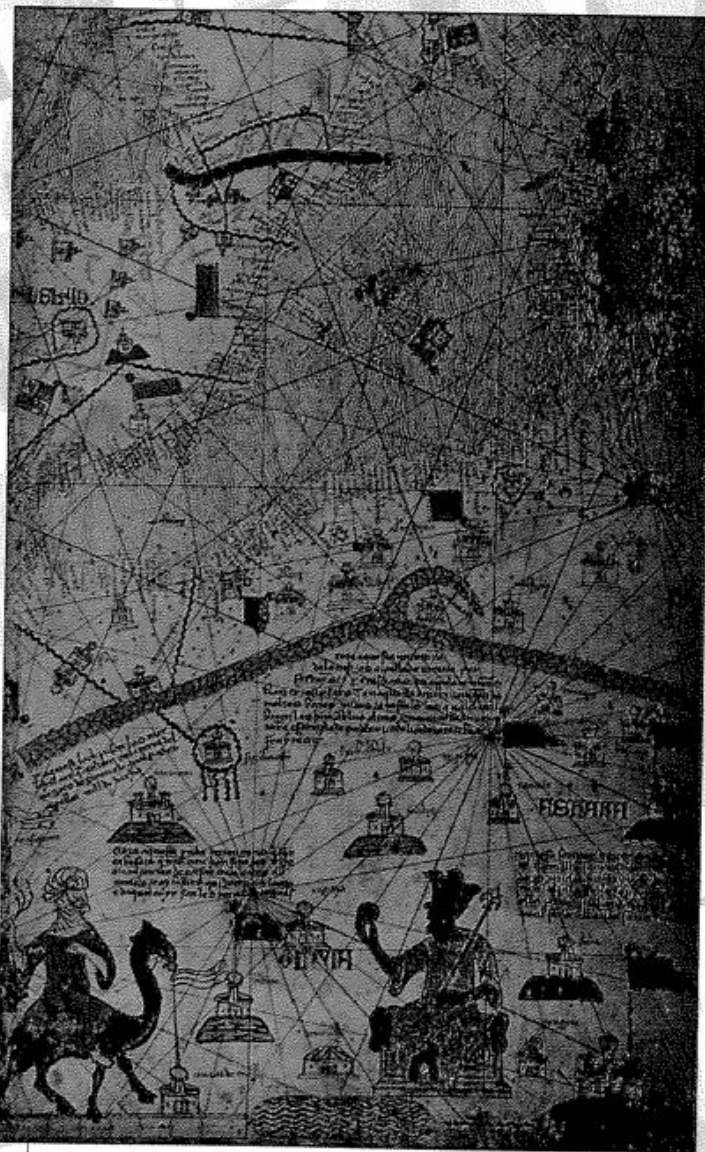


Chapter 4

HERITAGE OF AFRICA



Mansa Musa In the 1300s, the West African empire of Mali reached its height of power by controlling the gold trade between West Africa and North Africa. This map of Mali features its most powerful ruler, Mansa Musa. Here, Mansa Musa is seated on his throne, holding a gold orb in his hand. **Fine Art** What impression of Mali might this map have given to those who saw it? Why?

CHAPTER OUTLINE

- 1 Trading States and Kingdoms
- 2 Patterns of Life
- 3 The Slave Trade
- 4 Age of European Imperialism
- 5 Effects of European Rule

The people of Cairo, Egypt, gazed in awe at the procession. Before their eyes marched hundreds of servants, carrying golden staffs and wearing gold jewelry. Hundreds of camels plodded by loaded with gold. At the head of the caravan rode the owner of all this wealth—Mansa Musa of Mali.

Mali was a powerful empire in West Africa. In 1324, its emperor, or *mansa*, crossed the Sahara. He traveled almost 3,000 miles to Mecca, the holy city of Islam. As a Muslim, he was fulfilling his duty to make a pilgrimage to Mecca.

Mansa Musa's visit deeply impressed the people of Cairo. "This man," wrote an Egyptian, "spread upon Cairo the flood of his generosity. There was no person or holder of any office who did not receive a sum of gold from him. Musa was the most feared by his enemies and the most able to do good to those around him."

Mali was one of the rich trading states in West Africa. Trade was important in many African societies. However, the slave trade and later European conquest would bring vast changes to Africa.

CHAPTER PERSPECTIVE

Across Africa, people developed many different ways of organizing their lives. Sometimes, strong rulers organized villages into large, centralized states. Other self-sufficient villages stayed independent.

As you read, look for these chapter themes:

- ▶ In parts of Africa, trade helped to support large states and empires.
- ▶ The peoples of Africa developed many different societies.
- ▶ The slave trade disrupted traditional patterns of life in parts of Africa.
- ▶ European imperialism, helped by advanced technology and economic power, led to great changes in Africa.

Literature Connections

In this chapter, you will encounter passages from the following works.

Yoruba proverbs, *Wit and Wisdom from West Africa*, Richard F. Burton

Soweto, My Love!, Molapatene Collins Ramusi and Ruth S. Turner

The Interesting Narrative of Olaudah Equiano, or Gustavus Vasa, Written by Himself, Gustavus Vasa

"The nations, Shaka, have condemned you," B. W. Vilakazi

For other suggestions, see Connections With Literature, pages 804–808.

1

TRADING STATES AND KINGDOMS

FIND OUT

Why did powerful kingdoms emerge in West Africa?

How did trade affect the peoples of East Africa?

How did trade encourage cultural diffusion in Africa?

Vocabulary mosque, city-state

The streets of Timbuktu echoed with the sounds of arriving and departing caravans. Traders and their pack animals crowded the streets. Salt and gold were the chief objects of this lively trade. Ideas, too, traveled along the trade routes. As a result, Timbuktu flourished as a wealthy center of trade and learning. The university at Timbuktu was a great center for Muslim scholars. According to a traditional saying,

“Salt comes from the north, gold from the south, and silver from the city of white men. But the word of God and the treasures of wisdom are only to be found in Timbuktu.”

The Gold-Salt Trade

From early times, people in Africa traded across a long route that stretched from the Middle East and North Africa to the savanna lands of West Africa. This route crossed through the vast Sahara. Caravan leaders developed the skills and knowledge to survive this difficult journey. Travelers rested by day to escape the desert heat. Moving on at night, they used their knowledge of stars and the land to reach oases, where they could find water. Death from lack of water or blinding sandstorms was a real threat.

Why did people cross the desert? They stood to profit from the exchange of scarce goods. The savanna lands of West Africa lacked salt, which is essential to human survival. In parts of the Sahara, however, salt was plentiful. At Taghaza, people even used blocks of salt to build their houses.

The savanna had its own resources, especially gold. Traders journeyed to Taghaza, where they exchanged gold for salt. They then loaded camels with blocks of salt for the return trip south. In West Africa, salt was more valuable than gold or silver.

Trade contributed to the rise of strong kingdoms in West Africa. As trade grew, some towns along the trade routes expanded into cities. The ruler of a wealthy city would conquer neighboring areas to control the sources of gold. In time, the city would become the center of a large empire.

The Empire of Ghana

The first powerful West African kingdom developed in the open plains between the Senegal and Niger rivers. Its ruler was known as "king of the gold." He also bore the title *ghana*, meaning "war chief." In time, the land became known as Ghana.*

Government and trade. The founders of Ghana were probably the Soninke (soh NIHN kuh) people. By A.D. 500, the rulers of the Soninke had begun to extend their control over a large area. They governed their lands through princes and officials chosen by the emperor. For a time, the city of Kumbi Saleh was the capital of Ghana. As many as 15,000 people may have lived there.

The emperor's power rested on his control of the gold trade. He alone owned all gold mined in his empire. Wealth from gold allowed the emperor to build a large army. Carrying iron-tipped spears, his soldiers had an advantage over neighboring people who were less well armed.

As Ghana grew, its rulers created a lavish court. The Arab writer Al-Bakri (ahl bahk REE),

* Ancient Ghana lay far to the north and west of the present-day nation of Ghana.

who visited Ghana in about 1065, described its riches.

“When the king gives audience to his people, to listen to their complaints and to set them to rights, he sits in a pavilion around which stand ten pages holding shields and gold-mounted swords.”

People in the towns of Ghana welcomed trade, especially with the Berbers. These merchants from the northern edge of the desert brought salt, cloth, and horses to the savanna settlements. They carried gold, precious woods, and kola nuts back across the sands. Each caravan that entered or left Ghana had to pay a tax.

Invasions. In the eleventh century, conflicts far to the north began to affect Ghana. A group of Berbers, called Almoravids (ahl MOH rah vihdz), attacked the rich empire. In 1076, they seized the capital of Ghana. Almoravid control did not last long, but the empire of Ghana broke into a number of smaller states.

The Empire of Mali

After the breakup of Ghana, other peoples competed for power. One group was the Mandingos, farmers who had lived under Ghana's rule. A series of strong Mandingo leaders conquered neighboring lands. By seizing some gold-producing areas, they were able to set up the empire of Mali. (See the map on page 82.)

Mansa Musa. An outstanding ruler of Mali was Mansa Musa. (See page 78.) He ruled from about 1312 until his death in 1337. Mansa Musa pushed out the borders of his empire in every direction. His armies captured Taghaza and its salt mines, increasing Musa's power.

The emperor used his power to ensure peace and order. "There is complete security in their country," wrote Ibn Battuta (IHb uhN bah too tah), a visitor from North Africa. He traveled through Mali just after Mansa Musa's death. "Neither traveler, nor inhabitant in it,

has anything to fear from robbers or men of violence."

Influence of Islam. By the time of Mansa Musa, the religion of Islam had spread across West Africa. Over hundreds of years, Muslim traders carried their religion into many parts of Africa. The rulers of Ghana had allowed Muslims to trade in their lands, but most rulers kept their traditional religious beliefs.

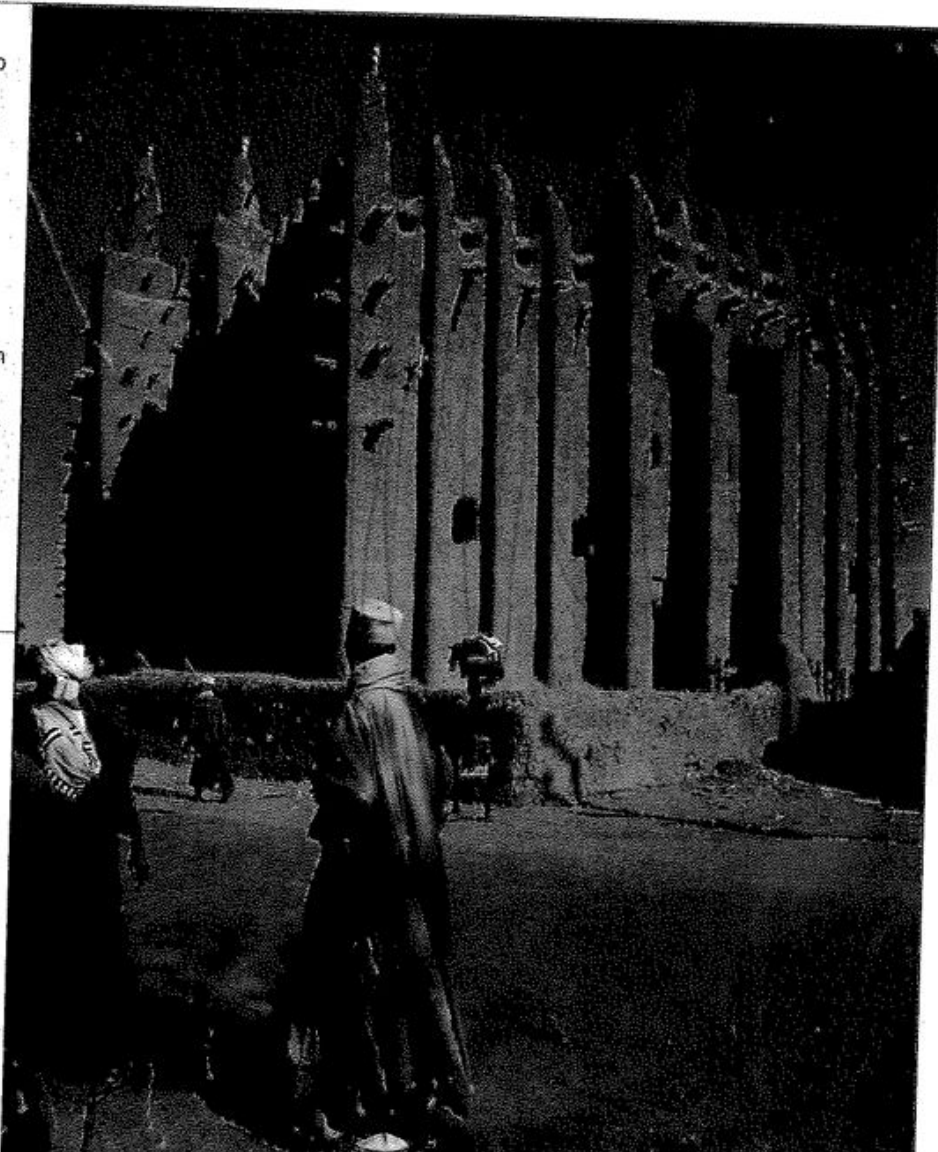
Mansa Musa adopted the new faith. Many officials and other Mandingos also converted to Islam, although large numbers of people continued to follow their old beliefs.

Under Mansa Musa, the influence of Islam increased. The emperor based his system of

justice on the Koran, the Muslim holy book. As a faithful Muslim, he made a pilgrimage to Mecca. The journey earned him worldwide fame and respect. It also led to increased contacts between West Africa and the Muslim world of North Africa and the Middle East. Mansa Musa sent ambassadors abroad and invited Muslim scholars to his lands. From Spain came the architect As-Sahili. He built many mosques, or Muslim houses of worship, in Mali. A wall of one of these mosques still stands in Timbuktu.

Decline. Mansa Musa's successors were less skillful rulers. By the early 1400s, power struggles had weakened the empire. Towns

The Great Mosque in Mali Islam spread to West Africa from the Arab world as early as A.D. 800. Some rulers of Mali and other African societies accepted the Muslim faith. They built mosques such as the Great Mosque at Mopti in Mali, shown here. **Diversity** (a) What part did Arab traders play in spreading Islam to West Africa? (b) How is the spread of Islam an example of cultural diffusion?



PROPERTY OF HOOGHUR HILLS BOARD OF EDUCATION

and cities broke away from Mali's control. Although Mali existed as a state for another 200 years, it covered a much smaller area.

Rise of Songhai

As Mali declined, a new empire arose in West Africa. Songhai (SAWNG hī) followed the pattern of earlier states. From the trading city of Gao (gaw), powerful rulers extended their

control over other lands. By 1464, Sunni Ali, an able leader, had gained power in Gao. Because of the weakness of Mali, traders could no longer travel safely. Sunni Ali set out to restore order. For 28 years, he led his armies across West Africa. He captured Timbuktu and other centers of trade. Although he spent a lifetime at war, he also worked hard to govern his empire well.

Not long after the death of Sunni Ali, a new ruler, Askia Muhammad, helped Songhai to reach its peak of power. Like Mansa Musa of Mali, Askia Muhammad followed the teachings of Islam. He, too, made a pilgrimage to Mecca. On his return to Songhai, he encouraged Islamic teachers and writers to settle in Timbuktu. As a result, Timbuktu became the center of learning described at the beginning of this section.

Songhai fell in 1591 to invaders from Morocco. The ruler of Morocco had heard of Mali's wealth, so he sent an army across the Sahara. Exhausted by the long march, the invaders faced a much larger army from Songhai.

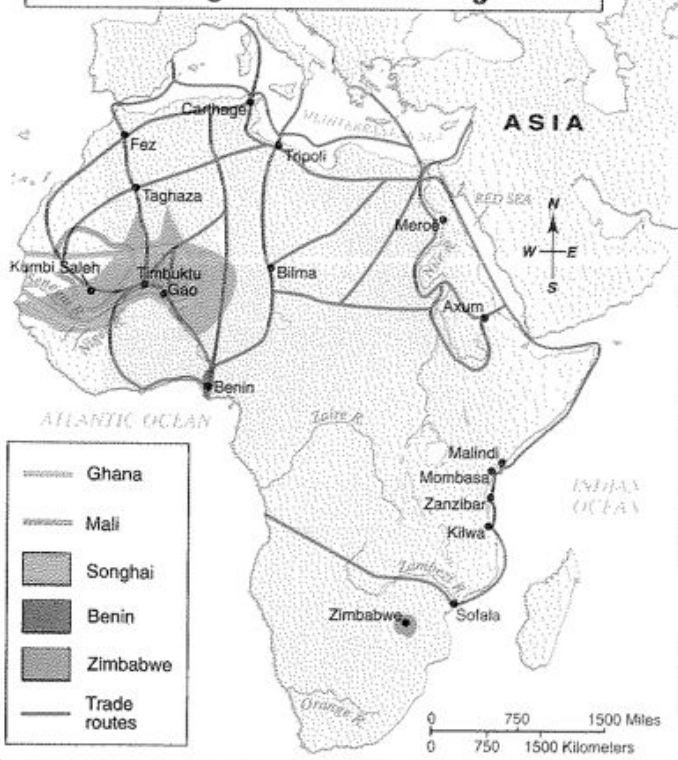
In the battles that followed, however, the Moroccan soldiers won because they had guns and cannons. With the new technology, they overpowered the soldiers of Songhai, who fought with spears and arrows.

MAP STUDY

Strong kingdoms led by powerful rulers rose in several parts of Africa in the years after A.D. 400.

- 1. Place** (a) Name three kingdoms that developed in West Africa. (b) Which kingdom was located in the Niger River delta?
- 2. Location** (a) Which African kingdom was located southwest of a group of independent city-states? (b) In what region of Africa were all of these city-states?
- 3. Analyzing Information** Why did many powerful African kingdoms grow up around trading cities?

African Kingdoms and Trading States



The Forest Kingdom of Benin

Other states arose in the thickly forested areas near the Equator. Among these forest kingdoms was Benin. It developed in the delta region of the Niger River. From this location, Benin controlled trade over a large area.

As in many African societies, the people of Benin preserved their history through their oral traditions. Many oral histories of Benin tell of its most glorious *oba*, or ruler. Ewuare (ay WHAR ay) "captured 201 towns and villages in Ekiti, Ikara, Kukuruku, Eka, and Ibo country. He took their rulers captive, and he caused the people to pay tribute to him." Ewuare then set up a central government to rule his lands.

Benin City, the capital, was a center of industry with broad avenues and intersecting streets. Benin craftworkers produced fine woven goods as well as elegant brass, wood, and



Ancient Bronze Art Unlike much African art made of wood, Benin bronzes have survived the centuries. Benin sculptors used advanced methods of casting metal. The largest figure on the panel is the *oba*, or king. Here, he holds the head of an animal, perhaps used in a religious ceremony. **Fine Art**
 What does the existence of this bronze panel reveal about Benin society?

ivory objects. Artists also learned to work with bronze. They probably learned this art from the Ife (EE fee), a neighboring people. In time, Benin bronze workers developed their own style.

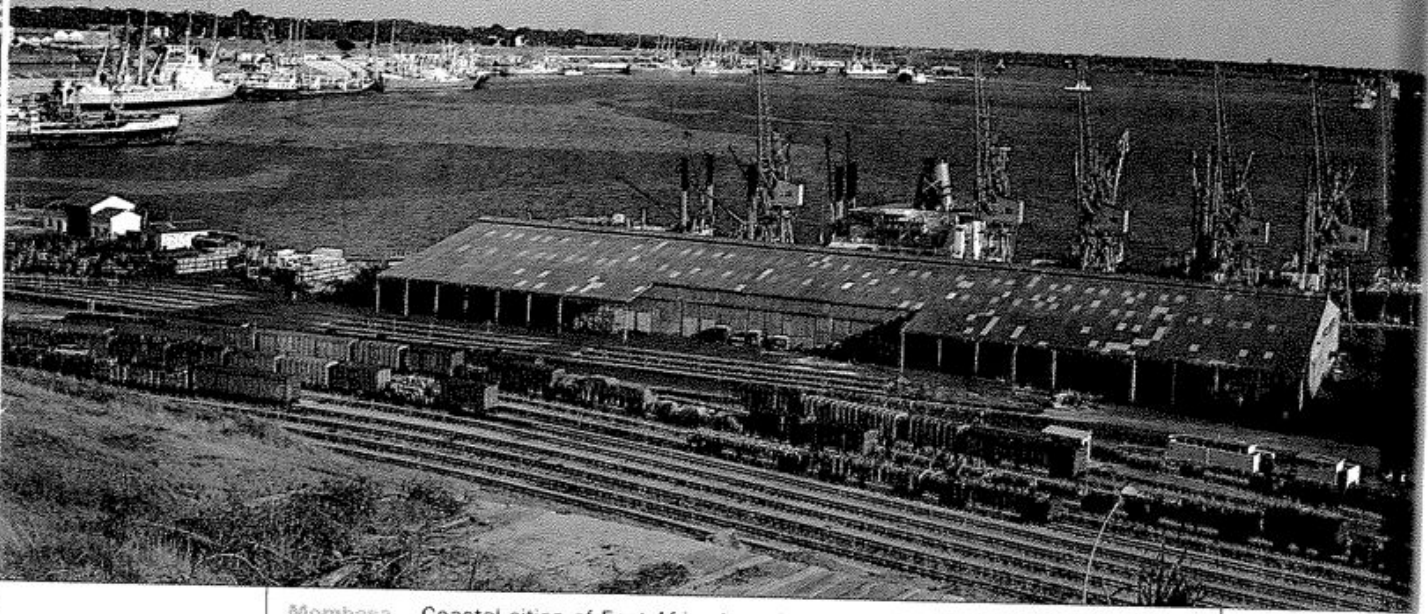
Cities of East Africa

Since ancient times, trade had linked the coastal peoples of East Africa to other parts of the world. As you read in Chapter 3, the Egyptian pharaoh Hatshepsut sent trading voyages to Punt. At sites where the East African coast offered good harbors, small villages expanded into busy cities.

Many of these trading centers grew into independent city-states. A *city-state* is a large town that has its own government and usually controls the surrounding countryside. East African city-states such as Malindi, Mombasa, Kilwa, and Sofala were busy marketplaces. Traders brought slaves, ivory, gold, and animal skins from the interior of Africa to the coast. Arab traders bought these slaves and goods and carried them north.

Some traders sailed across the Indian Ocean. They took advantage of the seasonal monsoon winds. For several months each year, the winds blew northeast, carrying ships toward India. Later in the year, the winds

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Mombasa Coastal cities of East Africa have long been important trading centers. Mombasa, shown here, was founded by Arab traders in the 1000s. Controlled in turn by Arabs, Persians, Portuguese, Turks, and the British, Mombasa is now Kenya's major port. **Diversity** Why are multicultural influences often present in port cities?

reversed direction, allowing ships to return to Africa.

Trade shaped the city-states of East Africa in other ways. Arab traders brought their culture to the region. As a result, Islam took root in parts of East Africa. On the East African coast, the contact among Arab and African peoples led to the use of Swahili. As you read in Chapter 3, this language blended Arab words with local African languages.

The East African city-states thrived for hundreds of years. In the early 1500s, however, the Portuguese attacked and occupied many of them. The newcomers wanted to build their own trading empire, but trade soon fell off. The cities declined as many people left rather than submit to Portuguese control.

Zimbabwe

Much of the gold that reached Sofala came from Zimbabwe (zihm BAH bweh) in the interior. Various migrating peoples had settled in this region of Southern Africa between the

Zambezi and Limpopo rivers. By 1300, the rulers of Zimbabwe had organized a large kingdom. Control of the gold mines gave the rulers of Zimbabwe their power. With that power, they imposed a degree of unity on the diverse peoples of the region.

Zimbabwe means "great stone house." Today, the region is dotted with the remains of palaces and other buildings made of stone. Expert builders made these structures without mortar. The stones were laid so skillfully that they held together by themselves. Some of the stone walls measure up to 16 feet (4.8 m) thick and more than 30 feet (9 m) high. They have withstood the weathering of centuries.

Most of the people of Zimbabwe were farmers and herders. However, they probably also benefited from the gold trade that made their rulers wealthy. Among the stone ruins of Zimbabwe, archaeologists have found trade items such as porcelain from China and beads from India.

Power struggles weakened Zimbabwe in the 1500s. Soon, the kingdom broke apart.

SECTION 1 REVIEW

1. **Locate:** (a) Timbuktu, (b) Ghana, (c) Mali, (d) Songhai, (e) Benin, (f) Sofala, (g) Zimbabwe.
2. **Identify:** (a) Mansa Musa, (b) Sunni Ali, (c) Askia Muhammad.
3. **Define:** (a) mosque, (b) city-state.
4. How did trade help shape the city-states of East Africa?
5. How did Islam influence African societies?
6. **Understanding Causes and Effects** How did trade contribute to the rise of strong states in Africa?
7. **Writing Across Cultures** Many African traditions have been passed on through oral histories. List ways American traditions have been passed on to you.

2

PATTERNS OF LIFE

FIND OUT

- What cultural ties united people in African societies?
- How did the role of women vary in different African cultures?
- How did religion reflect the cultural diversity of Africa?

Vocabulary lineage, consensus, subsistence farmer, polygamy, age grade

“When the day dawns, the trader takes himself to his trade;
The spinner takes her spindle, the warrior takes his shield;
The weaver bends over his sley [a weaving reed];
The farmer awakes, he and his hoe-handle;
The hunter awakes with his quiver and bow. 99

This proverb described the daily activities of the Yoruba (YOH roo buh) people of Nigeria and Benin. It also reveals something about their values. Clearly, the Yoruba felt that everyone had a job to do.

The Yoruba were one of the many peoples who developed their own culture in Africa. Because cultures varied so greatly across the continent, we have to be very careful when making general statements about how people in Africa lived.

Africans had to adapt to a variety of climates and landforms, and they developed many different arts and sciences. Although patterns of life differed, many societies shared similar basic values. They found strength in their family structure, communities, and religious beliefs.

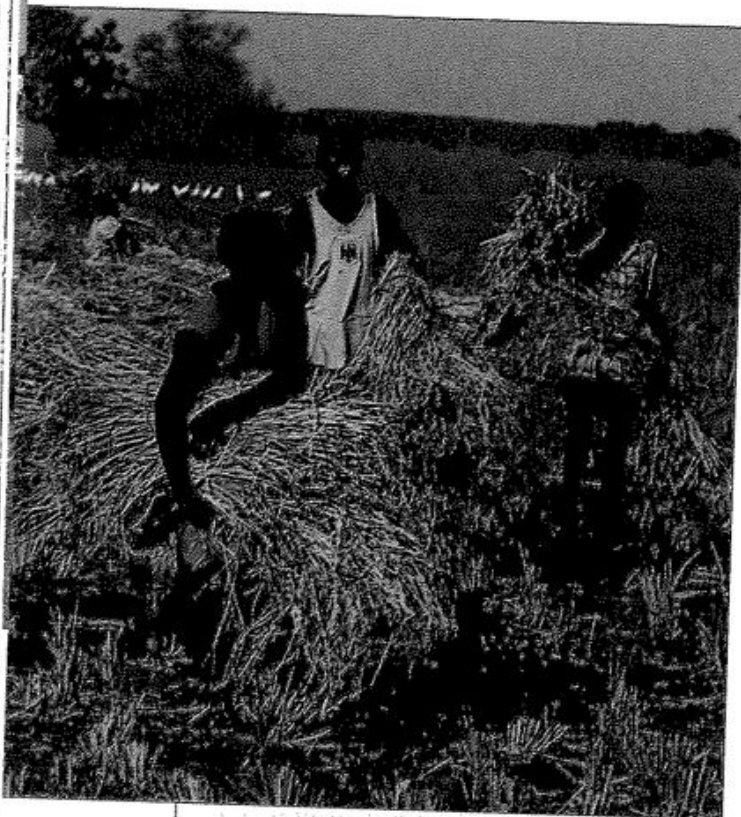
Family Ties

In Africa, as elsewhere around the world, family loyalty was a bond that held a society together. Family patterns varied, however. Areas where food was scarce could support only small numbers of people. Therefore, members of hunting and gathering societies usually lived in small groups. Most hunting bands consisted of a few nuclear families. (See page 14.)

Extended families. In farming and herding societies, people were more likely to live in extended families. Members of the extended family included parents, unmarried children, married children and their spouses, and other relatives. In a farming village, several families pooled their labor. They worked together on projects such as clearing land, building homes, and harvesting crops, which demanded a large labor force.

In villages, extended families often shared a common living area, or compound, that contained separate homes for different family members. The eldest male led the family. From an early age, children learned that their work was needed by the family. (See Connections With Literature, page 804, “Forefathers.”)

Lineage and clan. Ties of kinship united people even beyond the extended family.



Farming Societies Mutual need helps forge strong ties among members of extended families in herding and farming societies. Here, family members work together in Burkina Faso. In the proven and inexpensive way of traditional farming, they harvest grain by cutting and bundling dry stalks by hand. **Culture** What other tasks might members of this family share?

In many societies, a group of distant kin would trace their descent back to a common ancestor. Such a lineage might link several different families. Sharing a common lineage created bonds of loyalty and responsibility.

Several lineages formed a clan, which traced its roots to an even earlier ancestor. Members of a clan also shared duties and obligations toward one another. Each clan had its own leaders who made important decisions for the community.

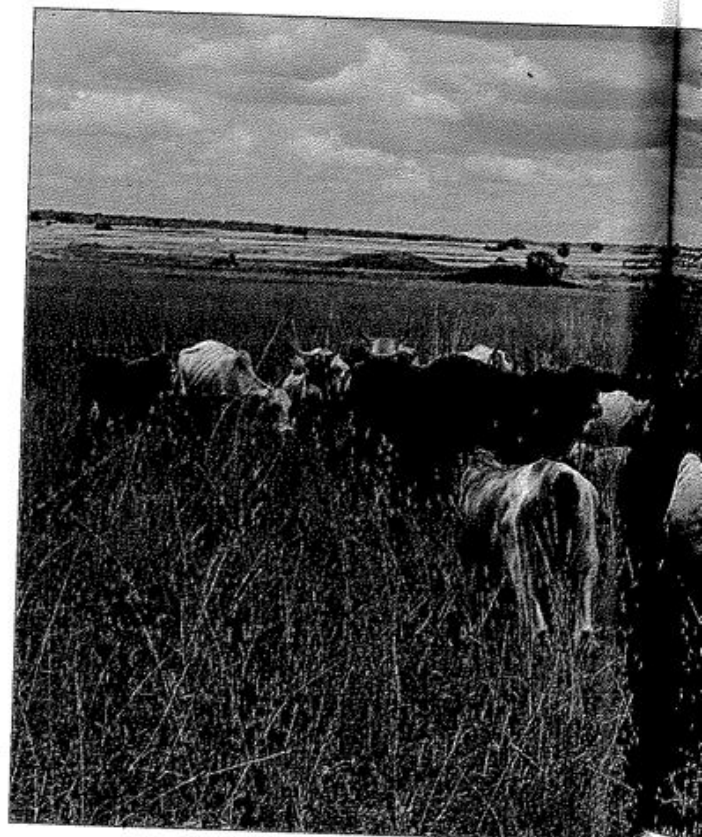
The system of lineages and clans varied across Africa and often grew very complex. The important general feature of these

groupings was the sense of linkage that they created. Kinship ties encouraged a strong sense of community and cooperation. By tracing kinship, people understood that they could depend on one another. As you will read in Chapter 5, these values continue to shape African societies today.

Patterns of Government

African societies developed a variety of government patterns. Most people lived in small villages. Sometimes these villages were linked together as parts of larger governments. In empires such as those of Mali or Songhai, a powerful leader ruled a large area. Often, though, the ruler was a distant figure. Village leaders made the decisions that affected the daily life of most Africans.

In many areas, decisions at the village level required full public discussion. Village leaders would state their views and listen to what others had to say. When members of the



community disagreed, they worked out the issue through further discussion. Their goal was to reach a **consensus**, or common agreement. Sometimes, reaching a consensus took many days since it often called for compromises on all sides. Leaders stressed the good of the community rather than individual desires or interests.

On issues of justice, especially, the community took care to reach a consensus. Among the Ibo of West Africa, the village leader and his council of elders listened to both sides in a dispute. If, for example, two families disagreed over a boundary between areas where they farmed, the elders held a public hearing. Members of both families would speak. (□ See Connections With Literature, page 804, "The Cow Tail Switch.")

Before reaching a consensus, the elders would weigh many issues. How was the boundary set? Did one man have too little land to support his family? The elders might decide that the current boundary was unfair.

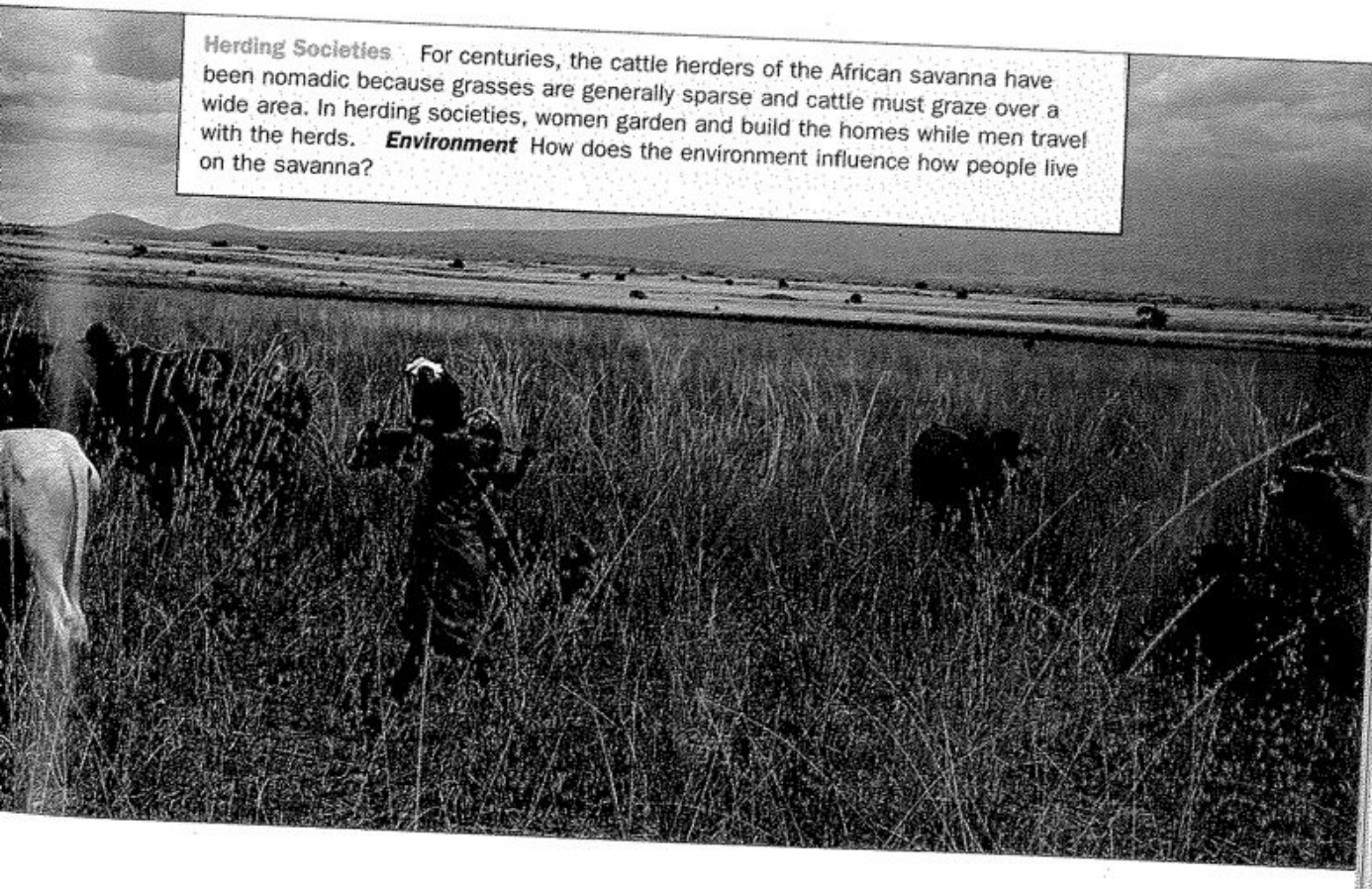
They would then plant a row of trees to mark the new boundary. Both sides were expected to accept the verdict. Sometimes they exchanged gifts to show that trust and harmony had been restored.

Economic Organization

Many Africans lived in either farming or herding societies. Farming was common in river valleys and in the savanna. In these places, rainfall and fertile soil often allowed good harvests. Most villagers were **subsistence farmers**. They produced enough for their own needs with little or no surplus.

Methods of farming varied according to the environment. In forested areas, farmers had to clear the land. They created an opening in the dense forest by burning and cutting down bushes and small trees. They left larger trees standing. Using digging sticks and iron-bladed hoes, farmers cleared roots and prepared the soil for planting.

Herding Societies For centuries, the cattle herders of the African savanna have been nomadic because grasses are generally sparse and cattle must graze over a wide area. In herding societies, women garden and build the homes while men travel with the herds. **Environment** How does the environment influence how people live on the savanna?



After three or four crops, the soil was worn out. Then, people had to move on to clear other land. Sometimes they returned to their first plot after letting it lie fallow, or unused, for a time to regain its fertility.

In most farming societies, people saw the land as community property. Individuals did not own the land. Each family, however, had a right to use a fair share of the available land.

In drier parts of the savanna, farming was difficult. In areas free from the tsetse fly, many people were herders. Among the cattle herders of Africa were the Masai, who lived in East Africa. Cattle provided the Masai with almost everything they needed, including food and clothing. Owning many cattle gave a family high status in the community. Today, the Masai and other herding societies throughout Africa still depend on cattle or other animals to support their way of life.

Lives of Women

African women contributed to the economic well-being of the family. In farming societies, women did the planting, weeding, and harvesting. In parts of West Africa, women took any surplus crops to market.

As elsewhere, women were central to family life. They were respected because they bore the children. Moreover, they were responsible for educating young boys and girls. They also prepared their daughters for their future roles as wives and mothers.

Status. Attitudes toward women varied widely. In some areas, women held positions of power. The Wolof people sometimes chose women to serve as their leaders. The Ashanti believed that women caused the land to be fertile. As a result, Ashanti women owned the land and ruled the home. In many other places, women had little power or prestige. In patriarchal societies, men dominated the family. At marriage, a woman became the property of her husband or his family.

In some African societies, men married more than one woman. The practice of having more than one spouse is called **polygamy**. Islamic law allows a man to have as many as

four wives. In some parts of Africa, having several wives showed a man's high status.

In a polygamous family, each wife had her own household within the family compound. The first wife usually held an honored position. Ideally, a man's wives lived in friendship and harmony. Sometimes, though, a man would marry a younger wife and older wives would feel angry at being pushed aside.

Bride wealth. In much of Africa, women married at the age of 14 or 15. Men tended to marry when they were older. The young man was expected to offer a valuable gift to the bride's family. Sometimes men were 30 years old before they could afford such a gift, known as bride wealth. In a cattle-herding society, bride wealth consisted of a number of cattle. Elsewhere, it might be a quantity of cloth, tools, or goats.

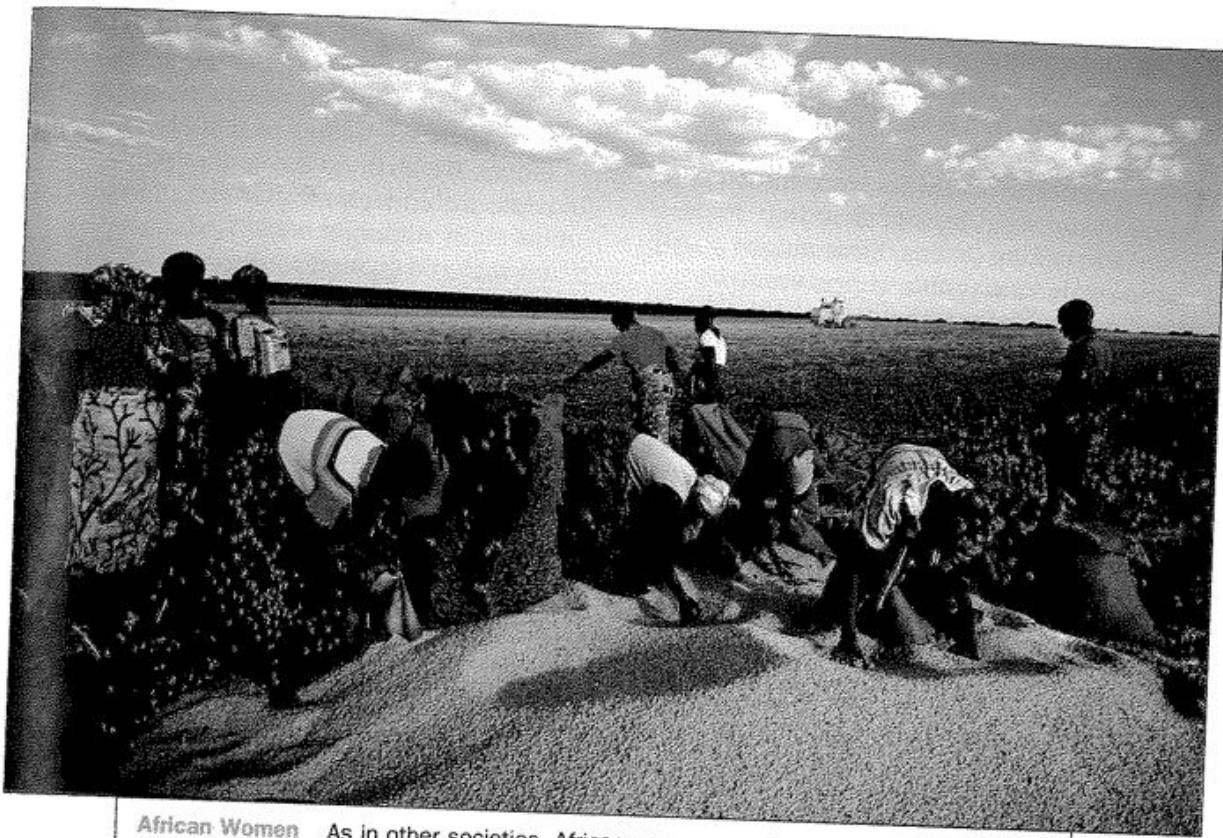
Giving bride wealth was a way of recognizing a woman's importance. At the time of marriage, the bride's family lost its daughter's valuable labor. The two sides had to respect each other. By giving bride wealth, a man was honoring the bride's family. He was also promising not to mistreat his future wife. By accepting bride wealth, a woman's family acknowledged the bond that marriage created.

Inheritance and Descent

A variety of traditions governed inheritance and descent in African societies. Some West African peoples, such as the Ashanti, were matrilineal. Members of matrilineal societies traced their lineage through the female line.

The Ashanti believed that a child's blood came entirely from the mother. Therefore, the mother's brother—the child's uncle—had a closer blood relationship to the child than the father had. An Ashanti boy would inherit property from his uncle. He also lived with his uncle and took his name. If necessary, the boy's uncle defended him against his father. In the same way, the father would be responsible for his sister's children.

Many other societies were patrilineal, tracing their lineage through the male line. The



African Women As in other societies, African women contribute to the economic and social well-being of the community. Throughout Africa, women such as these in Zambia produce most of the food for consumption. They also educate children about their place in society. **Culture** How has the value of the contributions of women been acknowledged in some African societies?

oldest male headed the family. He would decide such questions as when to clear new land or plant seeds. When he died, his eldest son inherited his property and his responsibilities toward the family.

The Age-Grade System

Outside the family, some African societies developed ties of loyalty through a system of age grades. An age grade included all boys or girls born in the same year. Young people passed through different stages of life with other members of their age grade. Together they took part in the special ceremonies that marked each step on their way to adulthood.

Early on, children in an age grade learned the values of their society. They learned to support each other and to cooperate. As the

members of an age grade grew older, their duties to one another changed. Sometimes they helped each other's children. As mature adults, some shared in the political leadership of their community.

Up Close

Old Ways of Learning Together

The age-grade system was most important as a means of educating the young. The elders of a community served as teachers.

Molapatene (moh lah PAH tuh nee) grew up among the Batlokwa people of Southern Africa, where the age-grade system was strong. When he was 12, the older men of his

clan led him and other boys his age away from their village. For 30 days, the boys received intense instruction in the ways of their people.

“ Beliefs and philosophies were transmitted through singing, chanting and the talking drums. I was taught respect, honor, praise, veneration, and worship of my ancestors. I have not forgotten the commandments of my ancestors. I must never forget. ”

Two years later, the boys in Molapatene's age grade underwent additional instruction. They learned songs and sacred knowledge to prepare for their role as adult members of the community.

“ Every morning we were aroused to sing and chant the Bodika hymn 'Tlou Wetzee,' which was followed by instruction in wisdom and life by our elders. We chanted day and night while we underwent the tests of manhood. By midnight we fell exhausted on the cold ground to sleep a few hours before being aroused at dawn each day to undergo more rituals and to learn the chants, taboos, and values that related to actions of past rulers and heroes. ”

Molapatene's sister went through other rituals with the girls in her age grade. Like the boys, the girls learned the special knowledge

Age-Grade System As the age-grade system of educating young people disappears in Africa, other ways of passing on knowledge and traditions are replacing it. For example, in this farmers' club, experienced farmers give instruction on how to raise crops successfully. **Interdependence** Why is education an important link among people?



of the Batlokwa people. The girls' teachers were older Batlokwa women. After three months of instruction, the girls understood the responsibilities of marrying and caring for their families.

Koranic schools. Ways of educating children varied. In Islamic societies, boys attended Koranic schools. There, they learned to read and write Arabic, the language of Islam. They also memorized parts of the Koran. ■

African Religions

Religious beliefs and practices reflect the great variety of cultures in Africa. As elsewhere, religion helped to unite a society. Through religion, people came to understand their origins. Oral traditions and myths taught important moral truths about right and wrong. Dancing, singing, and playing musical instruments have also been part of religious celebrations. Although beliefs and ceremonies varied, African religions have had some common threads.

Traditional beliefs. Most African religions were monotheistic. People believed in a Supreme Being who created the world and its inhabitants. They saw the Supreme Being as a distant figure, however, remote from their daily lives. As a result, many people turned to lesser gods and spirits. These divine figures played a role somewhat similar to that of Christian saints. Africans appealed to them through prayers and other religious rituals. They might request good health, steady rain, or a rich harvest.

Many Africans believed that their ancestors could help or harm them. To honor and please their ancestors, people said prayers and performed certain rituals. Often, the clan leader was responsible for these ceremonies. Some people believed in direct links between the living and the dead. The Baganda of East Africa, for instance, believed that their ancestors' souls were reborn in children.

Like followers of traditional religions in other parts of the world, many African peoples believed that every object on Earth is filled with a living spirit. They respected

nature because they believed that the Supreme Being had created all things. If a hunter killed an animal, for example, he first explained his intentions and asked the creature's forgiveness. The animal, after all, was part of the natural world that the Supreme Being had created.

Diviners and healers. In some African societies, diviners and healers held places of honor. These men and women were well educated in the traditions of their society.

Diviners served as interpreters between people and the divine world. Their most important task was to explain the cause of misfortune. If someone fell ill, a healer would seek the cause. He or she studied how members of the sick person's family got along. Perhaps greed or selfishness was at the root of the illness. The healer would help the family become aware of the problem and find a solution.

Diviners and healers also had expert knowledge of herbal medicines. Today, African and western doctors are studying the roots and herbs used in traditional African healing.

Christianity and Judaism. Both Christianity and Judaism reached Africa in ancient times. As you will recall, Christianity spread to North Africa and up the Nile to Axum and Kush. Judaism arrived in Ethiopia from Jewish settlements across the narrow Red Sea. A large community of Ethiopian Jews was established that lasted for hundreds of years. In 1991, most members of that community moved to Israel.

Ethiopian Christians have also survived as a strong community. Christianity has been in Ethiopia for more than 1,500 years. In fact, the Ethiopian Orthodox Church claims roots dating to the time of Solomon in the Old Testament.

In the 1800s, when Europeans pushed into Africa, Christian missionaries set out to replace traditional African religions. Christianity took root in many parts of Africa. Over time, however, African Christians formed their own churches. These churches blended African beliefs, music, and dancing with western Christian beliefs.



Christianity in Africa Christianity spread into what is now Ethiopia in early times. Axum became a Christian kingdom in the A.D. 300s, and the Christian religion remained strong in the area. Members of the Ethiopian Orthodox Church, shown above, view a picture of St. George. **Diversity** How have religions contributed to the cultural diversity of Africa?

Islam. Earlier in this chapter, you learned that Muslim traders spread the teachings of Islam to parts of Africa. As early as A.D. 800, wealthy leaders in some African societies converted to Islam. Sometimes, they fit certain features of Islamic culture into their own cultures. In northern Nigeria, for example, some people used a form of Arabic writing for their languages. (See page 570.)

Islam spread gradually. Sometimes its influence was great, sometimes limited. In the early 1800s, Muslim leaders in West Africa felt that Islamic teachings had become corrupted. They called for a *jihad*, or holy war, to purify Islam. In what is today Nigeria, Usman dan Fodio launched a revival of Islam. He united the nomadic Fulani herders, conquered the neighboring Hausa, and created the powerful Hausa-Fulani Empire. The revival created other strong Islamic states across the savanna.

SECTION 2 REVIEW

- 1. Define:** (a) lineage, (b) consensus, (c) subsistence farmer, (d) polygamy, (e) age grade.
- How did the extended family help to unite a society?
- How were villages governed?
- What did bride wealth show about African attitudes toward women?
- How has cultural diffusion influenced religious life in Africa?
- 6. Analyzing Ideas** "The ruin of a nation begins in the homes of its people." How does this proverb from Ghana reflect African attitudes toward family?
- 7. Writing Across Cultures** Write a paragraph comparing traditional African government, based on consensus, with American government, based on majority rule.

THE SLAVE TRADE

FIND OUT

Why did Europeans become interested in Africa?

Why were millions of Africans sent as slaves to the Americas?

How did the Atlantic slave trade affect Africa?

Vocabulary abolition, diaspora

In the mid-1700s, 11-year-old Olaudah Equiano was kidnapped from his home in Nigeria and sold to slave traders. Bound in chains, he and hundreds of others like him were marched to the coast. There, a slave ship waited at anchor, ready to carry its human cargo to the Americas.

Olaudah Equiano lived many years as a slave in the Americas before he was able to buy his freedom. Later, he wrote a book describing the terrors of his voyage into slavery.

“I was immediately handled, and tossed up to see if I were sound, by some of the crew, and I was now persuaded that I had gotten into a world of bad spirits, and that they were going to kill me. Their complexions, too, differing so much from ours, their long hair, and the language they spoke . . . united to confirm me in this belief. . . .

The closeness of the place and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. ”

From the 1500s to the 1800s, slave traders sent an estimated 10 to 15 million Africans

across the Atlantic to the Americas. In some areas, the slave trade had an unsettling impact. This deadly commerce in human beings came to dominate relations among Europe, Africa, and the Americas.

Exploring the Coast of Africa

The first direct contacts between Europeans and the peoples of West Africa occurred in the early 1400s. By then, Portugal's Prince Henry was looking for a sea route around Africa to India. He sent explorers to map the coast of West Africa. Prince Henry also hoped to find the kingdoms of West Africa, which had large resources of gold.

Gradually, Portuguese sailors explored the African coast. In 1488, Bartholomeu Dias rounded the southern tip of Africa. Ten years later, Vasco da Gama followed Dias's route and reached India by sea.

The Portuguese and other Europeans built small trading stations on the coast. They traded with the peoples of West Africa, exchanging iron and copper for fish, sugar, ivory, gold, and pepper. The Europeans also brought Christian missionaries, who set out to convert Africans to Christianity.

Trade in Human Beings

During the 1400s, Europeans bought a few Africans as slaves and carried them to Europe. The demand for slaves was limited, however, until Europeans began to settle the Americas. European rulers required a large labor force to make their American colonies profitable. At first, they used Native Americans to mine gold and silver and to work their plantations, but many died. (See page 460.) Europeans then looked to Africa. They thought that Africans would be able to survive in the tropical climates of the Caribbean and Central America.

Slavery in Africa. Forcing people into slavery did not begin in the 1500s. In Africa, as elsewhere around the world, slavery had existed since ancient times. Most slaves in Africa were people who had been captured in war. Others had sold themselves into slavery during times of famine.

In many African societies, slaves were part of the community. They were treated as servants rather than property. According to an Ashanti saying, "A slave who knows how to serve inherits his master's property." In time, slaves or their children might become full members of the society.

The Atlantic slave trade. Europeans, however, introduced slavery on a massive scale. At the height of the slave trade in the 1700s, up to 60,000 Africans a year were packed into the airless holds of slave ships. Many did not live through the "middle passage" across the Atlantic. This vast, forced migration moved the surviving Africans thousands of miles from their homes.

As the demand for slaves grew, so did the profits to be made from the slave trade. By the 1600s, a trade network, with people as cargo, linked Africa, Europe, and the Americas.

Racism quickly took root. Many whites in Europe and the Americas came to look on Africans as inferior humans. Some even tried to back up their bias with so-called "scientific proof" of racial differences. Racism was used to justify treating Africans as property.

Slaves for guns. European slave traders relied on local African rulers to supply them with slaves. They paid for slaves with guns and other manufactured goods. Armed with guns,

African slave traders attacked villages, taking many prisoners.

Many captives resisted, but only a few escaped. Once on board ship, some Africans tried to organize rebellions. Others jumped overboard to avoid a life of slavery. Many died of diseases that spread rapidly in the filthy, crowded conditions of a ship's hold. The Atlantic slave trade lasted about 400 years. During that time, it may have caused the deaths of as many as 2 or 3 million Africans.

Ending the Slave Trade

"It is our will that in these kingdoms there should not be any trade of slaves nor outlet for them." King Affonso, a Christian African ruler, made this proclamation in 1526 to the Portuguese government. Affonso had seen the misery of the slave trade, but his efforts to stop it failed.

Some people in Europe spoke out against slavery. However, their voices also went unheeded. In the 1700s, a few important European thinkers began to talk about human rights and to oppose slavery. Abolition, or the movement to end slavery, slowly gained force. The Quakers, a religious group, were strong supporters of abolition. Later, in Britain and the United States, many free blacks such as



The Middle Passage This painting by an English officer on a slave ship shows how Africans were crammed into the ship's hold, where they suffered horribly. In desperate attempts to escape, some Africans organized revolts while others jumped overboard.

Human Rights What human rights guaranteed by the Bill of Rights of the United States Constitution were denied to those who were enslaved?

Olaudah Equiano and Frederick Douglass struggled tirelessly against slavery. By telling about their own experiences, they exposed the evils of the system.

In 1807, Britain outlawed the slave trade. Later, the British convinced other nations to accept the ban. Many people, however, broke the law and continued to ship Africans to the Americas illegally. Also, the ban on the slave trade did not end slavery. Under pressure from abolitionists, Britain passed a law banning slavery in its empire in 1833. Slavery, which helped cause the Civil War, continued in the United States until 1865.

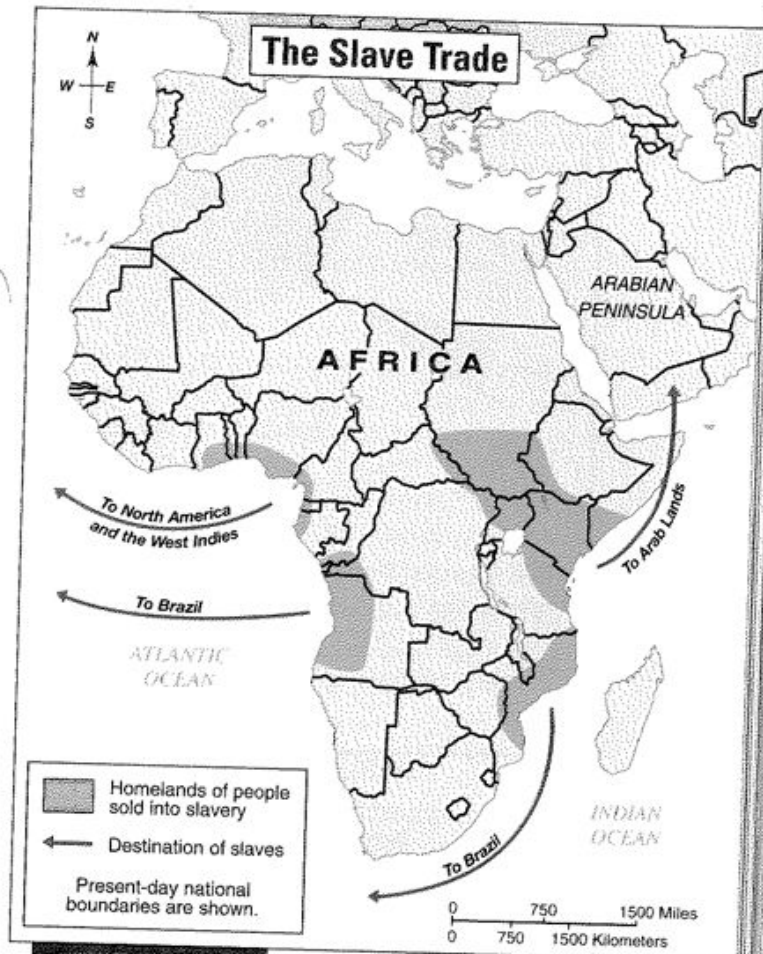
Effects of the Slave Trade

As European nations began to industrialize, slavery became less profitable. Instead of slaves from Africa, Europeans needed Africa's raw materials for their factories. However, 400 years of the slave trade had a lasting effect on Africa as well as on other areas of the world.

In some parts of Africa, the slave trade had little or no impact. In other areas, however, it disrupted whole societies. Sometimes the slave trade encouraged wars and increased tensions among neighboring peoples. In West Africa, for example, the rulers of the Ashanti and Dahomey attacked their neighbors to take slaves. They exchanged slaves for guns, which they used to dominate trade and build strong states.

When slave raiders attacked small communities, economic life suffered. Raiders seized healthy young men and women. Without strong hands to plant and harvest, the community faced disaster. No one knows how many small communities may have disappeared in this way.

The slave trade also thrived in East Africa. There, some African rulers delivered captives to Arab merchants, who sent their human cargoes to the Middle East and North Africa. As in West Africa, the slave trade in East Africa led to the rise of strong new states. During the late 1800s, Mirambo, ruler of the Nyamwezi, built a centralized state. He traded slaves for guns and extended his power over a large region of what is today Tanzania. At about the



MAP STUDY

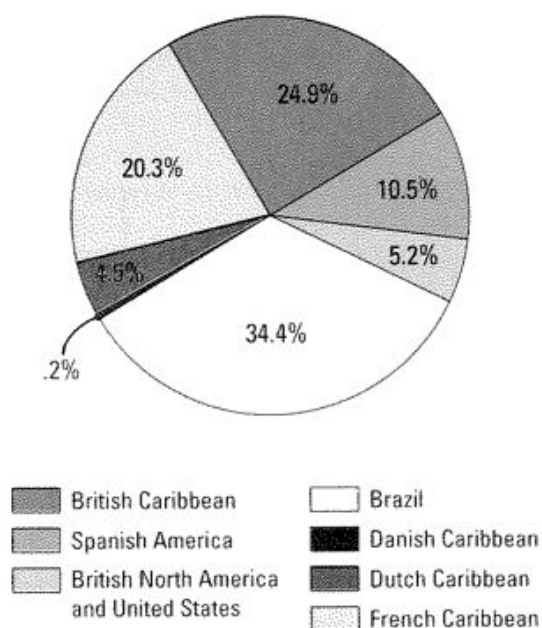
Millions of Africans were captured and sold into slavery from the 1500s to the 1800s. This trade in enslaved Africans caused great suffering and lasting hardships in African societies.

- 1. Region** Which regions of Africa were the homelands of most of the people who were enslaved?
- 2. Movement** (a) What were the destinations of the slave trade? (b) Describe the route of the slave trade from East Africa to Brazil.
- 3. Applying Information** Why do you think that the Atlantic Ocean became the main route of the slave trade?

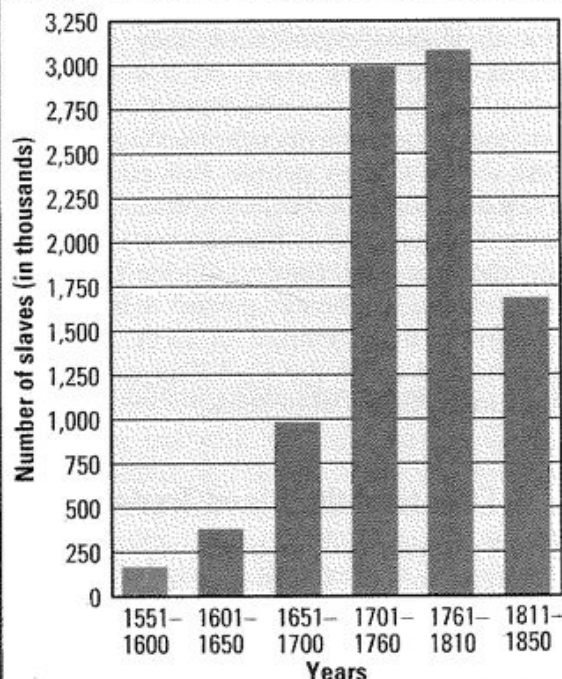
same time, Tippu Tib organized an empire in the eastern Congo. It was built on the ivory trade and the slave trade.

African diaspora. The slave trade sent millions of Africans overseas. This scattering

Destination of Slaves in 1800



Growth of the Atlantic Slave Trade



Source: *The Atlantic Slave Trade, A Census* by Philip D. Curtin, 1969.

Graph Skills Statistics about the number of enslaved Africans who were brought to the Americas are very rough estimates. Historians have worked with sketchy records to recreate a picture of the Atlantic slave trade.

► To which three areas were the largest number of slaves sent in 1800? Approximately how many enslaved Africans were brought to the Americas between 1761 and 1810?

of people, called a diaspora (dī as puh ruh), brought great suffering to those who were taken captive. The survivors, however, struggled to hold on to their culture. The African diaspora spread the ideas, customs, and beliefs of African peoples to other regions of the world. African musical traditions, proverbs, foods, religious beliefs, and artistic styles all enriched the cultures of these regions. (See Global Connections on page 154.)

Sierra Leone and Liberia. As slavery was abolished, some Africans returned to the continent where they or their ancestors had been born. In 1787, the British set up a colony in West Africa for freed slaves. The colony was called Sierra Leone. Later, free blacks from the United States organized Liberia. Liberia became independent in 1847, despite many

obstacles. At this time, Europeans were expanding their influence all across Africa.

SECTION 3 REVIEW

- 1. Identify:** (a) Mirambo, (b) Tippu Tib.
- 2. Define:** (a) abolition, (b) diaspora.
- 3.** What motives led Europeans to explore the coast of Africa in the 1400s?
- 4. Understanding Causes and Effects**
(a) How did scarcity of labor in the Americas encourage the Atlantic slave trade? (b) Explain one other cause of the slave trade.
- 5. Writing Across Cultures** List two ways in which slavery and the slave trade affected Africa. List two ways in which they affected the United States.

AGE OF EUROPEAN IMPERIALISM

FIND OUT

- Why did Europeans carve up Africa into colonies?
- How did technology help Europeans divide Africa?
- How did Africans resist European imperialism?
- What groups fought for control of Southern Africa?

“We wish for peace,” declared a Xhosa (KOH seh) leader to British soldiers in 1819.

“We wish to rest in our homes; we wish to get milk for our children; our wives want to farm the land. But your troops cover the plains and swarm in the forests, where they cannot distinguish the men from the women and shoot all.”

The British would not make peace, and the fighting continued.

Europeans Explore Africa

Before the 1800s, Europeans knew very little about Africa. They built trading posts along the coasts, but they relied on Africans to bring slaves and trade goods such as ivory and gold from the interior. European interest in Africa increased, however, during the Age of Imperialism.

Spurred on by trading companies and a desire for adventure, Europeans explored the rivers of Africa. In 1795, Mungo Park, a young Scotsman, set out to trace the Niger River to its source. He endured incredible hardships on a long trek inland from the West African coast. His book about his travels made him a hero in Europe.

Richard Burton and John Speke devoted years to hunting for the source of the Nile. The French explorer René Caillié searched for the famous city of Timbuktu. In books and lectures, these explorers painted vivid pictures of Africa for European audiences. Their views of Africa, however, reflected European attitudes. They made little effort to understand African cultures.

More than anyone else, David Livingstone, a British doctor and missionary, captured the imaginations of Europeans. Livingstone spent much of his life in Africa. He wanted “to open up highways for commerce and Christianity to pass into the vast interior of Africa.” Europeans credited Livingstone with “discovering” the huge waterfalls on the Zambezi River. He named them Victoria Falls, after Britain’s Queen Victoria. The Africans who lived nearby, however, had long known the falls as Mosi oa Tunya, “the smoke that thunders.”

European Motives

Following the paths of these explorers, Europeans extended their influence in Africa. By the outbreak of World War I in 1914, European nations claimed all of Africa except Liberia and Ethiopia. Britain controlled most of the continent. Belgium, France, Germany, Italy, Portugal, and Spain were also represented.

Economic motives. Europeans took over lands in Africa for a number of reasons. Economic competition was a major motive. By the late 1800s, the nations of Western Europe had industrialized. They competed for control of raw materials for their factories. Africa was a source of palm oil for soaps, cotton for textiles, and gum for paper and fabrics. The rain forests provided rubber, ivory, and rare hardwoods. In addition, Europeans looked on African societies as possible markets for the goods produced by European factories.

Political motives. Economic competition went hand in hand with political rivalries. Nationalism was sweeping through Europe in the late 1800s. European powers built vast empires to boost their place in the world. Rivalries fueled the scramble for colonies. Britain, for example, claimed lands in Africa to prevent German or French expansion.



"The Smoke That Thunders" The British explorer David Livingstone marveled at the beauty of this waterfall on the Zambezi River. He called it Victoria Falls, but Africans called it Mosi oa Tunya. Today, the river provides hydroelectric power to two bordering countries, Zambia and Zimbabwe. **Culture** What do the two names for the falls tell you about the different cultures?

Religious motives. Some people went to Africa for religious reasons. Christians believed that it was their duty to spread the benefits of western civilization. They thought their religion and civilization were superior, so they expected Africans to adopt European ways. Many Christian missionaries supported the colonial governments by introducing western values among the people, but some, such as David Livingstone, also campaigned against the slave trade. Livingstone and others worked to improve health care and set up schools.

The Scramble for Colonies

Two innovations helped Europeans advance into Africa. New medical knowledge improved treatment for diseases such as malaria and yellow fever, which let Europeans survive in Africa. In addition, the British had developed the Maxim gun. This early machine gun gave them an advantage over Africans armed with muskets or spears.

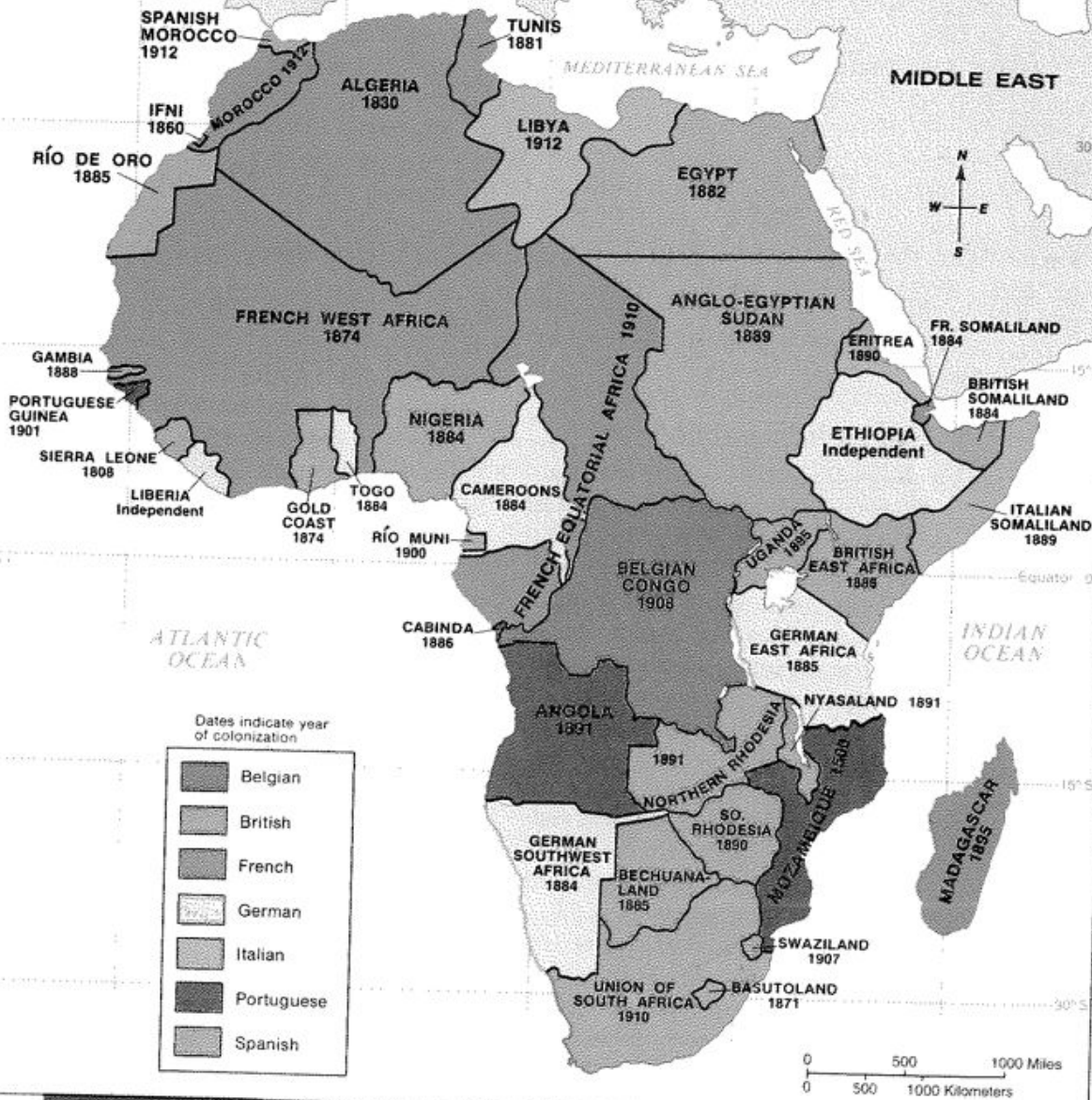
Europeans pushed their claims in all parts of Africa. France and Britain competed for

power in Egypt. A French company completed the Suez Canal in 1869. Soon after, the British gained control of the canal. They regarded it as a key link to the empire they had established in India. Elsewhere in North Africa, France and Italy gained influence. (See the map at right.)

The scramble for colonies in Central and West Africa began when King Leopold II of Belgium gained control of the Congo basin (present-day D.R. Congo). Britain and Germany supported his claims in order to stop French expansion in the region. Tensions mounted quickly as European rivals sent agents to negotiate treaties with African leaders. To ease the crisis, 14 European nations met in Berlin, Germany, in 1884.

Berlin Conference. At the Berlin Conference, Europeans made decisions about dividing Africa. No Africans were invited to the meeting. The European powers recognized Leopold's personal claim to the Congo Free State. They accepted boundaries already set up by the French, German, and Portuguese in other parts of Africa.

Scramble for Africa, 1880-1914



MAP STUDY

In the late 1800s, European nations scrambled to claim territory in Africa. By 1914, almost the entire continent had been partitioned.

- 1. Movement** (a) Which African land became the first European colony? (b) Which European nation controlled it?
- 2. Region** Name the European powers that controlled most of North Africa.
- 3. Comparing** How were the boundaries of Europe's African colonies different from those of earlier African kingdoms?

pg. 82

After the Berlin Conference, European nations began solidifying their claims. They sent out surveyors to map routes for roads and railroads. They appointed officials to govern their colonies. When necessary, they shipped troops to Africa to enforce their claims.

Congo Free State. With his claim recognized, Leopold exploited the human and mineral resources of the Congo Free State. His agents forced each African community to produce a set amount of rubber or ivory without paying them. When people resisted this forced labor, the Belgians cut off their hands or ears. Word of such horrors eventually reached Europe. Under pressure, Leopold turned over his private domain to the Belgian government.

⑥ African Resistance

Many Africans resisted European imperialism with military force. In North Africa, the Algerians fought the French expansion with great loss of life. In West Africa, the Ibo and Fulani struggled for years against the British advance. For 10 years, Mkwawa, leader of the Hehe, opposed the German advance across his lands in East Africa.

Millions of Africans died as a result of the wars of resistance. During 20 years of fighting in the Congo Free State, the population fell from an estimated 20 million to about 8 million. In southwest Africa, the Germans nearly wiped out the Herero people, who opposed the takeover of their land.

Despite stiff resistance, Africans were unable to withstand the advanced weapons and other technology of the Europeans. Only in Ethiopia did resistance succeed. To acquire European technology, the Ethiopian emperor Menelik II hired Europeans to train and arm his forces. The policy worked. At the Battle of Adowa in 1896, he defeated an Italian army and preserved Ethiopia's independence.

Natural disasters such as disease sometimes helped the Europeans. Matabele armies in present-day Zimbabwe suffered from a smallpox epidemic at a crucial moment in their struggle against the British. In the late 1880s, Europeans accidentally introduced rinderpest, a cattle disease, into East Africa.

The disease killed so many cattle that thousands of people died of starvation. Many more were too weak to fight.

Struggle for Southern Africa

In Southern Africa, a bitter power struggle developed among local African groups, Dutch settlers known as Boers, and the British.

Migrating peoples. For many hundreds of years, groups of Africans had been migrating into Southern Africa. Their cultures differed, although some of their languages were related to a root language called Bantu.*

The newcomers were farmers. Because they were better armed with iron weapons, they seized the lands of the people already living in Southern Africa. The defeated people retreated into less desirable lands.

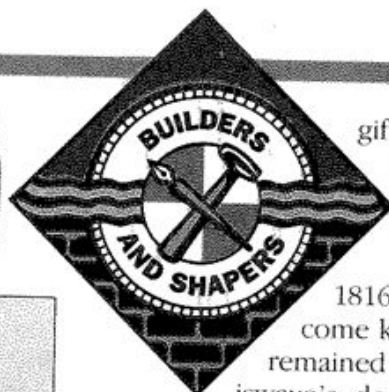
Among the migrating peoples were the Zulus. By the early 1800s, they had reached Southern Africa. Under Shaka, the Zulus built a powerful empire northeast of the Orange River. The Zulu migration disrupted traditional patterns of life. Groups defeated by the Zulus fled to safety, forcing others in their path to move on.

Boers. While the Zulus were moving southward, the Boers were moving north from the tip of South Africa. The Dutch had settled at what is now Cape Town in 1652. They looked on the local people, the Khoi Khoi and San, as inferior and forced them to work as slaves on their farms.

In the early 1800s, the British won control of the Cape Colony from the Boers. When the British tried to end slavery and interfered in other ways, the Boers retreated on a "Great Trek" northward.

The Boers set up two independent republics in the 1850s, the Orange Free State and the Transvaal, in lands which the Zulus had recently conquered. Battles between Boers and Zulus continued for decades. Finally, the British joined the struggle and defeated the Zulus. As elsewhere in Africa, the

* Just as many languages in Europe, Iran, and India can be traced to a common root called Indo-European (see page 643), many languages of Africa have Bantu as a common root.



Shaka: King of the Zulu Nation

“ The nations, Shaka, have condemned you,
Yet still today, they speak of you,
Still today their books discuss you,
But we defy them to explain you. ”

With these words, Zulu poet B. W. Vilakazi expressed his pride in the achievements of Shaka. To Zulus, Shaka is as much a hero today as he was 140 years ago. As the leader of one small clan, he rose to conquer a huge empire in Southern Africa.

Shaka was born around 1787, the son of the Zulu chief Sensangakona and his wife Nandi. As a boy, Shaka was rebellious. He angered his father by refusing Sensangakona's

gift of a warrior's lion skin. Then Shaka learned the arts of war from Dingiswayo, king of the more powerful Mtetwa people.

When Sensangakona died in 1816, Dingiswayo helped Shaka become king of the Zulus. The two kings remained allies and friends. After Dingiswayo's death, the Mtetwa placed themselves under Shaka's command.

Shaka introduced new methods and techniques of fighting. He reorganized the Zulu army into regiments called *impi* and replaced their throwing spears with assegais, short-handled stabbing weapons. He also developed a form of attack that allowed his forces to surround and crush any enemy. Under Shaka's brilliant leadership, the Zulu army became an outstanding fighting force. Within four years, he conquered dozens of smaller kingdoms and united them into a single powerful nation. The Zulu empire helped slow down British advances into South Africa.

Shaka's triumphs came at a great price. Millions of people died as a result of his conquests. In 1828, his two half brothers killed him. Although Shaka has been called a tyrant, generations of Zulus have honored his name. One *izibongo*, or poem of praise, refers to the king as "he who beats but is not beaten."

1. What changes did Shaka make in the Zulu army?
2. **Making Inferences** Why do you think later Zulus have honored Shaka despite his reputation as a harsh ruler?

Maxim gun and other weapons enabled Europeans to win key battles.

Diamonds and gold. The discovery of diamonds in 1867 and gold in 1884 sent Europeans into the Boer republics. Eager to expand their empire, the British fought to control the rich area. By 1902, the British had defeated the Dutch settlers in the Boer War.

Eight years later, the British created the Union of South Africa out of various colonies in the region. They granted self-government to the new nation. Under the constitution, however, only white men had the right to vote. Because the Boers made up a majority of the white population, they gained control of the South African government.

SECTION 4 REVIEW

1. **Locate:** (a) Cape Town, (b) Union of South Africa.
2. **Identify:** (a) David Livingstone, (b) Leopold II, (c) Menelik II, (d) Shaka, (e) Boer War.
3. (a) Why did European explorers take an interest in Africa in the 1800s? (b) Why did Europeans want colonies in Africa?
4. How did the Berlin Conference change the map of Africa?
5. Why did African efforts to resist European imperialism fail?
6. **Making Inferences** "When you first came, you had the Bible and we had the land," noted a Zimbabwean during the Age of Imperialism. "Now we have the Bible and you have the land." What does this imply about the impact of missionaries?
7. **Writing Across Cultures** Write a dialogue between a Native American and an African in which they discuss the arrival of Europeans in their land.

5

EFFECTS OF EUROPEAN RULE

FIND OUT

- What methods did Europeans use to rule their colonies?
- What economic changes did European rule bring to Africa?
- How did European rule affect African cultures?
- What material improvements did Europeans introduce?

Vocabulary *elite*

“If you woke up one morning and found that somebody had come to your house, and had declared that the

house belonged to him, you would naturally be surprised, and you would like to know by what arrangement. 99

Jomo Kenyatta posed the question above, one that many people in Africa asked. What right did Europeans have to walk in and take over African lands?

Kenyatta was born in Kenya several years after the British took control in 1886. He lived to become the first president of Kenya in 1963. Although colonial rule was relatively brief, its effects are still felt today. (See World Literature, “The Gentleman of the Jungle,” by Jomo Kenyatta, page 152.)

New Political and Economic Systems

In their African colonies, European nations set up governments that reflected their own traditions. They introduced European legal systems that differed greatly from those of the people they ruled. European law codes were impersonal. Unlike African forms of justice that emphasized discussion and consensus, European justice relied on abstract principles of right and wrong. Africans saw these principles as unjust, especially when Europeans used those laws to take African lands.

Colonial governments. European nations developed two methods of ruling their colonies—direct and indirect rule. Direct rule meant that the colonial power controlled the government at every level. It appointed officials from colonial governor to village leader. France, Portugal, Germany, and Belgium practiced direct rule.

Britain had a huge worldwide empire to govern. It did not have enough officials to send to every colony, so the British relied on indirect rule. They left traditional rulers in place. British officials made the decisions but expected local rulers to enforce them.

Under both types of government, the result was the same. Traditional African rulers no longer had power or influence.

New economic patterns. The Europeans expected their colonies to be profitable. European companies exploited the mineral

resources of Africa, sending raw materials to feed European factories. White settlers also sought to make the land profitable. They set up plantations to produce cash crops such as cocoa, cotton, peanuts, and coffee.

The new ways upset traditional patterns of life. African communities had been largely self-sufficient. Villagers bartered, or traded, for goods they needed. Europeans introduced a money economy. They required Africans to pay taxes in cash instead of goods.

Money economy. To make money, Africans sold their labor. Men had to leave home to take jobs as farm workers and miners. Because they were away for long periods, the close-knit life of villages changed. In South Africa, men who worked in mines lived in large dormitories with other workers. Such arrangements undermined family life. Others became migrant workers, leaving their homes to work in faraway places 11 months of the year.

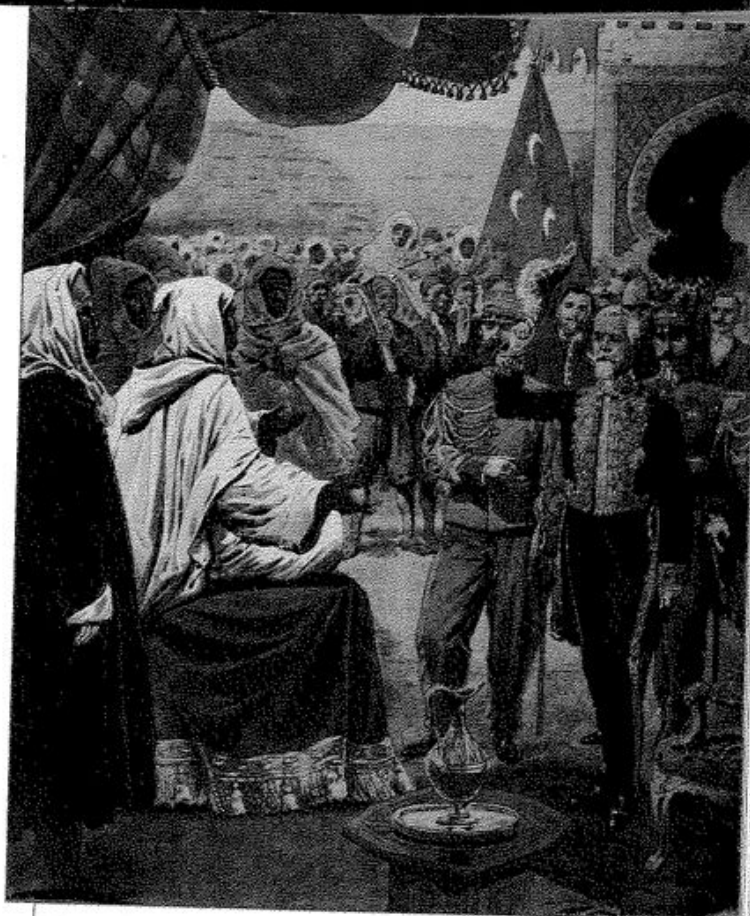
The money economy created differences in wealth as some people accumulated capital and property. It also changed attitudes toward the land. In the past, land belonged to the community. European rulers encouraged individual ownership of land, especially by Europeans.

As you read in Chapter 2, the export of cash crops and raw materials made the less-developed world dependent on the markets in the industrial world. The new money economy also encouraged many farmers to grow cash crops instead of food. In some areas, Africans even had to import food. In other areas, however, new seeds and the use of fertilizers led to greater output of food.

Material Improvements

Colonial rule brought new systems of transportation and communication. The Europeans invested money to build roads and railroads and to set up telegraphs. These improvements had advantages and disadvantages. They made travel easier. Many Africans, however, were forced to work on building projects for very low wages.

Roads and railroads were built to connect plantations or mines to the coast. They also



French Colonial Rule In North Africa, the French extended their rule over Algeria, Tunisia, and Morocco. Here, a French official greets the sultan of Morocco. Although the sultan headed the government, the French were the real rulers. **Power** Why might some European countries have chosen to leave local African rulers in place?

allowed colonial governments to extend their control. The new transportation systems encouraged the migration of workers, further weakening family and village ties.

Other improvements contributed to population growth. Missionaries set up hospitals, and doctors introduced better medical care. In towns and cities, improved sanitation and water systems helped people live healthier lives. Colonial governments also battled diseases that had killed many people in the past.

Currents of Change

Europeans set up elementary schools for Africans. In colonial schools, African students



British Colonial Rule During the Age of Imperialism, a British tobacco company used this advertisement to sell tobacco from Nyasaland (present-day Malawi). British companies set up plantations in Africa to grow cash crops, including tobacco, coffee, and cotton. **Change** How did colonial rule affect African societies and disrupt their economies?

learned European history and culture along with basic skills. A few Africans had the opportunity to attend secondary schools. They formed an educated elite in the colonies. An elite is a small group of people with high social status. Some young men went to schools in Europe. On their return home, however, they often found that higher-level jobs were closed to Africans.

Some western-educated Africans rejected their traditional cultures. They discovered that the only way to get ahead was to become like their rulers. Others saw serious flaws in European culture. Africans read the works of John Locke. His ideas about equality had encouraged democratic revolutions in Europe. How could Europeans praise Locke, they asked, and refuse Africans their basic rights?

By the early 1900s, new African leaders were emerging. They called for Africans to

reexamine their heritage and to take pride in their past. They were laying the basis for independence movements that would follow.

SECTION 5 REVIEW

1. **Define:** elite.
2. What was the difference between direct and indirect rule?
3. How did a money economy affect Africans?
4. How did colonial rule affect agriculture?
5. Why did European rule lead to economic dependence in Africa?
6. **Applying Information** How did colonial rule influence traditional African cultures?
7. **Writing Across Cultures** Write a paragraph comparing the 13 British colonies in the Americas and Britain's colonies in Africa.

CHAPTER 4 REVIEW

Understanding Vocabulary

Match each term at left with the correct definition at right.

- | | |
|--------------|---|
| 1. lineage | a. common agreement |
| 2. consensus | b. small group of people with high social status |
| 3. diaspora | c. Muslim house of worship |
| 4. mosque | d. group that traces its descent to a common ancestor |
| 5. elite | e. scattering of people |

Reviewing the Main Idea

- (a) Describe the pattern of trade in the kingdoms of West Africa. (b) Describe the pattern of trade in East African city-states.
- What role did women play in traditional African societies?
- How did the age-grade system help maintain African traditions and unite some societies?
- (a) What were the traditional religious beliefs of African cultures? (b) How did Christianity and Judaism reach Africa?
- (a) Why did Europeans turn to Africa for slaves? (b) How did the slave trade affect both Africa and the Americas?
- (a) Who attended the Berlin Conference? (b) What did the conference decide?
- (a) Why were Europeans able to defeat Africans who resisted colonial rule? (b) Why was Ethiopia able to remain independent?
- (a) How did economic patterns introduced by Europeans affect African families? (b) What were some material improvements brought by European imperialism?

Reviewing Chapter Themes

- Trade supported large states and empires in parts of Africa. Describe how trade contributed to the rise of three of the following: Ghana, Mali, Songhai, Benin, Zimbabwe.
- People in Africa organized their societies in different ways. Choose four of the following social institutions and explain the role of each in uniting African communities: extend-

ed families, clans, consensus, matrilineal lineage, patrilineal lineage, the age-grade system.

- The Atlantic slave trade caused great upheaval. Explain how slavery disrupted traditional patterns of life in some parts of Africa.
- Europeans brought their culture and ideas to Africa; their legal system; government; money economy; cash crops; new systems of transportation and education. Choose four of these topics and explain how each affected the African cultures.

Thinking Critically

- Defending a Position** Do you think the missionaries' desire to spread Christianity in Africa was ethnocentric? Explain.
- Making Global Connections** Why are many African Americans interested in tracing their African roots?

Applying Your Skills

- Analyzing a Quotation** "What happiness have they brought us?" asked a ruler in the Congo. "They have given us a road we do not need, a road that brings more and more foreigners." How did the speaker view the material improvements brought to Africa by the Europeans?
- Understanding Sequence** European imperialism reached its peak by the early 1900s. In chronological order, list four events that marked the interaction between European imperialists and Africans.