

CHAPTER
8

GUIDED READING *Diverse Societies in Africa*

Section 1

A. Analyzing Causes and Recognizing Effects As you read about Africa's diverse societies, fill out the chart.

How did each environmental feature affect the peoples of ancient Africa?

Environmental feature	Effect on Africans
1. Waterfalls and rapids	
2. Sahara and Kalahari deserts	
3. Mediterranean coastal areas	
4. Tsetse fly	
5. Fertile land of savannas	

B. Drawing Conclusions Take notes to explain how the people in each group adapted to their environment.

Group	Methods of Adaptation
6. San of the Kalahari Desert	
7. Nok people	
8. People of Djenné-Djeno	

C. Determining Main Ideas Describe what the societies south of the Sahara had in common. Use the following terms in your description.

extended family clan animism griots



Section 2

GUIDED READING

Migration Case Study: Bantu-Speaking Peoples

Drawing Conclusions As you read this case study about the Bantu migrations, take notes to answer the questions below.

Bantu-speaking peoples adapted their skills to new environments they encountered in their migrations southward.

1. a. How did they change their farming in the rain forests?

b. Why was the change necessary?

2. a. How did they change their techniques for herding in the savannas?

b. Why did they make this change?

3. Some of their adaptations caused them to continue their migrations to new places. Why?

The migrations of the Bantu-speaking peoples helped to shape the cultures of the African continent.

4. a. Why did the Bantu-speaking peoples move southward, rather than to the north?

b. What happened to the non-Bantu-speaking hunter-gatherer societies as the newcomers spread south?

5. a. How did the Bantu speakers relate to the people they did not drive out?

b. What were some results of their intermingling?

6. How did the Bantu speakers help unify the various peoples of Africa?

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GUIDED READING *The Kingdom of Aksum*

Section 3

A. Analyzing Causes and Recognizing Effects As you read about the Kingdom of Aksum, briefly note the causes or effects (depending on which is missing) of each situation.

Causes	Effects
1. Aksum had access to the Red Sea, Blue Nile, and White Nile.	
2. The port city of Adulis included people from Aksum's trading partners.	
	3. The Aksumites created terrace farming, which retained water and prevented erosion.
4. Islamic invaders seized footholds in Africa, destroyed Adulis, and spread the religion of Islam.	
	5. Aksum's new geographic location led to its decline as a power.

B. Clarifying On the back of this paper, briefly identify **Aksum**, **Adulis**, and **Ezana**.



BUILDING VOCABULARY

African Civilizations

A. Multiple Choice Circle the letter before the term or name that best completes the sentence.

1. The religious belief that spirits present in animals, plants, and other natural forces play a role in regulating daily life is called (a) griot (b) animism (c) migration.
2. The availability of fertile land for farming is an example of a (a) pull factor (b) push factor (c) push-pull factor.
3. The chief seaport of Aksum was (a) Adulis (b) Ezana (c) Nok.
4. The oldest known city in Africa south of the Sahara was (a) Aksum (b) Ezana (c) Djenné-Djeno.
5. The African kingdom that became an international trading power, adopted Christianity, and reached its height in the A.D. 300s was (a) Kush (b) Aksum (c) Ezana.
6. In order to farm hilly land, the Askumites constructed steplike ridges called (a) griots (b) savannas (c) terraces.

B. Evaluating 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.

- _____ 1. The first West African people known to smelt iron were the Djenné-Djeno.

- _____ 2. Over the course of about 1,500 years, the Bantu-speaking peoples spread out from a small area south of the Sahara to the tip of Africa.

- _____ 3. In ancient Africa, the history and literature of a culture was passed on from generation to generation by storytellers called griots.

- _____ 4. A permanent move from one country or region to another is called cultural exchange.

- _____ 5. Ezana was a Nok king who led the first Bantu migrations.

C. Writing Use the following terms in writing a brief description of Africa's physical geography.

Sahara Sahel savanna

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Section 1

SKILLBUILDER PRACTICE *Identifying Problems*

When you identify problems, you look for challenges a particular people faced at a certain time and how they handled these challenges. As you read, look for problems that are stated directly as well as problems that are implied by the actions people take. Also note that sometimes solutions to one problem result in other problems. Read the passage below and then fill in the chart that follows. (See Skillbuilder Handbook)

Desertification, Deforestation, and Drought

Ancient north African people named the area south of the Sahara the *Sahel*, which means “coastline” in Arabic. To these ancient people, the Sahara appeared to be a vast ocean of sand. Since ancient times, the desert has taken over more and more of the Sahel during periods when the rainfall is low.

The people who live in the Sahel support themselves by farming and by herding camels, cattle, and sheep. To cope with the challenge of dry climate and poor soil, farmers practice shifting agriculture. Using this method, farmers prepare a site and grow crops for a year or two. Having exhausted the soil, they leave the farmed land. They move on, clear a new area, and plant their crops. Trees are also cut down for firewood for cooking.

This deforestation, or stripping the land of its trees, damages the environment. Deforestation

allows fertile soil to be blown away, leading to soil erosion and drought. Overgrazing of herds also destroys plants and trees and contributes to the problem. More and more of the Sahel becomes desert.

In the mid-1960s and lasting into the 1970s, a severe drought hit the Sahel. Farming in the region ended, and over 200,000 people died of starvation. As the desert spread, many people living in the Sahel fled to the cities. There they lived in huge refugee camps.

During the drought, foreign countries provided food, medicines, and technical aid. Hundreds of miles of trees were planted to protect the soil from blowing away during the dry season and allowing vegetation to grow during the rainy season. In addition to tree planting, technicians from world-wide agencies are teaching the people of the Sahel irrigation and other techniques to help them survive in their harsh environment.

Problems	Solutions	Outcomes

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Section 2

GEOGRAPHY APPLICATION: REGION

Desertification and Migration in Africa

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

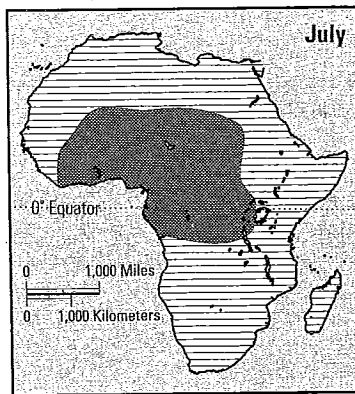
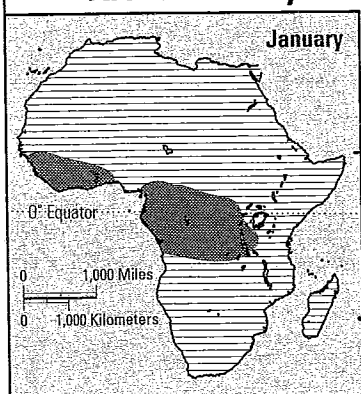
Human migration usually takes thousands of years and can be caused by a variety of factors. One of those factors is environmental change, and it occurred on a large scale on the African continent. The change centered on the northern section of Africa, where the present-day Sahara Desert is located. Before 10,000 B.C., the Sahara region received abundant rainfall, from ten to fifty times as much as it does today. As a result, many groups of people once inhabited this lush and fertile section of Africa.

Then, between 10,000 and 7000 B.C., temperatures rose and rainfall became less frequent, leading to desertification, a drying of the soil. Around 3000 B.C., much of northern Africa became the Sahara Desert.

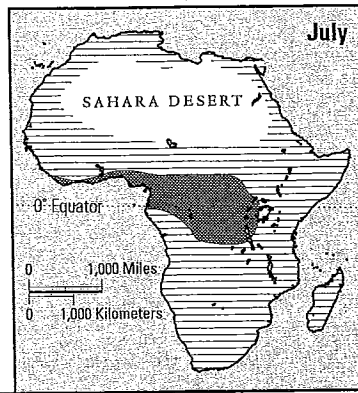
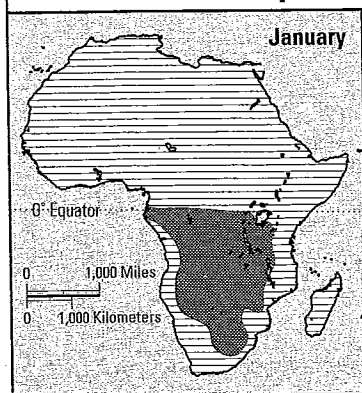
As the desert slowly expanded, groups of people began to move south toward grassy savannas and north to the Mediterranean fringe, regions that could support human and animal life. This movement sparked a whole set of changes. As people moved, so did their ideas and technology. Iron-making capability, agricultural techniques, and other new ideas rapidly spread across the continent. This climatic change was also a major factor in the Bantu migrations.

The same environmental conditions that began this process are still occurring today. The Sahara desert continues to expand southward, causing many problems in central Africa.

Areas of Heavy Rainfall around 10,000–7000 B.C.



Areas of Heavy Rainfall around 7000 B.C.–present



Interpreting Text and Visuals

1. Where was the African rainfall centered around 10,000–7000 B.C. in the month of July?

2. Where is the rainfall centered since 7000 B.C. in the month of January? _____

3. On which two rainfall maps are the areas of rainfall nearly equal? _____

4. How many miles farther south does rainfall extend in January, 7000 B.C.–present as compared to January, 10,000–7000 B.C.? _____
5. In which month did more rain fall during 10,000–7000 B.C.? 7000 B.C.–present? _____

6. Why did people migrate toward the areas of rainfall? _____

7. How does migrating affect the development of technology and ideas in the world? _____

CHAPTER
8**Section 1****PRIMARY SOURCE** **Nok Sculpture**

The Nok people lived in what is now northern Nigeria between 500 B.C. and A.D. 200. This terra cotta sculpture is an artifact from the Nok culture. As you study this sculpture, think about what it reveals about the Nok.



Jos Museum, Nigeria/Werner Forman Archive/Art Resource, New York.

Research Options

1. **Using Research in Writing** Find out more about the process of making terra cotta sculpture like this one. Then write down your findings to share with the class.
2. **Making Inferences** Find pictures of other Nok artifacts. Then work with a small group of classmates to list information that you can learn about the Nok people by studying these artifacts. Discuss your lists with other groups.



Section 3

PRIMARY SOURCE *from Natural History* by Pliny the Elder

During the first century A.D., the Roman emperor Nero sent explorers to find the source of the Nile. Although the explorers were unsuccessful, they did return with information about Meroë, the capital of the powerful kingdom of Kush, during its golden age. This account by Roman historian Pliny the Elder is based on the findings of the Roman exploratory expedition. As you read, look for details that are clearly false or greatly exaggerated.

The persons sent by Nero for the purposes of discovery have reported that . . . from [Napata] to the island of Meroë the distance is three hundred and sixty miles. They also state that the grass in the vicinity of Meroë becomes of a greener and fresher color, and that there is some slight appearance of forests, as also traces of the rhinoceros and elephant. They reported also that the city of Meroë stands at a distance of seventy miles from the first entrance of the island of Meroë, and that close to it is another island, Tadu by name, which forms a harbor facing those who enter the right-hand channel of the river. The buildings in the city, they said, were but few in number, and they stated that a female, whose name was Candace, ruled over the district, that name having passed from queen to queen for many years. They related also that there was a temple of Jupiter Hammon there, held in great veneration, besides smaller shrines erected in honor of him throughout all the country. In addition to these particulars, they were informed that in the days of the Aethiopian dominion, the island of Meroë enjoyed great renown, and that, according to tradition, it was in the habit of maintaining two hundred thousand armed men, and four thousand artisans. The kings of Aethiopia are said even at the present day to be forty-five in number.

The whole of this country has successively had the names of Aethiopia, Atlantia, and last of all, Aethiopia, from Aethiops, the son of Vulcan. It is not at all surprising that towards the extremity of this region the men and animals assume a monstrous form, when we consider the changeableness

and volubility of fire, the heat of which is the great agent in imparting various forms and shapes to bodies. Indeed, it is reported that in the interior, on the eastern side, there is a people that have no noses, the whole face presenting a plane surface; that others again are destitute of the upper lip, and others are without tongues. Others again, have the mouth grown together, and being destitute of nostrils, breathe through one passage only, imbibing their drink through it by means of the hollow stalk of the oat, which there grows spontaneously and supplies them with its grain for food. Some of these nations have to employ gestures by nodding the head and moving the limbs, instead of speech. Others again were unacquainted with the use of fire before the time of Ptolemy Lathyrus, king of Egypt.

from John Bostock and H.T. Riley, trans., The Natural History of Pliny (Covent Garden, England: Henry G. Bohn). Reprinted in Alvin M. Josephy, ed., The Horizon History of Africa (American Heritage, 1971), 77–78.

Discussion Questions

1. **Determining Main Ideas** What information about Meroë—its geography, its architecture, its politics, and so on—was included in this account? List at least three facts.
2. **Distinguishing Fact from Opinions** Which information included in this account do you think was obviously incorrect? Why?
3. **Drawing Conclusions** What do you think the possible consequences of spreading misinformation about Meroë might have been?

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Section 3

PRIMARY SOURCE *from Periplus of the Erythrean Sea*

The Periplus of the Erythrean Sea, which was written by an unknown Greek in the first century A.D., was a guide for sailors and commercial travelers to the Indian Ocean and the Aden and Persian gulfs. This excerpt from the guide describes Adulis, the chief seaport in Aksum. What goods could you buy in Adulis from traders from around the world?

Shoppers' Guide to Aksum

Adulis [is] a port established by law, lying at the inner end of a bay that runs in toward the south. Before the harbor lies the so-called Mountain Island, about two hundred stadia seaward from the very head of the bay, with the shores of the mainland close to it on both sides. Ships bound for this port now anchor here because of attacks from the land. They used formerly to anchor at the very head of the bay, by an island called Diodorus, close to the shore, which could be reached on foot from the land; by which means the barbarous natives attacked the island. Opposite Mountain Island, on the mainland twenty stadia from the shore, lies Adulis, a fair-sized village, from which there is a three days' journey to Coloe, an inland town and the first market for ivory. From that place to [Aksum] the city of the people called Auxumites there is a five days' journey more, to that place all the ivory is brought from the country beyond the Nile through the district called Cyeneum [probably modern Sennaar, in the Eastern Sudan], and thence to Adulis. Practically the whole number of elephants and rhinoceros that are killed live in the places inland, although at rare intervals they are hunted on the seacoast even near Adulis.

There are imported into these places, undressed cloth made in Egypt for the Berbers; robes from Arsinoë [modern Suez]; cloaks of poor quality dyed in colors; double-fringed linen mantles; many articles of flint glass, and others of murrhine [probably agate or carnelian]; made in Diospolis [probably Thebes]; and brass, which is used for ornament and in cut pieces instead of coin; sheets of soft copper, used for cooking utensils and cut up for bracelets and anklets for the women; iron, which is made into spears used against the elephants and other wild

beasts, and in their wars. Besides these, small axes are imported, and adzes and swords; copper drinking-cups, round and large; a little coin for those coming to the market; wine of Laodicea [on the Syrian coast] and Italy, not much; olive oil, not much; for the King, gold and silver plate made after the fashion of the country, and for clothing, military cloaks, and thin coats of skin, of no great value. Likewise from the district of Ariaca [on northwest coast of India around Gulf of Cambay] across this sea, there are imported Indian cloth called monaché [fine quality cotton] and that called sagmotogene [probably tree cotton], and girdles, and coats of skin and mallow-colored cloth, and a few muslins, and colored lac. There are exported from these places ivory, and tortoise-shell and rhinoceros-horn. The most from Egypt is brought to this market [Adulis] from the month of January to September, that is from Tylei to Thoth; but seasonably they put to sea about the month of September.

from Richard Pankhurst, ed., Travellers in Ethiopia (Oxford University Press, 1965). Reprinted in Alvin M. Josephy, ed., The Horizon History of Africa (American Heritage, 1971), 80.

Activity Options

1. **Recognizing Main Idea** With a group of classmates, role-play Aksumite merchants and merchants from Egypt, Arsinoë, Laodicea, Italy, and Ariaca who trade their wares in Adulis.
2. **Creating a Map** Use a world map to illustrate Aksum's importance as an international trading center. First, mark the site of Adulis (near present-day Massawa) and countries where merchants came from—Egypt, Syria, Italy, and India—with colored push pins. Then link Adulis and the other locations by stringing pieces of colored yarn between the push pins.



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PRIMARY SOURCE *from A History of the Sudan*
by A. J. Arkell

In about A.D. 350, King Ezana of Aksum launched a military campaign against the kingdom of Kush because the Noba, a nomadic tribe of Kushites, frequently attacked Aksum and its dependencies. Ezana left a record of his victory on a stele, or towering stone pillar. According to this portion of Ezana's record, how did he conquer Kush?

I, 'Ezana, the son of 'Ella 'Amida, a native of Halen, king of Aksum and of Himyar and Raydan and of Saba, and of Salhen, and of Seyamo and of Beja [Blemmyes] and of Kasu [Kush-Meroë], king of kings . . . made war upon Noba, for the peoples had rebelled and had boasted of it . . . "They [the Aksumites] will not cross the river Takkaze [the River Atbara]," said the peoples of Noba. And they were in the habit of attacking the peoples of Mangurto and Khasa and Barya and the blacks and of making war upon the red peoples [citizens of Aksum]. Twice and thrice they had broken their solemn oaths, and had killed their neighbors without mercy, and they had stripped our deputies and messengers whom I sent to enquire into their raids, and had stolen their weapons and belongings. And as I had warned them, and they would not listen but refused to cease from their evil deeds and betook themselves to flight, I made war on them . . . and fought with them on the Takkaze, at the ford of Kemalke. They fled without making a stand, and I pursued them for 23 days, killing some and capturing others . . . I burnt their towns, both those built of bricks and those built of reeds, and my army carried off their food and copper and iron . . . and destroyed the statues in their temples, their granaries, and cotton trees and cast them into the river Seda [Nile]. And I came to Kasu [Kush, where indigenous Meroitic peoples still lived] and fought a battle and captured prisoners at the junction of

the rivers Seda and Takkaze. And the next day I dispatched the army Mahaza, and the army Hara, and Damawa and Falha and Sera up the Seda to raid the country and the cities built of bricks and of reeds. The cities built of brick were 'Alwa [possibly Meroë] and Daro [possibly Kadarro north of Khartoum] . . . and after that I sent the army of Halen and the army of Laken down the Seda against the four towns of the Noba which are made of reeds . . . The towns built of bricks which the Noba had taken were Tabito and Fertoti. And my peoples reached the frontier of the Red Noba [presumably Napata] and they returned in safety, having defeated the Noba and spoiled them by the might of the Lord of Heaven. And I planted a throne in that country at the place where the rivers Seda and Takkaze join. . . .

from A. J. Arkell, A History of the Sudan (London: The Athlone Press). Reprinted in The Horizon History of Africa (American Heritage, 1971), 80.

Discussion Questions

1. **Determining Main Ideas** According to Ezana, why did he make war on the kingdom of Kush?
2. **Analyzing Causes and Recognizing Effects** What were the effects of Ezana's war against the Kushites?
3. **Evaluating Courses of Action** Do you think Ezana's actions were justified? Why or why not?

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LITERATURE SELECTION *from the Kebra Negast*

The Kebra Negast, or the Book of the Glory of Kings, was written in the early 1300s by Yashaq, a priest of Aksum. The Kebra Negast traces the legend of the founding of the dynasty of Ethiopian kings to Menelik I, the son of King Solomon of ancient Israel and the Queen of Sheba. This excerpt describes Menelik I's triumphant return from Jerusalem to Aksum to become king after the people accept him as heir to the throne. As you read, notice that Menelik I is referred to as David, and his mother, the Queen of Sheba, is called Makeda.

And the king of Ethiopia returned to his country with great joy and gladness; and marching along with their songs, and their pipes, and their wagons, like an army of heavenly beings, the Ethiopians arrived from Jerusalem at the city of Wakerom in a single day. And they sent messengers in ships to announce their arrival to Makeda, the queen of Ethiopia, and to report to her how they had found every good thing and how her son had become king, and how they had brought the heavenly Zion. And she caused all this glorious news to be spread abroad, and she made a herald to go round about in all the country that was subject unto her, ordering the people to meet her son and more particularly the heavenly Zion, the Tabernacle of the God of Israel. And they blew horns before her, and all the people of Ethiopia rejoiced, from the least to the greatest, men as well as women; and the soldiers rose up with her to meet their king. And she came to the city of the government, which is the chief city of the kingdom of Ethiopia; now in later times this city became the chief city of the Christians of Ethiopia. And in it she caused to be prepared perfumes innumerable from India, and from Balte to Galtet, and from Alsafu to Azazat, and had them brought together there. And her son came by the Azyaba road to Wakerom, and he came forth to Masas, and ascended to Bur, and arrived at the city of the government, the capital of Ethiopia, which the queen herself had built and called "Dabra Makeda," after her own name. And David the king came with great pomp unto his mother's city, and then he saw in the height the heavenly Zion sending forth light like the sun. And when the queen saw this she gave thanks unto the God of Israel, and praised Him. And she bowed low, and smote her breast, and then threw up her head and gazed into the heavens, and thanked her

*And they blew
horns before her,
and all the people of
Ethiopia rejoiced.*

Creator; and she clapped her hands together, and sent forth shouts of laughter from her mouth, and danced on the ground with her feet; and she adorned her whole body with joy and gladness with the fullest will of her inward mind. And what shall I say of the rejoicing which took place then in the country of Ethiopia, and of the joy of the people, both of man and beast, from the least to the greatest, and of both women and men? And pavilions and tents were placed at the foot of Dabra Makeda on the flat plain by the side of good water, and they slaughtered thirty-two thousand stalled oxen and

bulls. And they set Zion upon the fortress of Dabra Makeda, and made ready for her three hundred guards who wielded swords to watch over the pavilion of Zion, together with her own men and her nobles, the mighty men of Israel. And her own guards were three hundred men who bore

swords, and in addition to these her son David had seven hundred guards. And they rejoiced exceedingly with great glory and pleasure being arrayed in fine apparel, for the kingdom was directed by her from the Sea of Aleba to the Sea of Oseka, and everyone obeyed her command. And she had exceedingly great honor and riches; none before her ever had the like, and none after her shall ever have the like. In those days Solomon was king in Jerusalem, and Makeda was queen in Ethiopia. Unto both of them were given wisdom, and glory, and riches, and graciousness, and understanding, and beauty of voice (or, eloquence of speech) and intelligence. And gold and silver were held as cheaply as brass, and rich stuffs wherein gold was woven were as common as linen garments, and the cattle and the horses were innumerable.

And on the third day Makeda delivered over to her son seventeen thousand and seven hundred chosen horses, which were to watch the army of the

enemy, and would again plunder the cities of the enemy, and seven thousand and seven hundred mares that had borne foals, and one thousand female mules, and seven hundred chosen mules, and apparel of honor, gold and silver measured by the gomor, and measured by the kor, some six and some seven, and she delivered over to her son everything that was his by law, and all the throne of her kingdom.

And the queen said unto her nobles: "Speak ye now, and swear ye by the heavenly Zion that ye will not make women queens or set them upon the throne of the kingdom of Ethiopia, and that no one except the male seed of David [i.e., Menelik], the son of Solomon the king, shall ever reign over Ethiopia, and that ye will never make women queens." And all the nobles of the king's house swore, and the governors, and the councillors, and the administrators.

And she made Elmeayas and Azaryas (Azariah) the chief of the priests and the chief of the deacons, and they made the kingdom anew, and the sons of the mighty men of Israel performed the Law, together with their King David, in the Tabernacle of Witness, and the kingdom was made anew. And the hearts of the people shone at the sight of Zion, the Tabernacle of the Law of God, and the people of Ethiopia cast aside their idols, and they worshipped their Creator, the God who had made them. And the men of Ethiopia forsook their works, and loved the righteousness and justice that God loveth. . . . They forsook divination and magic, and chose repentance and tears for God's sake. They forsook augury by means of birds and the use of omens, and they returned to hearken unto God and to make sacrifice unto Him. They forsook the pleasures of the gods who were devils, and chose the service and praise of God. The daughters of Jerusalem suffered disgrace, and the daughters of Ethiopia were held in honor; the daughter of Judah was sad, whilst the daughter of Ethiopia rejoiced; the mountains of Ethiopia rejoiced, and the mountains of Lebanon mourned. The people of Ethiopia were chosen from among idols and graven images, and the people of Israel were rejected. The daughters of Zion were rejected, and the daughters of Ethiopia were honored; the old men of Israel became objects of contempt, and the old men of Ethiopia were honored. For

***"I have made king
him whom God hath
made king."***

God accepted the peoples who had been cast away and rejected Israel, for Zion was taken away from them and she came into the country of Ethiopia. For wheresoever God is pleased for her to dwell, there is her habitation, and where He is not pleased that she should dwell she dwelleth not; He is her founder, and Maker, and Builder, the Good God in the temple of His holiness, the habitation of His glory, with His Son and the Holy Spirit, forever and ever. Amen.

And Makeda, the queen of Ethiopia, gave the kingdom to her son David [i.e., Menelik], the son of Solomon, the king of Israel, and she said unto him: "Take the kingdom. I have given it unto thee. I have made king him whom God hath made king, and I have chosen him whom God hath chosen as the keeper of His Pavilion. I am well pleased with him whom God hath been pleased to make the

envoy of the Tabernacle of His Covenant and His law. I have magnified him whom God hath magnified as the director of His widows, and I have honored him whom God hath honored as the giver of food to orphans."

And the king rose up and girded up his apparel, and he bowed low before his mother, and said unto her: "Thou art the queen, O my Lady, and I will serve thee in every thing which thou commandest me, whether it be to death or whether it be to life. Wheresoever thou sendest me I will be sent, and wheresoever thou orderest me to be there will I be, and whatsoever thou commandest me to do that will I do. For thou art the head and I am the foot, and thou art the lady and I am thy slave; everything shall be performed according to thy order, and none shall transgress thy commandment, and I will do everything that thou wishest. But pray for me that the God of Israel may deliver me from His wrath. For He will be wroth—according to what they tell us—if we do not make our hearts right to do His will, and if we do not readily observe all His commands in respect to Zion, the habitation of the glory of God. For the Angel of His host is with us, who directed us and brought us hither, and he shall neither depart from us nor forsake us.

"And now, hearken unto me, O my lady. If I and those who are after me behave rightly and do His will, God shall dwell with us, and shall preserve us from all evil and from the hand of our enemy. But

if we do not keep our hearts right with Him He will be wroth with us, and will turn away His face from us, and will punish us, and our enemies will plunder us, and fear and trembling shall come to us from the place whence we expect them not, and they will rise up against us, and will overcome us in war, and will destroy us. On the other hand, if we do the will of God, and do what is right in respect of Zion, we shall become chosen men, and no one shall have the power to treat us evilly in the mountain of His holiness whilst His habitation is with us. "And behold, we have brought with us the whole law of the kingdom and the commandment of God, which Zadok the high priest declared unto us when he anointed me with the oil of sovereignty in the house of the sanctuary of God, the horn of oil, which is the unguent of priesthood and royalty, being in his hand. And he did unto us that which was written in the law, and we were anointed; Azariah to the priesthood and I to the kingdom, and Almeyas, the mouth of God, keeper of the law, that is to say, keeper of Zion, and the ear of the king in every path of righteousness. And they commanded me that I should do nothing except under their advice, and they set us before the king and before the elders of Israel, and all the people heard whilst Zadok the priest was giving us the commands. And the horns and the organs were blown,

and the sounds of their harps and musical instruments, and the noise of their outcries which were made at that time were in the gates of Jerusalem. But what shall I tell unto you, O ye who were present there? It seemed to us that the earth quaked from her very foundations, and that the heavens above our heads thundered, and the heart trembled with the knees."

from Sir Ernest A. Wallis Budge, trans., *Kebra Negast* (London: Oxford University Press, 1932). Reprinted in Harold Courlander, *A Treasury of African Folklore* (New York: Marlowe & Company), 534-537.

Research Options

1. **Comparing and Contrasting** In the *Kebra Negast*, Queen Makeda travels from Aksum to visit King Solomon in Jerusalem. After returning home, she gives birth to a son, Menelik. Read the Biblical account of the meeting of King Solomon and the Queen of Sheba in I Kings 10: 2-13. Compare the two versions of the story.
2. **Using Research in Writing** Find out more about legends like the one in the *Kebra Negast*. What are some of the characteristics of legends? What legends are you familiar with? Write a summary of a favorite legend and recite it to your class.



HISTORYMAKERS

The Nok Culture

Ancient Artists of Africa

Section 1

"The truth of the matter at present is that we just do not know who the Nok peoples were or how they lived. We have no written records, we have no legends or myths that explain them."—historian E. Jefferson Murphy

In 1936, some tin miners in the central Nigerian village of Nok accidentally unearthed the head of a monkey made of baked clay. That small head was the first clue that a clever, artistic people had thrived in the area long ago. Archaeologists named the people the Nok, after the village near where these artifacts were found.

Less than ten years later, more clay figures were uncovered. A nearby town, Jemaa, revealed a finely shaped human clay head that showed great artistic ability. Nok itself offered even more objects. The two sites might never have been connected, but one worker thought the Jemaa find looked similar to the monkey head found in 1936.

More finds and further study have led to some insights about the Nok. They lived in West Africa from about 500 B.C. to about A.D. 200. Their area of settlement was about 100 miles from north to south and 300 miles east to west in the valleys of the Niger and Benue rivers.

They became the first people to make iron in West Africa around 500 B.C. Researchers have found stone hoes and shallow pottery bowls that had deeply cut patterns on the inside. Scholars conclude that the bowls were used for preparing food. The patterns provided a surface that could be used to scrape tough fibers. These clues suggest that the Nok farmed. They may have also raised cattle. Scientists know more about Nok sculpture than other aspects of Nok life. The figures that they produced have certain traits in common. The heads of Nok figures are about one-third of the overall size of the body—much larger than in real life. Scholars think that it reflects the belief that the head was the center of the person's life force and therefore of the most importance.

Nok artists also put great attention on the head, which had more detail than other parts of the body. Eyes are usually in the shape of triangles or partial circles. In almost every head, a hole has been made for the pupil in the eye. The heads also have long noses with holes for the nostrils. Ears are often of extremely large size. While the human heads have great detail, they are generally not realistic. The use of geometric patterns gives the head a stylized or abstract look. This is not true of animal heads, which are rendered in a true-to-life way.

The heads were often made by modeling the clay. Many were also pieced together. The artist created the basic head and then added pieces of clay that represented details such as eyes, ears, or noses. The artists often decorated the head by scoring or cutting it with a pointed stick or toothed comb. Then the heads were polished after they were baked. Still, unanswered questions remain about the Nok. The fact is that historians and archaeologists do not know who the Nok people were or how they lived. There are no written records or myths that might give an understanding of these mysterious people. The Nok sculpture and a few artifacts are the only remnants that tell the story of this ancient culture.

Questions

1. **Summarizing** How did archaeologists become aware of the existence of the Nok people?
2. **Determining Main Ideas** What made researchers conclude that the Nok practiced agriculture?
3. **Making Inferences** Why did the Nok artists make heads as they did?

CHAPTER
8

Section 3

HISTORYMAKERS

Ezana Christianizing King

"Ezana, the king of Aksum, . . . the king of kings, . . . never defeated by an enemy. . . . May no enemy rise against me and may none pursue me, [and] may [this be so] by the might of the Lord of the Universe."—inscription honoring Ezana

Between A.D. 325 and 360, the kingdom of Aksum rose to the height of its power under King Ezana. He forged Aksum into a powerful trading kingdom, while also changing its religion to Christianity. Even today, this area has a large Christian population, the heritage of the change brought about by Ezana.

Located in modern Ethiopia, Aksum had several ports on the Red Sea that linked the Mediterranean world to Southwest Asia and India. It was on this sea that two young Christian boys from Tyre, in modern Lebanon, were traveling around 316. While the ship was at anchor, local people attacked it and killed the crew. The two young boys, though, had been onshore. They were thus spared death, but they became slaves to the king of Aksum—Ezana's father.

The king took the boys into his house, making Aedesius his cupbearer and Frumentius his secretary. They thrived in the palace and apparently won the favor of the royal family. The king freed them just before he died. However, his widow, the queen, asked the two Christians to stay in Aksum and serve as tutors to Ezana while the boy grew up. When Ezana became the ruling king, the two boys finally left the country. Aedesius returned to Tyre, where he became a priest, and Frumentius traveled to Egypt to talk to an important leader of the Christian church. While in Egypt, Frumentius urged that a bishop and a priest be sent to Aksum to convert the king and his people. The archbishop in Egypt agreed—and gave Frumentius the job. Frumentius returned to Aksum and began his work. He started by converting Ezana himself. However, it took many years for Christianity to spread to large numbers of Aksumites. It eventually did, and the kingdom became a stronghold of Christianity. Today, Ethiopian Christians call Frumentius the "Father of Peace," and the ancient capital city, Aksum, is a sacred site. However, Ezana did more than change his people's religion—he also expanded his empire. Near

Aksum was another ancient kingdom, Meröe. By the time of Ezana's rule, Meröe had become weak. Nomadic peoples called the Noba had moved into the old Meröe centers and used them to threaten Aksum's trade. Ezana struck back. He led four expeditions into the land to punish the Noba. The last was, perhaps, the most destructive. He eventually defeated them and put a stop to their damaging raids. Afterward, Ezana built a stele, or stone pillar, that described his triumph in detail:

I pursued the fugitives twenty-three—23—
days
Slaying (some of) them and capturing others
and taking booty from them, where I came;
while prisoners and
Booty were brought back by my people who
marched out; while I burnt their towns,
Those of masonry and those of straw, and
(my people) seized their corn and their
bronze and the dried meat
And the images in their temples and destroyed
the stocks of corn and cotton and (the enemy).

Another inscription describes the booty that Ezana brought back from this expedition. He returned with 3,112 head of cattle and 6,224 sheep, apparently impressing his people with the great cloud of dust made by all the livestock. Ezana ruled Aksum for many years. It became a land of peace and prosperity and of growing Christian faith.

Questions

1. **Making Inferences** Did the royal family of Aksum trust Aedesius and Frumentius? Explain.
2. **Analyzing Causes and Recognizing Effects** Why would it be important to convert the ruler of a people to a new religion?
3. **Analyzing Bias** What sources give us information about Ezana's campaign? Do such sources present any problems of reliability? Explain.

**CHAPTER**
8**Section 2****CONNECTIONS ACROSS TIME AND CULTURES*****Migrations: Bantu and Indo-European*****THEMATIC CONNECTION:**
CULTURAL INTERACTION

In this chapter, you studied migrations by looking in detail at the migration of Bantu-speaking peoples into the southern part of Africa. Chapter 3 described some early migrations of Indo-European-speaking peoples. To think about these two major migrations, answer the questions that follow.

1. Chapter 3 showed the similarity of a few words in some important Indo-European languages—English, Sanskrit, Persian, Spanish, and German. This chapter mentions that there are hundreds of Bantu languages. How do experts use language to learn about patterns of migration? _____

2. The Hittites—an Indo-European group that migrated into Anatolia—used their knowledge of ironworking as an advantage over the peoples they conquered. What technological advantages did Bantu-speaking peoples enjoy over the hunter-gatherer groups they met in their migration? _____

3. When the Hittites conquered Babylon and other cities of Mesopotamia, they borrowed and adapted ideas from the peoples they conquered. What skills or ideas did the Bantu-speaking peoples adopt as they migrated through different environments? _____

4. The main reason for the migration of German peoples into the Roman Empire was that the Huns were attacking German territories. What is the best explanation of the cause of the migration of Bantu-speaking peoples into southern and eastern Africa? _____

5. Migrations may result from many causes—environmental change, economic pressure, political issues. In your opinion, what has caused the migration of people from Europe, Africa, and Asia to the Americas since Columbus's voyages? _____



CHAPTER
8**RETEACHING ACTIVITIES** *Diverse Societies in Africa***Section 1*****Determining Main Ideas***

The following questions deal with the societies that developed in Africa and how they adapted to their environments. Answer them in the space provided.

1. Explain what makes Africa's environment challenging for establishing settlements.

2. How did hunter-gatherer societies in Africa support themselves?

3. How did the development of agriculture affect Africa's societies?

4. List three characteristics of the Nok culture in Africa.

Reading Comprehension

Find the name or term in the second column that best matches the description in the first column. Then write the letter of your answer in the blank.

- | | |
|--|-----------------|
| ___ 5. extensive grassy plains that usually support agriculture in Africa | a. Nok |
| ___ 6. ancient city located on a tributary of the Niger River in West Africa | b. griots |
| ___ 7. storytellers who kept Africa's history alive through oral retellings | c. savannas |
| ___ 8. largest desert in the north of Africa | d. Sahara |
| ___ 9. a religion in which spirits are involved in regulating daily life | e. Djenné-Djeno |
| ___ 10. West Africa's earliest known culture | f. animism |



CHAPTER
8
Section 2

RETEACHING ACTIVITIES

*Migration Case Study:
Bantu-Speaking Peoples*

Reading Comprehension

Write your answers in the blanks provided.

1. A permanent move of people from one country or region to another is called _____.
2. Three general categories of causes for the movement of peoples are _____, _____, and _____.
3. An example of a political cause leading to migration is _____.
4. An example of an economic cause leading to migration is _____.
5. Factors that can force people to leave one region for another are called _____ factors.
6. Factors that lure people toward a better life in a new land are called _____ factors.
7. One positive effect of migration is _____.
8. One problem that can come as a result of migration is _____.
9. One way experts trace the patterns of migration is through _____.
10. The _____ of Africa made one of the greatest migrations in history.
11. The Bantu people are believed to have spread the technology of _____ as a result of their migration.
12. As a result of the Bantu migrations, nearly _____ of all Africans speak a Bantu language.



Section 3

RETEACHING ACTIVITIES *The Kingdom of Aksum***Summarizing**

Complete the chart below by summarizing the significance of each of the people, places, events, or situations to the rise of Aksum as a trading power.

<i>People/Places Events/Situations</i>	<i>Significance</i>
1. Location of Aksum on the Horn of Africa	
2. King Solomon and the Queen of Sheba	
3. Zoskales	
4. Adulis	
5. Ezana	
6. terraced farming	
7. Pillars of Aksum	