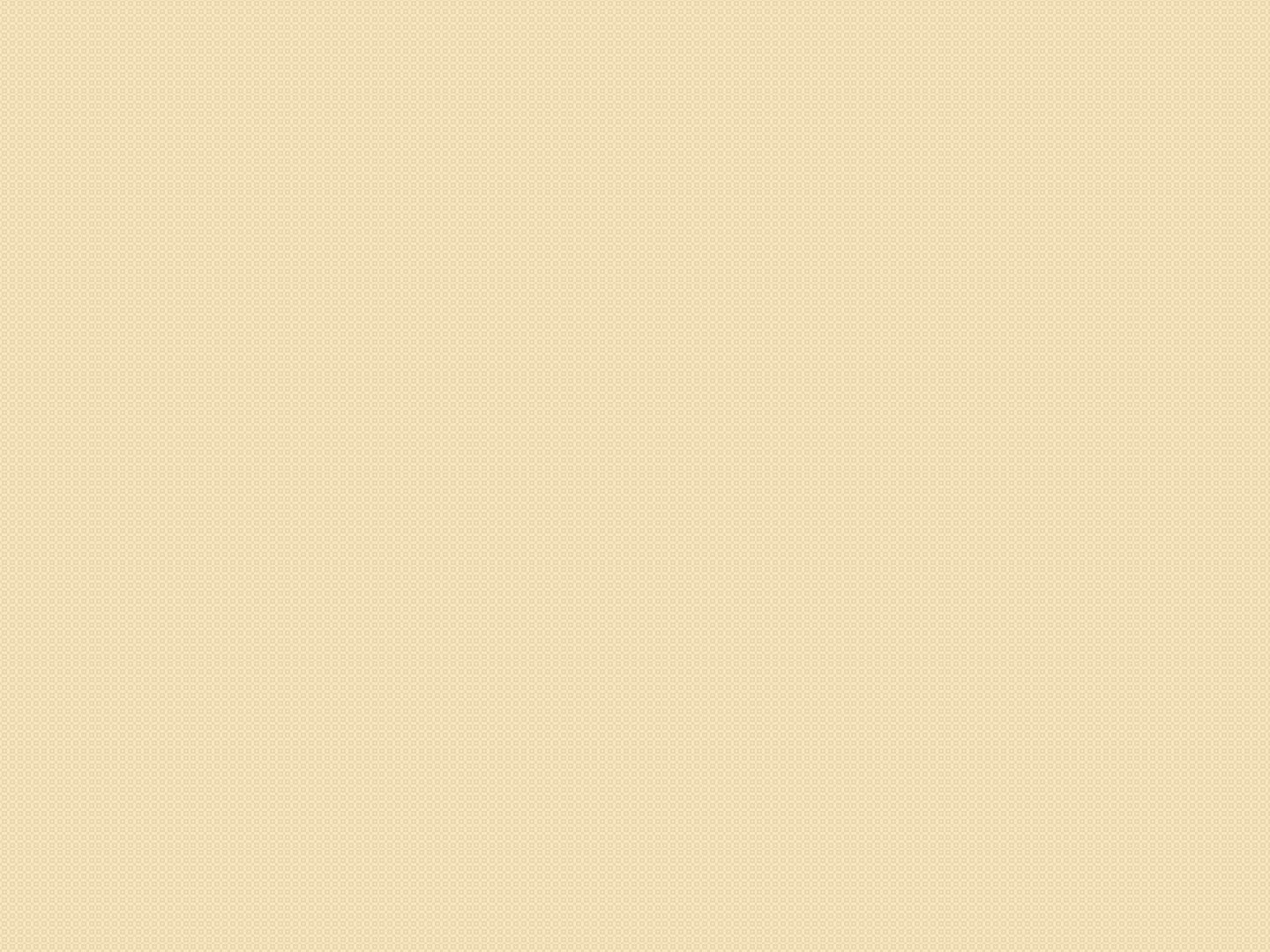
* **Architecture**: secular and religious buildings of various sizes and shapes and bridges.
* **Painting**: the production of a wealth of religious paintings
* **Literature**: education and liturgical chanting
* **Trade & urbanization**: at the period Gonder was a town where active trade took-place and number of residents increased.



1. **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.
* The period lasts from the assassination of king Iyoas in 1769 to 1855, when Kasa Hailu was crowned as Emperor Tewodros II.
* The main political regions that *Zemene-Mesafint* lords ruled were Tigray, Semen, Dembiya, Begemdir, Lasta, Yejju, Wollo, Gojjam and Shewa.

##### Cont’d



* + The period came to an end as Kasa Hailu of Qwara fought and defeated powerful regional lords in a series of battles that lasted from 1840s to 1855.

###### Major features of the Zemene-Mesafint were:

* + *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 (to attain the title ‘Ras’);*
  + *establishment of fragile coalition to advance political interests;*
  + *Revival of foreign contacts that ended the “Closed Door Policy.”*

###### =========== The End of the Unit ===========