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# GUIDED READING North and Central African Societies

A.	Drawing Conclusions As you read this section, take notes to answer quest	ions
	about three types of societies that developed in the various topographical res	gions
	of Africa.	<i>2</i>

Hunting-gathering societies formed close-knit family groups.

- 1. What are some characteristics of a huntinggathering society?
- 2. Why are written laws not necessary in these societies?

#### Stateless societies, which existed near the coast, were based on extended family ties.

- 3. What are some characteristics of a stateless society?
- 4. What are some advantages of an age-set system?

#### Muslim societies developed in North Africa.

- 5. What are some characteristics of a Muslim theocracy?
- 6. How did Muslim law affect individual Islamic states?



**B.** Determining Main Ideas Explain how the terms Maghrib, Almoravids, and Almohads relate to African societies.

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## GUIDED READING West African Civilizations

**A.** Analyzing Causes and Recognizing Effects As you read about the empires and states that arose in West Africa, briefly note the causes or effects (depending on which is missing) of each situation.

	<b>Effects</b>
Causes	
Berbers discovered that camels could cover greater	
distances than other pack animals and could travel	
up to ten days without water.	
- Al il diamental the gold salt trade	
. The Muslim Almoravids disrupted the gold-salt trade that Ghana had controlled.	
that dilana had comboned.	
3.	The people of Mali, who lived in
	the region of the new trade routes, were able to seize power.
	Were able to seize power.
	The empire of Mali weakened.
4.	The dispire of their results
5.	Moroccan troops quickly defeated
	the Songhai warriors.
A Company of the Comp	
6. The city-states of Kano and Katsina were located	
along the route that linked other West African states with the Mediterranean.	
Will the Mediterraneau.	
7. The largest Yoruba kingdoms produced surplus food,	
which was sent to cities.	,

B. Summarizing On the back of this paper, briefly identify each term or name.

Sundiata

Mansa Musa

Ibn Battuta

Yoruba

Benin

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lame		·	 <u>.</u>	Date	





# GUIDED READING Eastern City-States and Southern Empires

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			4	· · · · · · · · · · · · · · · · · · ·			
	How did Kilwa's location	contribute to its wea	alth and power	·?			
	•					•	
٠.	• •		• • • .				•
_	What was the important	e of the Portuguese	conquest of S	ofala, Kilwa	and Moml	pasa?	
'	Triat trac als important	, <b>c</b> c c c c c c c c c c c c c c c c c c				•	
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-	What were the geograp	hical advantages of t	ireat Zimbabw	/e?			
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_	How did the Muslims in	fluence the developm	nent of East Af	rican cities?			. •
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 i.	How did the Mutapa Em	1 *		ns.	•	14	
) <u>.</u>	How did the Mutapa Em	npire become great?   b.	List four reaso   c. 	ns.		d.	
5.		1 *		ns.		d.	
 3.		1 *		ns.		d.	

**B.** Clarifying On the back of this paper, identify each of the following: Swahili, Great Zimbabwe, and Mutapa.





#### **BUILDING VOCABULARY**

### Societies and Empires of Africa

1. Ghana	a. West African kingdom that grew wealthy from the gold trade and became an empire in the 1200s
2. Almoravids	b. first great leader of Mali
3. Mali	c. African language formed from a Bantu language and Arabic
4. Almohads	<ul> <li>d. West African kingdom that grew wealthy by taxing goods carried by traders and that became an empire by about 800</li> </ul>
5. Sundiata	<ul> <li>e. part of North Africa that is today the Mediterranean coast of Libya, Tunisia, Algeria, and Morocco</li> </ul>
6. Ibn Battuta	<ul> <li>f. African historian who traveled through most of the countries in the Islamic world</li> </ul>
7. Maghrib	g. group of Berbers who belonged to a strict Muslim brother- hood founded by Ibn Yasin
8. Swahili	h. group of Berber Muslim reformers who followed the teachings of Ibn Tumart
Jultiple Choice Circle th	e letter before the term or name that best completes
ne sentence.	

- of Ghana was (a) Mutapa (b) Mansa Musa (c) Ibn Battuta.
- 3. The West African empire that was built by Sunni Ali in the late 1400s was (a) Songhai (b) Benin (c) Ghana.
- 4. The group of people who ruled city-states between 1000 and 1200 in what is today northern Nigeria were the (a) Hausa (b) Swahili (c) Mutapa.
- 5. The group of people who built the kingdoms of Ife and Oyo in West Africa were the (a) Hausa (b) Yoruba (c) Swahili.
- 6. The empire in southern Africa that was founded by Mutota to replace Great Zimbabwe was (a) Maghrib (b) Benin (c) Mutapa.
- C. Writing Write a brief summary of the key features of stateless societies in Africa using the following terms.

stateless societies

patrilineal

matrilineal





### SKILLBUILDER PRACTICE Analyzing Causes

As you read the passages below, look for cause-and-effect relationships in the Portuguese conquest of East African trade cities. Then complete the cause-and-effect diagram below. (See Skillbuilder Handbook)

#### The Portuguese Reach East Africa

In 1498, Vasco da Gama, a Portuguese navigator, became the first European to reach East Africa. Having rounded the tip of the Cape of Good Hope, he and his expedition were sailing north to India in search of Asian wealth. Instead, the Portuguese discovered great wealth in city-states along Africa's east coast. In the marketplaces of Kilwa, Mombasa, and Sofala there were porcelain bowls and vases from China, jewels and cotton cloth from India, and gold and ivory from Zimbabwe. The Portuguese were anxious to trade for these African riches, but

the Swahili people were not interested. According to some accounts, the Swahili viewed the Portuguese as ill-mannered and their trading goods as cheap.

Armed with muskets and cannons, weapons unknown in East Africa, the Portuguese began a campaign of piracy on the seas and attacks on land. One by one, the Swahili cities fell to Portuguese attackers. Although the Portuguese captured the Swahili towns, they did not succeed in ruling them. They could not replace the governments and trade networks. Heavy taxes and frequent wars led to the destruction of trade and the eventual decline of the coastal city-states.

1. Eager for	Asian wealth, Portuguese sail no	rth to India along East A	rrican coast.
2.			
3.			
4.			
	<b>1</b>		
5.			
	<b> </b>		-
6.	Trade is destroyed and East A	frican city-states decline	<u>).</u>

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# geography application: movement $Ibn\ Battuta\ Travels\ to\ Mali$

Directions: Read the paragraphs below and study the map carefully. Then answer the questions that follow.

Ibn Battuta, a Muslim from Morocco, made a pilgrimage to Mecca in 1325 at the age of twenty-one. That trip piqued his curiosity about the world and he set out on a 75,000-mile journey to India, the Middle East, and China. However, it was only at the end of his travels that Ibn Battuta decided to explore his native West African region.

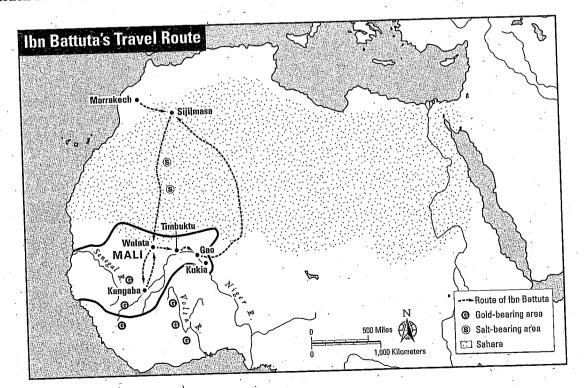
Ibn Battuta decided to visit Mali, a kingdom known for its abundance of gold and salt. He began his journey in the fall of 1351, spurred by the fact that it was the only Islamic country he had not seen. After traveling to Sijilmasa, he spent four months there waiting for the cooler and wetter months of winter. In February 1352, Ibn Battuta, accompanied by a large caravan, began crossing the Sahara Desert. Using a camel, which can carry a load between 275 and 330 pounds and can go ten days without water, he reached Walata sometime in April.

When Ibn Battuta arrived there, the casual interaction between men and women shocked him.

On one occasion, he went to see a local scholar and found the man's wife chatting casually with another man in their courtyard. Ibn Battuta expressed his disapproval and then promptly left the house, never to return.

In Kangaba the Mansa (king) received Ibn Battuta. After the ceremony, Ibn Battuta received word that the Mansa Sulayman had sent him a gift. Because of the gold and riches lavished on him by other kings, he was disappointed when he found that the gift consisted of three loaves of bread, a piece of fried beef, and some yogurt. The king went on to ignore Ibn Battuta, but months later finally provided him with a house and gold.

Ibn Battuta did not have great affection for Mansa Sulayman, but he respected Mali's stable government and the devotion of the Mali people to Muslim prayers and the Qu'ran. Ibn Battuta finally left Mali in the fall of 1353. He returned to Morocco to write about his lifetime of travels.



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#### **Interpreting Text and Visuals**

2. Name three cities along the	Niger River visited by Il	on Battuta.	
3. About how many miles did	he travel from Sijilmasa t	to Walata? About how m	any miles long was
his entire journey?			<del> </del>
4. Along which rivers were go	ld-bearing areas located?		•
	* .		•
5. Where were the salt-bearing	g areas located?		
of third of the part before	8		
•	• •		
			•
•			
6. After leaving Kangaba, Ibn	Battuta returned northw	vard to the city of Walata	before heading
6. After leaving Kangaba, Ibn east to Timbuktu, even tho	Battuta returned northw	vard to the city of Walata t direct route. Why migh	before heading
6. After leaving Kangaba, Ibn east to Timbuktu, even tho Explain.	Battuta returned northwugh this was not the mos	vard to the city of Walata	before heading
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6. After leaving Kangaba, Ibn east to Timbuktu, even tho Explain.	Battuta returned northwugh this was not the mos	vard to the city of Walata t direct route. Why migh	before heading at he have done the





# PRIMARY SOURCE What to Wear to Mecca by Ibn Khaldun

Ibn Khaldun (1332–1406) was an Islamic historian and philosopher from Tunis. One of his books, the Muqaddimah, describes Islamic life and culture and contains such explanations as how Muslim traders should best conduct their business in Africa. What was Ibn Khaldun's explanation of how to dress appropriately on a hajj, or pilgrimage, to Mecca?

It should be known that people who are temperate in their humanity cannot avoid giving some thought to keeping warm, as they do to shelter. One manages to keep warm by using woven material as protective cover against both heat and cold. This requires the interlacing of yarn, until it turns out to be a complete garment. This is spinning and weaving.

Desert people restrict themselves to this. But people who are inclined toward sedentary culture cut the woven material into pieces of the right size to cover the form of the body and all of its numerous limbs in their various locations. They then put the different pieces together with thread, until they turn out to be a complete garment that fits the body and can be worn by people. The craft that makes things fit is tailoring.

These two crafts are necessary in civilization, because human beings must keep warm.

The purpose of [weaving] is to weave wool and cotton yarn in warp and woof and do it well, so that the texture will be strong. Pieces of cloth of certain measurements are thus produced. Some are garments of cotton and linen for wear.

The purpose of tailoring is to give the woven material a certain form in accordance with the many different shapes and customs [that may occur in this connection]. The material is first cut with scissors into pieces that fit the limbs of the body. The pieces are then joined together with the help of skillful tailoring according to the rules, either by the use of thread, or with bands, or [one] quilts [them], or cuts openings. This [craft] is restricted to sedentary culture, since the inhabitants of the desert can dispense with it. They merely cover themselves with cloth. The tailoring of clothes, the cutting, fitting, and sewing of the material, is one of the various methods and aspects of sedentary culture.

This should be understood, in order to understand the reason why the wearing of sewn garments is forbidden on the pilgrimage. According to the religious law, the pilgrimage requires, among other things, the discarding of all worldly attachments and the return to God as He created us in the beginning. Man should not set his heart upon any of his luxury customs, such as perfume, women, sewn garments, or boots. He should not go hunting or expose himself to any other of the customs with which his soul and character have become colored. When he dies, he will necessarily lose them [anyhow]. He should come [to the pilgrimage] as if he were going to the Last Judgment, humble in his heart, sincerely devoted to his Lord. If he is completely sincere in this respect, his reward will be that he will shed his sins [and be] like he was on the day when his mother gave birth to him. Praised be You! How kind have You been with Your servants and how compassionate have You been with them in their search for guidance toward You!

from Ibn Khaldun, The Muqaddimah, An Introduction to History, Franz Rosenthal, trans. Reprinted in Alvin M. Josephy, Jr., ed., The Horizon History of Africa (New York: American Heritage Publishing Co., 1971), 157.

#### **Discussion Questions**

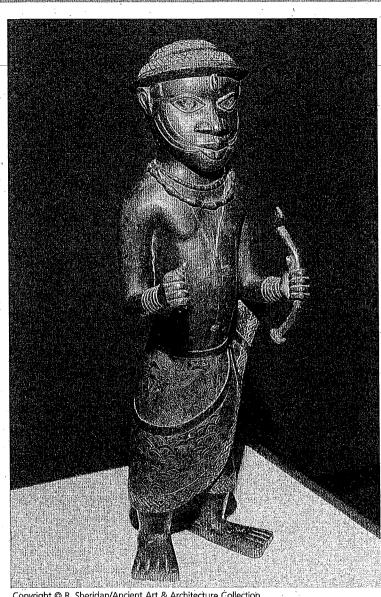
- 1. According to this passage, why are the crafts of weaving and tailoring necessary?
- 2. Why was it forbidden to wear sewn garments on the pilgrimage to Mecca?
- 3. **Making Inferences** What Islamic values does this excerpt reflect?





### PRIMARY SOURCE Benin Bronze Sculpture

Artists in Benin fashioned bronze plaques, heads of the royal family, and figurines like this one. Made in 16th-century Benin, this figurine represents a messenger of the oba, or ruler. He wears a royal insignia, a cap, and a cross, and has facial markings called whisker scars. He also carries a staff, a rod or baton carried as a symbol of authority.



Copyright © R. Sheridan/Ancient Art & Architecture Collection.

#### **Discussion Questions**

- 1. What part of this figurine's attire indicates that he is a royal messenger?
- 2. How can you tell that this figurine was cast after the Portuguese arrived in Benin?
- 3. Drawing Conclusions Compare this bronze sculpture with those in your textbook. What conclusions about life in Benin might you draw from these sculptures?





## PRIMARY SOURCE The Making of Benin Bronzes

According to tradition, artists in Benin learned the lost-wax process of making bronze sculpture from their Ife neighbors. The following description of this technique comes from an oral account of a Hausa artisan from northern Nigeria. What materials and skills did artists in Benin use to make bronze figures?

n the name of Allah the Compassionate, the ⚠ Merciful. This account will show how the [Benin] figures are made. This work is one to cause wonder. Now this kind of work is done with clay, and wax, and red metal [copper], and solder [zinc], and lead, and fire. The first thing to be done if one of the figures is to be made, is to get clay and work it most thoroughly, and get the little stones which are in it worked out. It is well worked in the hands. Next the shape of the top of a head is constructed [from. the clay], and then the jaws on the same piece as the top of the head. Then the nose is shaped, and the eyes and the lips made. Then a certain stick which has been shaped like a knife is put [against the model] and it is smoothed [with this]. A very little water is put on when it is being thus smoothed until it is perfect; then it is set in the sun to dry. Next wax is melted and poured over it [the clay model], [and] then it is gone over [again] with the knife. As it [the wax] hardens it is smoothed over. . . . The eyes get the finishing touches, [and] the eyebrows, and mouth and chin and beard. Then this stick like a knife is got out [and] dipped in water [and] pressed against the wax, [and] passed over it—it is well smoothed [and] shines [all over]. If the model is of a woman's head then the hair adornment is put on. . . Then he sits down—this [part of the work] is completed. There remains the pouring in of the metal. When he has finished . . . he takes up mud [and] covers the whole head with it; leaving only a small hole. He puts it in the sun to dry—this part is finished. There remains the pouring in of

This description is of the pouring in of the metal. The way the metal is poured in is [as follows]. When the fire has been brought it is poured into the melting-furnace, [and] the bellows are set to work [and] the fire blown [and] charcoal poured in. Then the model is lifted [and] placed on the fire.

Water is poured into a pot or cup. When the model has become heated then the wax inside melts. Then it is taken up, the tongs, or some [take] a stick, are placed across the pot [of water], and the figure put on top, and the wax keeps dropping out. And it is held so till all the wax has melted and dropped into the water. Then a great quantity of charcoal is poured [into the furnace]. The figure [in clay] is set on the fire. Bars of metal are continually being cut with a hammer; many pieces are broken up in this way, [and] put in the smelting-pot. Then they scrape out a hole in the charcoal and put the smelting-pot in, replace the charcoal again, [and] cover up. The [mud] figure is brought and set. [It is set] on the fire. They keep blowing the bellows, and this clay lump is turned till red hot. Then the metal has melted, then the figure is taken up, a hole is dug, [and] it is placed in it so that it is firmly set. The hole left in the clay is cleared out and the melted metal poured in. If it is filled, that is well; if not, more is added to fill it. If full then [the work] is finished. Next it is set aside to cool, then [the outside covering of clay] is broken off. Then you see a beautiful figure. That is it. The work of Ali is completed.

from R. Sutherland Rattray, trans., Hausa Folklore Customs, and Proverbs: Part IV Arts How Benin Figures Are Made (London: Oxford University Press). Reprinted in Alvin M. Josephy, ed., The Horizon History of Africa (American Heritage, 1971), 205–206.

#### **Activity Options**

- Following Chronological Order Write a list of steps, in chronological order, to explain how to make Benin bronze figures.
- 2. Comparing and Contrasting Invite an artist or art teacher to discuss how bronze sculpture is made. Then, as a class, compare modern techniques with the Benin techniques.





# PRIMARY SOURCE from The Book of Roger by Al-Idrisi

The first Western accounts of the East African coast appear in the writings of Al-Idrisi, a 12th-century Moroccan Muslim scholar. Al-Idrisi spent most of his life in Palermo at the court of Roger II, a Norman ruler of Sicily, where he compiled a world history. Watch for details that are obviously false or exaggerated as you read this excerpt from Al-Idrisi's history, The Book of Roger.

The Zanj of the East African coast have no ships L to voyage in, but use vessels from Oman and other countries which sail to the islands of Zanj which depend on the Indies. These foreigners sell their goods there, and buy the produce of the country. The people of the Djawaga islands go to Zanzibar in large and small ships, and use them for trading their goods, for they understand each others' language. Opposite the Zanj coasts are the Djawaga islands; they are numerous and vast; their inhabitants are very dark in color, and everything that is cultivated there, fruit, sorghum, sugar-cane and camphor trees, is black in color. Among the number of the islands is Sribuza . . . pearl fisheries and various kinds of aromatic plants and perfumes are to be found there, which attract the merchants.

Among the islands of Djawaga included in the present section is Andjuba [Anjouan-Johanna], whose principal town is called Unguja in the language of Zanzibar, and whose people, although mixed, are actually mostly Muslims. The distance from it to Banas on the Zanj coast is 100 miles. The island is 400 miles round; bananas are the chief. food. . . . It is a healthy, sweet, and pleasant food. The island is traversed by a mountain called Wabra. The vagabonds who are expelled from the town flee there, and form a brave and numerous company. . . . They are courageous, and feared for their arms and their number. The island is very populous; there are many villages and cattle. They grow rice. There is a great trade in it, and each year various products and goods are brought for exchange and consump-

From Medouna [on the Somali coast] to Malindi, a town of the Zanj, one follows the coast for three days and three nights by sea. Malindi lies on the shore, at the mouth of a river of sweet water. It is a large town, whose people engage in hunting and fishing. On land they hunt the tiger and other wild beasts. They obtain various kinds of fish from the sea, which they cure and sell.

They own and exploit iron mines; for them iron is an article of trade and the source of their largest profits. They pretend to know how to bewitch the most poisonous snakes so as to make them harmless to everyone except those for whom they wish evil or on whom they wish to take vengeance. They also pretend that by means of these enchantments the tigers and lions cannot hurt them.

It is two days' journey along the coast to Mombasa. This is a small place and a dependency of the Zanj. Its inhabitants work in the iron mines and hunt tigers. They have red colored dogs which fight every kind of wild beast and even lions. This town lies on the sea shore near a large gulf up which ships travel two days' journey. . . . In this town lives the King of Zanzibar. His guards go on foot because they have no mounts: horses cannot live there.

from Al-Idrisi, The Book of Roger. Reprinted in Alvin M. Josephy, ed., The Horizon History of Africa (American Heritage, 1971), 159–160.

#### **Research Options**

- 1. **Categorizing** Use a map to locate cities along the coast of East Africa that Al-Idrisi mentions in his account. In which modern-day African countries are these cities located?
- 2. Synthesizing Use the Internet, a book about Africa, or an encyclopedia to research either modern-day Comoros (the Djawaga islands) or Zanzibar. Then work with a small group of classmates to write a script for a travelogue about Comoros or Zanzibar.







# LITERATURE SELECTION from Sundiata: An Epic of Old Mali

by D. T. Niane

Much of the history of Mali is known today partly because of its people's tradition of telling oral histories and partly because of the writings of Arab travelers. The following story, from the oral history of Mali's emperor Sundiata, describes a famous battle at Krina in 1235. The battle, between Sundiata and Sumanguru (also spelled Soumaoro), the tyrannical king of Sosso, was a struggle for control of Mali. After seven centuries, Sundiata's triumph over Sumanguru is still told by the griots, or storytellers, of modern Mali. As you read, think about how Sundiata defeated his enemy.

"Know, then, that

I am the wild yam

of the rocks;

nothing will make

me leave Mali."

Oumaoro advanced as far as Krina, near the village of Dayala on the Niger and decided to assert his rights before joining battle. Soumaoro knew that Sundiata also was a sorcerer, so, instead of sending an embassy, he committed his words to one of his owls. The night bird came and perched on the roof of Djata's [Sundiata's] tent and spoke. The son of Sogolon [another epithet for Sundiata] in his turn sent his own to Soumaoro. Here is the dialogue of the sorcerer kings:

"Stop, young man. Henceforth I am the king of Mali. If you want peace, return to where you came from," said Soumaoro.

"I am coming back, Soumaoro, to recapture my kingdom. If you want peace you will make amends to my allies and return to Sosso where you are the king."

"I am king of Mali by force of arms. My rights have been established by conquest."

"Then I will take Mali from you by force of arms and chase you from my kingdom." "Know, then, that I am the wild yam of the rocks; nothing will make me leave Mali."

"Know, also that I have in my camp seven master smiths who will shatter the rocks. Then, yam, I will eat you."

"I am the poisonous mushroom that makes the fearless vomit."

"As for me, I am the ravenous cock, the poison does not matter to me."

"Behave yourself, little boy, or you will burn your foot, for I am the red-hot cinder."

"But me, I am the rain that extinguishes the cinder; I am the boisterous torrent that will carry

you off.'

"I am the mighty silk-cotton tree that looks from on high on the tops of other trees."

"And I, I am the strangling creeper that climbs to the top of the forest giant."

"Enough of this argument. You shall not have Mali."

"Know that there is not room for two kings on the same skin, Soumaoro; you will let me have your place."

"Very well, since you want war I will wage war against you, but I would have you know that I have killed nine kings whose heads adorn my room.

What a pity that your head should take its place beside those of your fellow madcaps."

"Prepare yourself, Soumaoro, for it will be long before the calamity that is going to crash down

upon you and yours comes to an end."

Thus Sundiata and Soumaoro spoke together. After the war of mouths, swords had to decide the issue. . . .

At break of day, Fakoli came and woke up Sundiata to tell him that Soumaoro had begun to move his *sofas* [infantry] out of Krina.

The son of Sogolon appeared dressed like a hunter king. He wore tight-fitting, ochre-colored trousers. He gave the order to draw up the *sofas* across the plain, and while his chiefs bustled about, [two officers] came into Djata's tent.

"Brother," said Manding Bory, "have you got the bow ready?"

"Yes," replied Sundiata. "Look."

He unhooked his bow from the wall, along with the deadly arrow. It was not an iron arrow at all,



but was made of wood and pointed with the spur of a white cock. The cock's spur was the Tana of Soumaoro, the secret which Nana Triban had managed to draw out of the king of Sosso. . . .

The sun had risen on the other side of the river and already lit the whole plain. Sundiata's troops deployed from the edge of the river across the plain, but Soumaoro's army was so big that other sofas remaining in Krina had ascended the ramparts to see the battle. Soumaoro was already distinguishable in the distance by his tall headdress, and the wings of his enormous army brushed the river on one side and the hills on the other. . . . Sundiata did not deploy all his forces. The bowmen of Wagadou and the Djallonkes stood at the rear ready to spill out on the left towards the hills as the battle spread. Fakoli Koroma [king of the Koroma tribe and a defector from the army of Soumaoro, his uncle] and Kamandjan were in the front line with Sundiata and his cavalry.

With his powerful voice Sundiata cried, "An gnewal [Forward!]" The order was repeated from When Dja tribe to tribe and the army started off. Soumaoro stood on the right with his cavalry.

\*\*Death hovered over\*\*

Djata and his cavalry charged with great dash but they were stopped by the horsemen of Diaghan and a struggle to the death began. Tabon Wana and the archers of Wagadou stretched out their lines towards the hills and

the battle spread over the entire plain, while an unrelenting sun climbed in the sky. The horses of Mema were extremely agile, and they reared forward with their fore hooves raised and swooped down on the horsemen of Diaghan, who rolled on the ground trampled under the horses' hooves. Presently the men of Diaghan gave ground and fell back towards the rear. The enemy center was broken. It was then that Manding Bory galloped up to announce to Sundiata that Soumaoro, having thrown in all his reserve, had swept down on Fakoli and his smiths.

His eyes red with anger, Sundiata pulled his cavalry over to the left in the direction of the hills where Fakoli was valiantly enduring his uncle's blows. But wherever the son of the buffalo passed, death rejoiced. . . [Sundiata] looked for Soumaoro and caught sight of him in the middle of the fray. Sundiata struck out right and left and the Sossos

scrambled out of his way. The king of Sosso, who did not want Sundiata to get near him, retreated far behind his men, but Sundiata followed him with his eyes. He stopped and bent his bow. The arrow flew and grazed Soumaoro on the shoulder. The cock's spur no more than scratched him, but the effect was immediate and Soumaoro felt his powers leave him. His eyes met Sundiata's. Now trembling like a man in the grip of a fever, the vanquished Soumaoro looked up towards the sun. A great black bird flew over above the fray and he understood. It—was a bird-of misfortune.

"The bird of Krina," he muttered.

The king of Sosso let out a great cry and, turning his horse's head, he took to flight. The Sossos saw the king and fled in their turn. It was a rout. Death hovered over the great plain and blood poured out of a thousand wounds. Who can tell how many Sossos perished at Krina? The rout was complete and Sundiata then dashed off in pursuit of Soumaoro. . . .

when Djata had been joined by all the army he marched on Sosso. Soumaoro's city, Sosso, the impregnable city, the city of smiths skilled in wielding the spear.

Sosso was a magnificent city. In the open plain her triple rampart with awe-inspiring towers reached into the sky. The city comprised a hundred and eighty-eight fortresses and the palace of Soumaoro

loomed above the whole city like a gigantic tower. . . .

and blood poured

out of a thousand

wounds.

From the top of a hill, Djata and his general staff gazed upon the fearsome city of the sorcererking. The army encamped in the plain opposite the great gate of the city and fires were lit in the camp. Djata resolved to take Sosso in the course of a morning. He fed his men a double ration and the tam-tams beat all night to stir up the victors of Krina.

At daybreak the towers of the ramparts were black with *sofas*. Others were positioned on the ramparts themselves. They were the archers. The Mandingoes were masters in the art of storming a town. In the front line Sundiata placed the *sofas* of Mali, while those who held the ladders were in the second line protected by the shields of the spearmen. The main body of the army was to attack the city gate. When all was ready, Djata gave the order



to attack. The drums resounded, the horns blared and like a tide the Mandingo front line moved off, giving mighty shouts. With their shields raised above their heads the Mandingoes advanced up to the foot of the wall, then the Sossos began to rain large stones down on the assailants. From the rear, the bowmen of Wagadou shot arrows at the ramparts. The attack spread and the town was assaulted at all points. Sundiata had a murderous reserve; they were the bowmen whom the king of the Bobos had sent shortly before Krina. The archers of Bobo are the best in the world. On one knee the archers fired flaming arrows over the ramparts. Within the walls the thatched huts took fire and the smoke swirled up. The ladders stood against the curtain wall and the first Mandingo sofas were already at the top. Seized by panic through seeing the town on fire, the Sossos hesitated a moment. The huge tower surmounting the gate surrendered, for Fakoli's smiths had made themselves masters of it. . . . They opened the gates to the main body of the army...

Soumaoro's palace was now at Sundiata's mercy. While everywhere the Sossos were begging for quarter, Sundiata, preceded by Balla Fasseke [Sundiata's griot], entered Soumaoro's tower. The griot knew every nook and cranny of the palace from his captivity and he led Sundiata to Soumaoro's magic chamber.

The inmates of the chamber had lost their power. The snake in the pitcher was in the throes of death, the owls from the perch were flapping pitifully about on the ground. Everything was dying in the sorcerer's abode. It was all up with the power of Soumaoro. Sundiata had all Soumaoro's fetishes taken down and before the palace were gathered

together all Soumaoro's wives, all princesses taken from their families by force. The prisoners, their hands tied behind their backs, were already herded together. Just as he had wished, Sundiata had taken Sosso in the course of a morning. When everything was outside of the town and all that there was to take had been taken out, Sundiata gave the order to complete its destruction. The last houses were set fire to and prisoners were employed in the razing of the walls. . . .

Yes, Sosso was razed to the ground. It has disappeared, the proud city of Soumaoro. A ghastly wilderness extends over the places where kings came and humbled themselves before the sorcerer king. . . .

Sosso vanished from the earth and it was Sundiata, the son of the buffalo, who gave these places over to solitude. After the destruction of Soumaoro's capital the world knew no other master but Sundiata.

from D. T. Niane, Sundiata: An Epic of Old Mali (Harlow, England: Longman Group Ltd., 1965). Reprinted in Alvin M. Josephy, ed., The Horizon History of Africa (American Heritage, 1971), 201–203.

#### **Discussion Questions**

- 1. How did Sumanguru (Soumaoro) justify his claim to be king of Mali?
- 2. What event decided the battle of Krina in Sundiata's favor?
- 3. What was Sosso, and what happened to it?
- 4. **Drawing Conclusions** Which events in the narrative seem likely to have been added to the story of the actual battle?





#### HISTORYMAKERS Ibn Battuta

World Traveler

"... he who should call him the traveler of the whole body of Islam would not exceed the truth."—Muhammad Ibn Juzayy, describing Ibn Battuta

From China to Nigeria, from Russia to the Nile, and from Java to Spain, Ibn Battuta traveled to almost every corner of the known world during the early 14th century. Spurred by his unquenchable curiosity, he left his impressions of the people and places, kings and peasants, modes of dress and habits of diet that he found throughout the years and miles of his journeys.

The future world traveler was born in Tangier, Morocco, to a family that had a tradition of serving as judges in the Muslim religious courts. Ibn Battuta was meant for such a career as well and received the proper education for it. He occasionally halted his travels to undertake that role, but those stops were only infrequent and brief.

Ibn Battuta probably was blessed with several advantages that helped him successfully through his trips. His family was probably wealthy, as the great voyager needed money to support himself during almost 30 years of traveling. It is likely, too, that he had considerable charm and graciousness, since he generally met acceptance wherever he went. Most of all, Ibn Battuta must have been endlessly curious.

Ibn Battuta's first journey was not unusual for a Muslim. In 1325, at the age of 21, he undertook the hajj, or pilgrimage to Mecca, that all Muslims are obliged to perform by their faith. He also used the occasion to add to his knowledge of Muslim theology and law. He stopped at most of the important cities of North Africa, including Alexandria, which still enjoyed its reputation as a center of learning, and Cairo, then one of the leading cities of the Muslim world. Reaching Damascus after more than a year of travel, he turned south to cross the blistering deserts of Arabia for Mecca. He returned to Morocco in late 1326.

Ibn Battuta did not stay home for long. He returned to Mecca, where he stayed for three years. After that, he traveled to the Persian Gulf and the Red Sea regions. He also reached the upper Nile River and descended it to see Cairo again. He then journeyed to Turkey and crossed the Black Sea to visit one of the Mongol states that controlled part of Russia. From there he traveled briefly in parts of

Mongolia.

Next, Ibn Battuta visited Constantinople. While there, he even had an interview with the Orthodox Christian emperor of the Byzantine Empire. Ibn Battuta then turned east and crossed the Hindu Kush Mountains into the Indus River valley. For the next eight years he served as a judge to a Muslim ruler in Delhi, India. This period plunged him into serious financial difficulties, however. He was saved when that ruler sent him as head of a delegation to China. Shipwreck ended that plan, and Ibn Battuta moved along the west coast of India. Once again, he stayed and briefly became a judge until he was ready to move on again.

Ibn Battuta's ensuing stops included Ceylon, Burma, and Java. He then turned north to head for China and returned by sea to Damascus. There he heard that his father had died some 15 years earlier. The bubonic plague soon to strike Europe was ravaging Damascus at the time, and Ibn Battuta left a vivid account of the horrors of this disease. Afterward, he returned to Morocco, reaching it in 1349.

The restless traveler did not stay long, however. Within a few years, he was in Muslim Spain and then visited the Islamic kingdoms in West Africa, going as far south as modern Nigeria. Summoned by the ruler of Morocco, he finally returned to Tangier, where he remained until his death some 15 years later. Upon arriving home, his ruler ordered Ibn Juzayy to record the voyager's memories of his experiences. Though occasionally marred by incorrect chronology or exaggerated details, *The Travels of Ibn Battuta* remains a rich and valuable resource on life in many areas of the world in the early to mid-1300s.

#### **Questions**

- Making Inferences What kind of character do you think Ibn Battuta had? Explain.
- 2. **Drawing Conclusions** What makes Ibn Battuta's journeys so important?
- 3. *Clarifying* What non-Muslim lands did Ibn Battuta visit?







#### HISTORYMAKERS Mutota

#### Priest-King in Search of Gold

A new power arose in southern Africa hoping to secure access to gold.

M utota launched a series of conquests in southern Africa that gained him control of a kingdom abundant in gold. His heirs continued to run the empire until they succumbed to the greater power of other seekers of gold—the Portuguese.

Mutota lived in Great Zimbabwe, an ancient city in southern Africa, until 1420 when it was largely abandoned. People may have left because of overgrazing and dwindling resources. According to the local oral tradition, Mutota headed north seeking better access to salt. When he found it, he conquered the area and started a new empire.

Mutota came from a special segment of the Shona culture, the people who had built Great Zimbabwe. Among the Shona was a group of clans that was called the Karanga. This group was dominated by a clan known as the Rozwi. The Rozwi leader was viewed as the king, and he led the people in both their political and religious lives. Mutota, one of those Rozwi leaders, was one of the kings of the Karanga.

Traveling north, Mutota sought to replace Great Zimbabwe. In just a few short years, he managed to secure most of the area between the Zambezi and Limpopo rivers and founded the Mutapa Empire. He created a new capital in the valley of the Zambezi River. The town was surrounded by a wooden fence. There were three areas that housed the king, the queen, and the young male children of noble families. The noble children lived at the court as a show of support from their families. They were also available as hostages should their families' support for the king weaken.

This gain in territory brought other rewards. The conquests gave Mutota control over large amounts of gold, which he tightly monitored. Whenever anyone living in the realm found gold, he or she instantly summoned a witness who could testify that the discoverer had taken none of the precious substance. Then they marked the spot and left to avoid arrest for taking the king's gold.

To further increase his wealth, Mutota began to impose a tax on all goods entering his realm. Trade was brisk and included textiles, beads, porcelain, and brass goods. Exports included not just gold but copper and ivory as well.

Mutota died in 1450, but his son Matope completed his work. Matope's realm stretched 600 miles from the Indian Ocean to the interior of Africa and 700 miles north to south. Ruling for 30 years, Matope became the greatest ruler in southern Africa.

Some years after Matope's death, the empire forged by his father and him was still strong. However, the Portuguese were beginning to play a role in this region, and one Portuguese explorer left observations on the power of the reigning king of Mutapa. Making comparisons to other rulers in the area, he called him "the greatest of all these kings" and said "all obeyed him as far as Sofala." Nevertheless, the Mutapa lands were the object of Portuguese interest in the region for the same reason that Mutota had wanted them: to gain control of gold.

The Portuguese first tried to convert the Karangas and then tried to conquer them. Both efforts failed. The Portuguese had trading posts along the Zambezi River but were unable to wrest control of the gold trade from Muslim merchants. It was not until the early 1600s, when the king of Mutapa was beset by internal disputes, that the Portuguese finally had an opening. In the midst of an internal power struggle, the king of Mutapa asked the Portuguese for help. They supplied it, but only after the king signed a paper that promised to give the king of Portugal "... all the mines of gold, copper, iron, lead, and pewter which may be in my empire, so long as the king of Portugal . . . shall maintain me in my position." Mutota's vision of a unified and strong state was now destroyed.

#### Questions

1. **Making Inferences** What reasons did Mutota have for leaving the area of Great Zimbabwe?

- 2. What ways did Mutota use to control the supply of gold?
- 3. What was the Mutapan capital like?

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# CONNECTIONS ACROSS TIME AND CULTURES Trade Routes in Asia and West Africa

A MILE	IC CONNE	CTION:
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As you have read in this chapter, African empires grew wealthy and powerful by controlling trade. In Chapter 7, you learned about the Silk Roads, the trade routes that crisscrossed central Asia, and about India's sea trade. How did Africa's overland trade routes compare with the Silk Roads used by Asian traders hundreds of years earlier? How did control of trade affect the people living in the Indian, Chinese, and West African empires? Use the information in Chapters 7 and 15 to fill in the chart.

		Silk Roads and Sea Trade	West African Routes
1.	What areas did the trade routes connect?		
			,
2.	What were some of the geographic features of the land routes?		
<b>ა</b> .	How were goods transported along the routes?		
4.	Who were the trading partners?		
•			
5.	What goods were traded?		
6.	How did trade affect economic growth?		
7.	How did trade influence the spread of culture?		
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#### RETEACHING ACTIVITY

## North and Central African Societies

**Clarifying** Write T in the blank if the statement is true. If the statement is false; write F in the blank and then write the corrected statement on the line below it.

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3	The Almohads, a group	of Christian	reforme	rs, took pow	er from	the Almo	ravids
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5.	A strict Islamic religious	s brotherho	od called	the Almora	vids was	founded	by
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	Abd Allah Ibn Yasin.  The Almoravids lived in	n fortified m	nonasterie	s called ma	ghribs.		
	Abd Allah Ibn Yasin.  The Almoravids lived in Men usually held positi	ons of auth	nonasterie	s called ma	ghribs.		
	Abd Allah Ibn Yasin.  The Almoravids lived in	ons of auth	nonasterie	s called ma	ghribs.		

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#### RETEACHING ACTIVITY

### West African Civilizations

1. The kingdom of was	6. Originally meant war
created in 1235, and its wealth was built on gold.	chief, but by the 700s, it had become a kingdom that chiefly traded gold and salt.
a. Ghana	a. oba
b. Sundiata	b. ghana
c. Mali	c. Oyo
d. Libya	d. Soninke
2. A devout Muslim,,	7. As the first great ruler of Mali,
was one of Mansa Musa's successors who	was cruel and
traveled to most of the countries in the	unpopular.
Islamic world.	a. Al-Bakri
a. Hausa	b. Mansa Musa
b. Ibn Battuta	c. Sundiata
c. Sundiata	d. Niani
d. Askia Muhammad	
2 The control of the	8. As a skilled military leader,
3. The capital of the empire was Gao.	protected Mali and
a. Songhai	expanded the empire.
b. Mali	a. Mansa Musa
c. Mansa Musa	b. Ibn Battuta
d. Benin	c. Sunni Ali
	d. Zazzau
4. The people lived in	9. The kingdom of was
city-states in what is today northern	located in the forest near the Niger River.
Nigeria.	a. Hausa
a. Yoruba	b. Ghana
b. Muslim	c. Benin
c. Ghanese	d. Songhai
d. Hausa	
5 is a hard ceramic clay	10. In the society, a secret
5 is a hard ceramic clay that was used to make sculptures.	group of religious and political leaders
a. Papyrus	limited the king's authority by reviewing his decisions.
b. Silt	a. Benin
c. Porcelain	b. West African
d. Terra cotta	c. Nigerian
, u. IGIIa cona	d Yoruba





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#### RETEACHING ACTIVITY

### Eastern City-States and Southern Empires

**Determining Main Ideas** The following questions deal with eastern city-states and southern empires of Africa. Answer them in the space provided.

	1.	Where were some places that Muslim traders shipped enslaved Africans? What purposes
		did the slaves serve in these regions?
	2.	What were some of the ways in which Great Zimbabwe acquired wealth?
	3.	How did the Portuguese gain control of the Mutapa, and what did the Portuguese conquest
		of this empire initiate?
-		
Det	erm	tining Main Ideas Write your answers in the blanks provided.
	 _1	Great empire in Southeastern Africa, established by the Shona people:
		Grout Simple in Social Survey 1
	5.	Empire that was built by Mutota:
	6	Language that is a blend of the Arabic and Bantu languages: