



CHAPTER

7

Early African Civilizations 2000 B.C.—A.D. 1500

Section 1 Development of African Civilizations

Section 2 Kingdoms and States of Africa

Section 3 African Society and Culture

MAKING CONNECTIONS

How does the environment impact where we live?

Mali's Bandiagara escarpment is a sandstone cliff that rises about 1640 feet (500 m) above sand flats. When the Tellem built houses in the cliffs, they probably used vines to reach them. Over the years the climate has changed, and drought has reduced the vegetation. Today the Dogon people farm and live above or below the cliffs. In this chapter you will learn about Africa's civilizations.

- Why might people choose not to live in existing houses?
- What types of natural disasters destroy housing in the United States?



AFRICA ▶

THE WORLD ▶



2000 B.C.
Trade thrives between Egypt and Nubia

A.D. 330
Stele of King Ezana, who converts to Christianity

C. A.D. 1000
Bantu spread ironworking across Africa

2000 B.C.

A.D. 100

A.D. 1000

A.D. 630
Muhammad returns to Makkah

A.D. 800
Charlemagne crowned Roman Emperor



A.D. 1312
Mansa Mūsā becomes King of Mali

C. A.D. 1490
Area south of Sahara accepts Islam

A.D. 1500

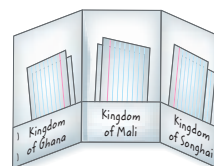
A.D. 1279
Kublai Khan establishes the Yuan dynasty in China



FOLDABLES™ Study Organizer

Comparing and Contrasting

Create a Three-Pocket book and use it to store notes about the people, places, and events of the kingdoms of Ghana, Mali, and Songhai. Organize the notes in the appropriate pocket.



History  **ONLINE**

Chapter Overview—Visit glencoe.com to preview Chapter 7.

Development of African Civilizations

GUIDE TO READING

The BIG Idea

Physical Geography The widely varied geography of Africa influenced its culture and trade.

Content Vocabulary

- plateau (p. 236)
- savanna (p. 237)

Academic Vocabulary

- so-called (p. 236)
- resources (p. 239)

People and Places

- Sahara (p. 236)
- Great Rift Valley (p. 236)
- Congo River (p. 236)
- Kalahari Desert (p. 237)
- Nubia (p. 238)
- Kushites (p. 238)
- Ethiopia (p. 239)
- King 'Ezānā (p. 239)

Reading Strategy

Cause and Effect As you read, create a chart like the one below to help you study.

Cause	Effect

The second-largest continent on Earth, Africa includes a dazzling array of landforms, from rugged mountains to vast river basins and deep canyons. Its climate varies from region to region, from mild climates suitable for farming to rain forests and arid deserts. Both Africa's landforms and climate zones influence the ways in which its people live.

The Impact of Geography

MAIN IDEA Africa includes a wide variety of landforms and a number of different climate zones that have influenced its history and culture.

HISTORY & YOU What examples can you give of how landforms and climate zones vary across North America? Learn why various regions of Africa developed differently.

The landforms and climates of Africa presented both challenges and opportunities to its early civilizations.

Landforms

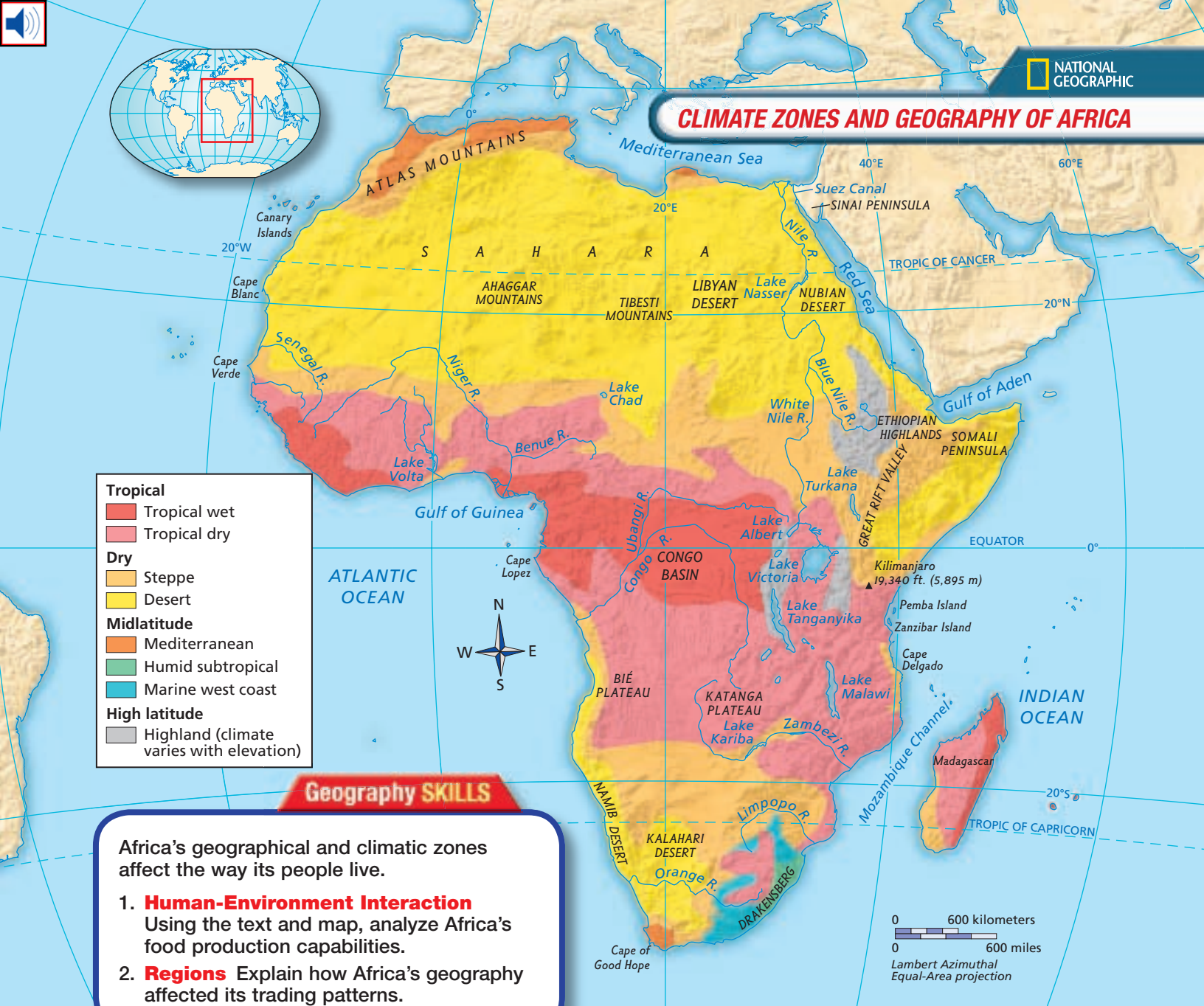
After Asia, Africa is the largest of the continents. It stretches nearly 5,000 miles (around 8,000 km) from the Mediterranean Sea in the north to the Cape of Good Hope in the south. The continent is almost completely surrounded by two oceans and two seas.

As diverse as it is vast, Africa includes several distinct geographical zones. The northern fringe, on the coast washed by the Mediterranean Sea, is mountainous along much of its length. South of the mountains lies the largest desert on Earth, the **Sahara**, which stretches from the Atlantic Ocean to the Indian Ocean. To the east is the Nile River, heart of the ancient Egyptian civilization. Beyond that lies the Red Sea, separating Africa from Asia.

Africa south of the Sahara is divided into a number of major regions. In the west is the **so-called** hump of Africa, which juts like a massive shoulder into the Atlantic Ocean. Here the Sahara gradually gives way to grasslands in the interior and then to tropical jungles along the coast.

Far to the east is a very different terrain of snow-capped mountains, upland plateaus, and lakes. A distinctive feature is the **Great Rift Valley**, where mountains loom over deep canyons. Much of this region is grassland populated by wild animals. Farther to the south lies the Congo basin, with its dense vegetation watered by the mighty **Congo River**. The tropical rain forests of this area then fade gradually into the hills, **plateaus** (relatively high, flat land areas), and deserts of the south.

CLIMATE ZONES AND GEOGRAPHY OF AFRICA



Geography SKILLS

Africa's geographical and climatic zones affect the way its people live.

- Human-Environment Interaction**
Using the text and map, analyze Africa's food production capabilities.
- Regions** Explain how Africa's geography affected its trading patterns.

Climate

Africa includes four distinct climate zones. A mild climate zone stretches across the northern coast and southern tip of Africa. Moderate rainfall, warm temperatures, and fertile land produce abundant crops that can support large populations.

Deserts form another climate zone, covering about 40 percent of Africa. The Sahara in the north and the **Kalahari** in the south are the two largest deserts.

A third climate zone is the rain forest that stretches along the equator and makes up about 10 percent of the continent. Heavy

rains and warm temperatures produce dense forests where little farming and little travel are possible. The rain forest is home to the tsetse (SET•see) fly, which infects both animals and humans with sleeping sickness.

Savannas, broad grasslands dotted with small trees and shrubs, exist both north and south of the rain forest. They cover perhaps 40 percent of Africa's land area. The savannas get enough rainfall for farming and herding, but the rain is unreliable.

✓ Reading Check Identifying What are Africa's four climate zones?



Emerging Civilizations and Religions

MAIN IDEA Kush and Axum arose as strong early civilizations. Later, Islam would influence Africa.

HISTORY & YOU How do people in your region benefit from local natural resources? Read how the early Africans used the resources in their environment.

About seven or eight thousand years ago, hunters and gatherers in Africa began to tame animals and grow crops. The mastery of farming, called the Agricultural Revolution, gave rise to Africa's first civilizations, including Egypt (discussed in Chapter 2), Kush, and Axum.

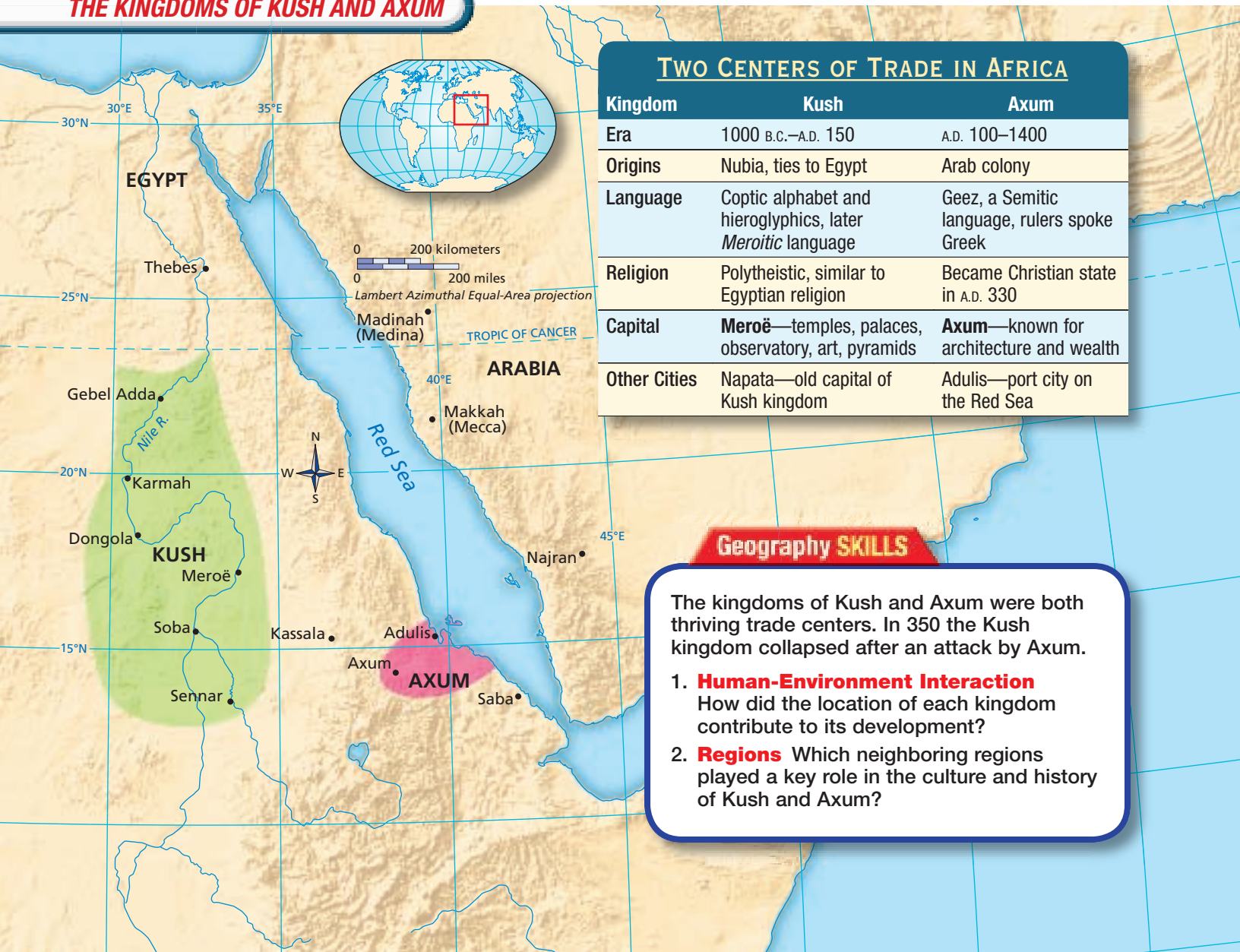
Kush

By 2000 B.C., a busy trade had arisen between Egypt and the area to the south known as **Nubia**. Egyptian merchants traveled to Nubia to obtain ivory, ebony, frankincense (a fragrant tree resin), and leopard skins. Although Nubia was subject to Egyptian control for many centuries, it freed itself around 1000 B.C. and became the independent state of Kush.

In 750 B.C., Kush conquered Egypt. In 663 B.C., however, the **Kushites**, who were still using bronze and stone weapons, were overwhelmed by the Assyrians, who were armed with iron spears and swords. The Kushites, driven out of Egypt, returned to their original lands in the upper Nile valley.



THE KINGDOMS OF KUSH AND AXUM



TWO CENTERS OF TRADE IN AFRICA

Kingdom	Kush	Axum
Era	1000 B.C.—A.D. 150	A.D. 100–1400
Origins	Nubia, ties to Egypt	Arab colony
Language	Coptic alphabet and hieroglyphics, later <i>Meroitic</i> language	Geez, a Semitic language, rulers spoke Greek
Religion	Polytheistic, similar to Egyptian religion	Became Christian state in A.D. 330
Capital	Meroë —temples, palaces, observatory, art, pyramids	Axum —known for architecture and wealth
Other Cities	Napata—old capital of Kush kingdom	Adulis—port city on the Red Sea

Geography SKILLS

The kingdoms of Kush and Axum were both thriving trade centers. In 350 the Kush kingdom collapsed after an attack by Axum.

- Human-Environment Interaction**
How did the location of each kingdom contribute to its development?
- Regions** Which neighboring regions played a key role in the culture and history of Kush and Axum?



The economy of Kush was based on farming at first. Kush soon emerged, however, as one of the major trading states in the region, with its center at the city of Meroë (MEHR•oh•WEE). Meroë was located where a newly opened land route across the desert to the north crossed the Nile. Meroë had abundant iron ore **resources**. Having learned iron ore smelting from the Assyrians, the Kushites made iron weapons and tools.

For the next several hundred years, Kush was a major trading empire. Kush provided iron products, ivory, gold, ebony, and slaves from central and eastern Africa to the Roman Empire, Arabia, and India. In return, the Kushites received luxury goods from India and Arabia.

It seems likely that Kushite society was mostly urban. At first, state authorities probably controlled foreign trade. Extensive luxury goods found in private tombs indicate that material prosperity was relatively widespread.

Axum

Kush flourished from about 250 B.C. to about A.D. 150 but declined because of the rise of Axum. Located in what is now **Ethiopia**, Axum was founded by Arabs and combined Arab and African cultures.

Axum owed its prosperity to its location along the Red Sea, on the trade route between India and the Mediterranean. Axum exported ivory, frankincense, myrrh, and slaves. It imported textiles, metal goods, wine, and olive oil.

For a time, Axum competed with the neighboring state of Kush for control of the ivory trade. Probably as a result of this competition for ivory, in the fourth century A.D., **King 'Ezānā**, the Axumite ruler, invaded and conquered Kush.

Perhaps the most distinctive feature of Axumite civilization was its religion. About A.D. 330, King 'Ezānā converted to Christianity, which was first brought to Axum by shipwrecked Syrians. The king made Christianity Axum's official religion. Within a few centuries, a new religion—Islam—brought profound challenges to the kingdom.

Rise of Islam

Islam rose from the Arabian Peninsula, and then spread across the region. In 641, Arab forces captured Egypt. By the early 700s, Arabs ruled North Africa's coast west to the Strait of Gibraltar. Muslim states also occupied lands along the Red Sea. Their relationship with Christian Axum was relatively peaceful. Beginning in the twelfth century, Muslim states moved inland to gain control over the trade in slaves and ivory. Axum fought back. By the early fifteenth century, Axum had become involved in a growing conflict with the Muslim state of Adal, located at the point where the Indian Ocean meets the Red Sea.

✓ Reading Check **Summarizing** How did conquest and trade affect the people of Kush and Axum?

Vocabulary

1. **Explain** the significance of: Sahara, so-called, Great Rift Valley, Congo River, plateau, Kalahari, savanna, Nubia, Kushites, resources, Ethiopia, King 'Ezānā

Main Ideas

2. **List** the major landforms found in Africa.
3. **Identify** the trade product that affected relations between Kush and Axum.
4. **Create** a chart like the one below to compare the occupations, natural resources, imports, and exports of Kush and Axum.

Kush	Axum

Critical Thinking

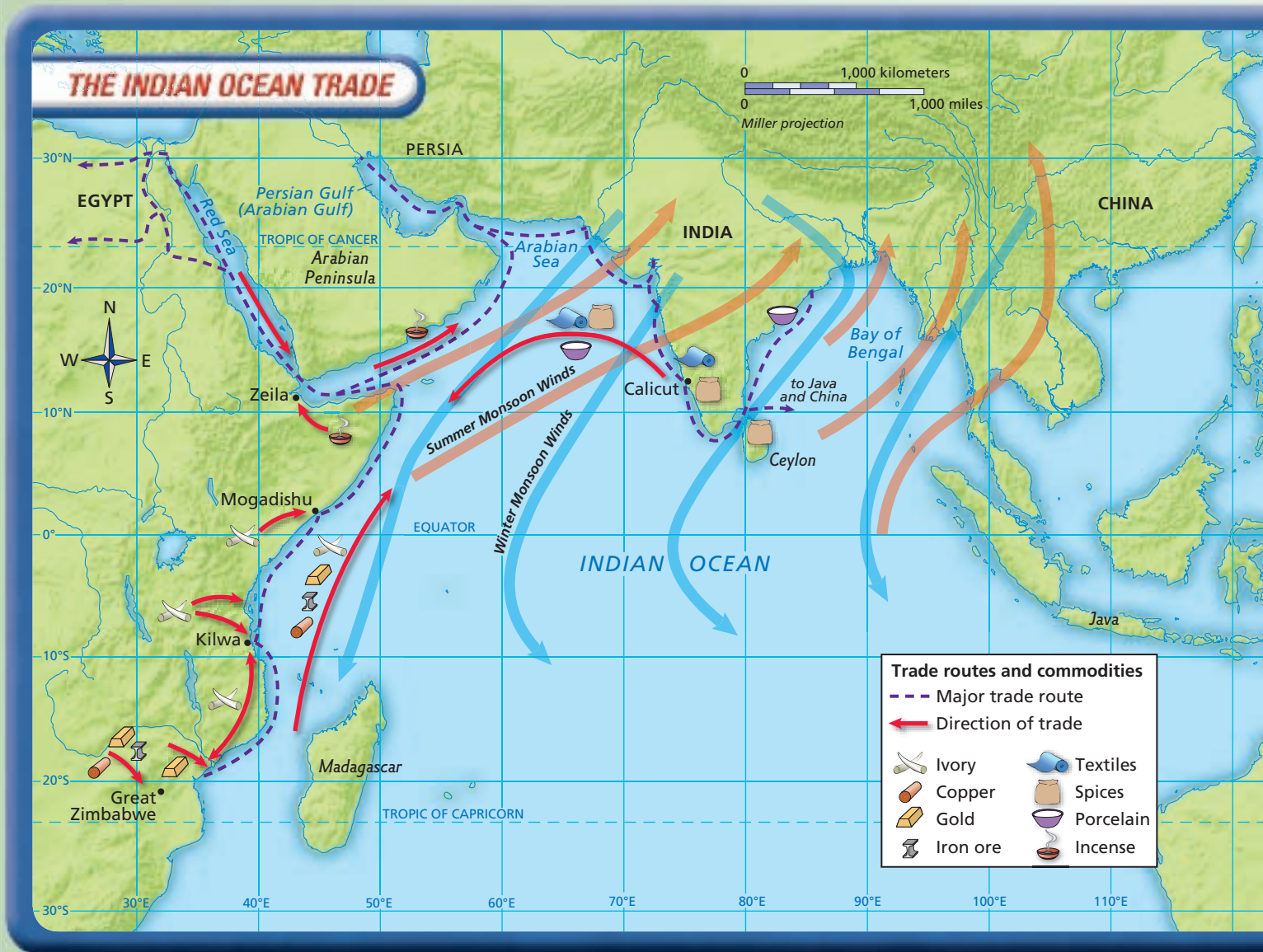
5. **The BIG Idea Making Connections**
How did trade help facilitate the spread of Islam across Africa?
6. **Analyzing** How did the technology of iron ore smelting help Kush to become a powerful trading state?
7. **Analyzing Visuals** Examine the map on page 238. How did the size (land area) of Axum compare to that of Kush?

Writing About History

8. **Narrative Writing** Describe how Meroë's location and its natural resources contributed to the rise of Kush as a major trading empire.

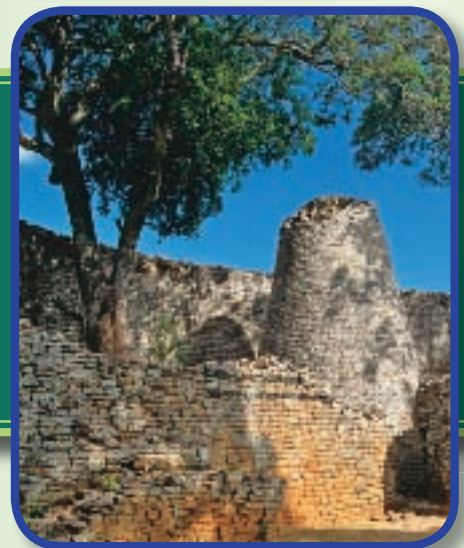
History ONLINE

For help with the concepts in this section of *Glencoe World History*, go to glencoe.com and click Study Central.



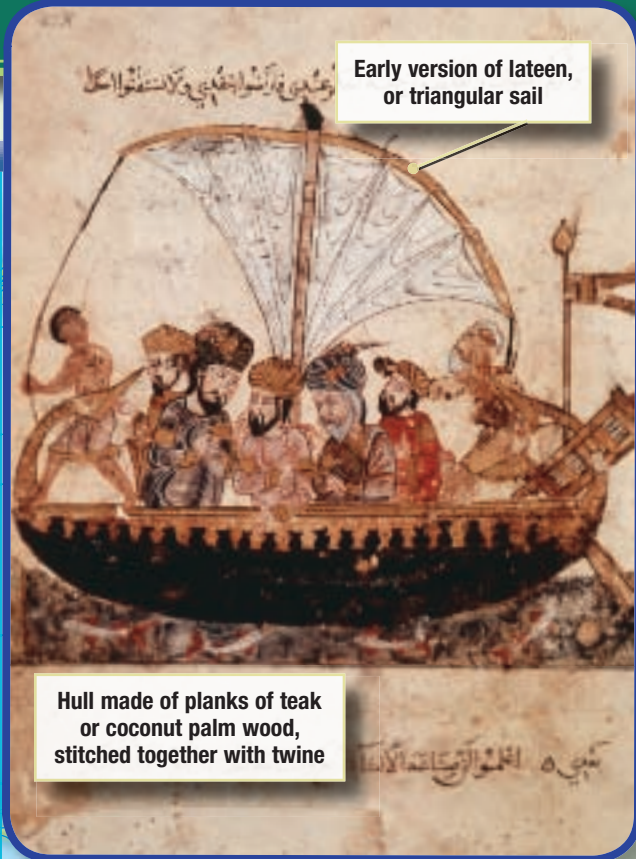
◀ The Great Mosque of Kilwa, built of coral limestone from the Indian Ocean, dates from the 11–13th centuries.

▶ Trading made Great Zimbabwe the wealthy capital of an inland African society around 1290.





PRIMARY SOURCE



Early version of lateen, or triangular sail

Hull made of planks of teak or coconut palm wood, stitched together with twine

▲ Manuscript showing 13th-century sailing ship, called a dhow, used by Arab traders to travel the Indian Ocean trade routes.

TRADE NETWORKS FROM EAST AFRICA TO ASIA

Crossing the Indian Ocean For over one thousand years Arab traders controlled the sea routes from East Africa to Asia. They began to sail these routes as early as A.D. 500 and kept their hold on the valuable Indian Ocean trade until 1500.

As they sailed back and forth across the Indian Ocean, Arab traders and sailors took advantage of the seasonal Indian Ocean wind patterns known as the monsoons. Formed as a result of air warming or cooling over the Asian continent, these winds blow in a northeasterly direction in the spring and summer and in a southwesterly direction in the fall and winter. Traders relied on the seasonal monsoon winds to help them cross the Indian Ocean to Asia in the late spring and summer and return speedily to East Africa in the late fall or winter.

Inland Networks Swahili traders built regional trade links between inland African kingdoms and states and coastal cities to obtain local trade goods for trade with Asia. These goods included natural resources such as ivory, copper, and iron, as well as rhinoceros horn. Gold came to Sofala from the area near Great Zimbabwe.

Portuguese Take Control In the early 1500s, Arab traders lost control of trade with Asia. In 1498 Portuguese explorer Vasco da Gama established a sea route to Asia across the Indian Ocean. The Portuguese moved quickly to take control of trading at the East African ports. Lacking large armies, weapons, or forts for protection, the traders were no match for their Portuguese attackers. The disruption of the long-established networks ended East African trading.

Geography SKILLS

1. **Place** How did the location of the East African cities contribute to their success as trading ports?
2. **Movement** How did the movement of goods along the Indian Ocean trade networks contribute to the spread of ideas?



◀ Arab merchants brought Chinese porcelains to East Africa in the early 1400s.

Kingdoms and States of Africa

GUIDE TO READING

The BIG Idea

Order and Security The expansion of trade enabled the kingdoms and states of Africa to protect their people and to prosper.

Content Vocabulary

- subsistence farming (p. 247)
- stateless society (p. 249)
- Swahili (p. 248)

Academic Vocabulary

- factor (p. 243)
- security (p. 245)
- administrative (p. 244)

People and Places

- Ghana (p. 242)
- Berbers (p. 243)
- Sundiata Keita (p. 244)
- Mali (p. 244)
- Timbuktu (p. 244)
- Mansa Mūsā (p. 244)
- Sunni Ali (p. 245)
- Muhammad Ture (p. 245)
- Bantu (p. 247)
- Mogadishu (p. 247)
- Mombasa (p. 247)
- Kilwa (p. 247)
- Ibn Battuta (p. 247)
- Zimbabwe (p. 249)

Reading Strategy

Categorizing Information As you read, create a chart like the one below to help you study.

Ghana	Mali	Songhai

As African civilizations developed, great trading states arose. Traveling across the desert and over the wide Indian Ocean, traders from these states helped make their people rich and powerful. Trade not only resulted in a transfer of ivory, gold, and other valuable merchandise, but also in a transfer of cultures, spreading religion, languages, and new ideas.

The Kingdom of Ghana

MAIN IDEA Trade in gold helped create a strong economy in Ghana, bringing wealth to its merchants and its kings.

HISTORY & YOU Would you be willing to trade a lump of gold for a pile of salt? Read why salt was so valuable to the Africans.

Ghana, the first great trading state in West Africa, emerged as early as A.D. 500. The kingdom of Ghana was located in the upper Niger River valley, a grassland region between the Sahara and the tropical forests along the West African coast. (The modern state of Ghana takes its name from this early state, but is located in the forest region to the south.) Most of the people in the area were farmers living in villages under the authority of a local ruler. Together, the villages formed the kingdom of Ghana.

The kings of Ghana were strong rulers who governed without any laws. They played active roles in running the kingdom, and their wealth was vast. Al-Bakri, an eleventh-century Muslim traveler, wrote of the Ghanaian king's court:

PRIMARY SOURCE

"The king sits in audience or to hear grievances against officials in a domed pavilion around which stand ten horses covered with gold-embroidered materials. Behind the king stand ten pages holding shields and swords decorated with gold, and on his right are the sons of subordinate kings of his country wearing splendid garments and their hair mixed with gold."

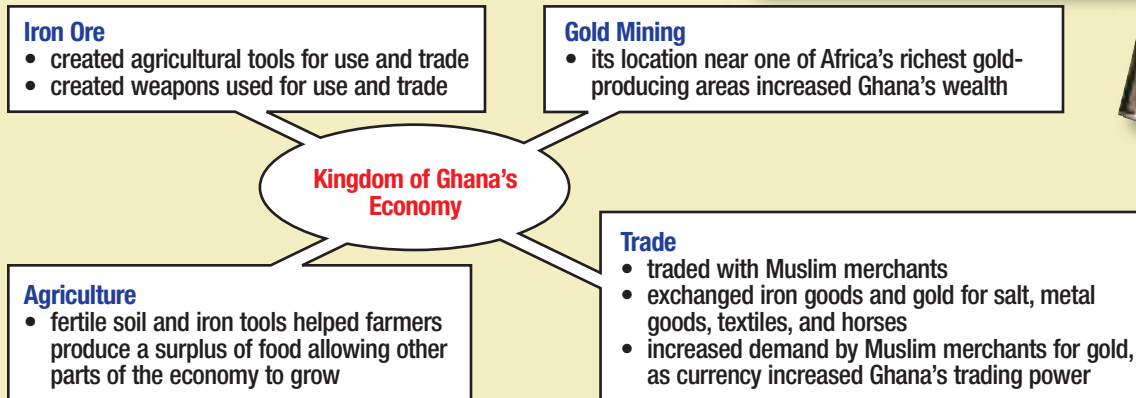
—Al-Bakri

To protect their kingdom and enforce their wishes, Ghanaian kings relied on a well-trained regular army of thousands of men.

The people of Ghana had lived off the land for centuries. In addition they prospered from their possession of both iron and gold.

The region had an abundant supply of iron ore. The skilled blacksmiths of Ghana were highly valued because of their ability to turn this ore into tools and weapons.

The Economy of the Kingdom of Ghana



Spoons and weights for weighing gold dust



Salt at a salt mine

DOCUMENT-BASED QUESTIONS

- Determining Cause and Effect** How might the economy of the Kingdom of Ghana have been different if it did not have fertile soil?
- Describing** Describe the way Ghana used its natural resources to build its economy.

Ghana also had an abundance of gold. The heartland of the state was located near one of the richest gold-producing areas in all of Africa. Ghana's gold made it the center of an enormous trade empire.

Ghanaians traded their abundant gold for products brought from North Africa. Muslim merchants from North Africa exchanged metal goods, textiles, horses, and salt with the Ghanaians. Salt, a highly desired item, was used to preserve food and to improve food's taste. It was also important because people needed extra salt to replace what their bodies lost in the hot climate. Other Ghanaian exports, including ivory, hides, and slaves, were carried to the markets of the Mediterranean and beyond.

Trade across the desert was carried by the **Berbers**, nomadic peoples whose camel caravans became known as the "fleets of the desert." Camels became a crucial **factor**

in trade across the Sahara, since they were well-adapted to desert conditions.

As many as a hundred camels would be loaded with goods and supplies for the journey across the desert. The caravan moved at a rate of about three miles (4.8 km) per hour. A caravan might take 40 to 60 days to reach its destination.

The trading merchants and kings of Ghana often became wealthy. Kings also prospered because they imposed taxes on goods that entered or left the kingdom. By the eighth and ninth centuries, however, much of this trade was carried by Muslim merchants. They bought the goods from local traders, using iron or copper or items from as far away as Southwest Asia. They then sold them to Berbers, who carried them across the desert.

✓ Reading Check **Examining** What role did the Berbers play in African trade?



The Kingdom of Mali

MAIN IDEA Powerful leadership helped Mali thrive.

HISTORY & YOU Why do some empires and countries expand more easily than others? Read how West African rulers were able to expand their empires.

Ghana flourished for several hundred years. Eventually weakened by wars, it collapsed during the 1100s. In its place rose new trading states in West Africa. The greatest was **Mali**, established in the mid-thirteenth century by **Sundiata Keita**.

Founding and Economy

Like George Washington in the United States, Sundiata is considered the founder of his nation. Sundiata defeated Ghana and captured its capital in 1240. He united the people of Mali and created a strong government. Extending from the Atlantic coast inland as far as the famous trading city of **Timbuktu** (TIHM•BUHK•TOO), present-day Tombouctou, Mali built its wealth and

power on the gold and salt trade. Most of its people, however, were farmers who grew grains such as sorghum, millet, and rice. The farmers lived in villages with local rulers, who served as both religious and **administrative** leaders. The ruler sent tax revenues from the village to the king.

Reign of Mansa Musa

One of the richest and most powerful kings was **Mansa Mūsā**, who ruled from 1312 to 1337 (*mansa* means “king”). Mansa Mūsā doubled the size of the kingdom of Mali. He created a strong central government and divided the kingdom into provinces ruled by governors whom he appointed. Once he felt secure, he decided—as a devout Muslim—to make a pilgrimage to Makkah.

A king, of course, was no ordinary pilgrim. Mansa Mūsā was joined by thousands of servants and soldiers on this journey. Accompanying the people were hundreds of camels carrying gold, as well as food, clothing, and other supplies. Everywhere he went, Mansa Mūsā lavished gold gifts on his hosts and bought hundreds of items with gold. In fact, by putting so much gold into circulation in such a short time, he caused its value to fall.

Mansa Mūsā’s pilgrimage demonstrated his wealth and power. His journey also had another legacy. Mansa Mūsā was inspired to make Timbuktu a center of Islamic learning and culture. In Timbuktu, he built mosques and libraries. He brought scholars to the city to study the Quran.

Timbuktu became recognized as one of the intellectual capitals of the Muslim world. The city attracted religious leaders, scholars, and artists from all over the Middle East and Africa. As many as 20,000 students may have attended the famous Sankore mosque.

Mansa Mūsā proved to be the last powerful ruler of Mali. By 1359, civil war divided Mali. Within another hundred years a new kingdom—that of Songhai—was beginning to surpass Mali.

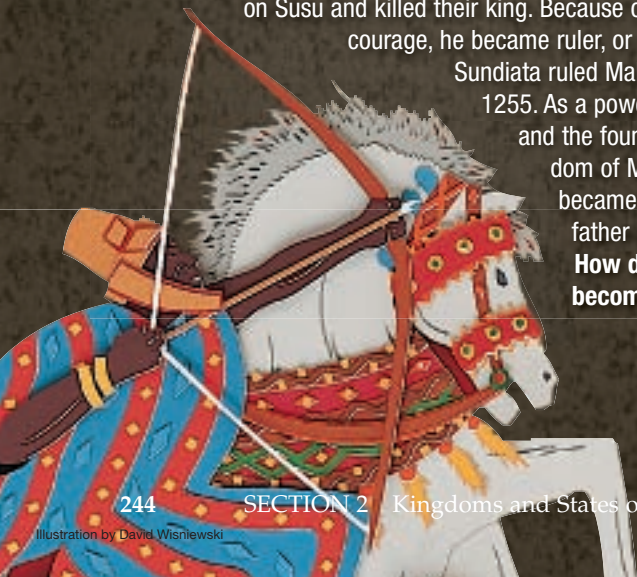
PEOPLE *in* HISTORY

Sundiata Keita
c. 1210–1255 Malian ruler

Sundiata belonged to a family that had ruled in Mali for about two centuries. Born with a disability, he was still unable to walk at seven years old. Eventually, a blacksmith made braces for Sundiata’s legs and he gradually and painfully learned to walk. When his half-brother became ruler, Sundiata and his mother fled. While in exile, he became headman of a village and raised a personal army. After the kingdom of Susu conquered Mali and killed Sundiata’s brothers, Sundiata marched on Susu and killed their king. Because of bravery and courage, he became ruler, or *mansa*, of Mali.

Sundiata ruled Mali from 1230 to 1255. As a powerful warrior-king and the founder of the kingdom of Mali, Sundiata Keita became revered as the father of his country.

How did Sundiata become ruler of Mali?



✓ Reading Check **Summarizing** What were Mansa Mūsā’s accomplishments?

The Kingdom of Songhai

MAIN IDEA Situated along the Niger River, the Songhai became powerful traders.

HISTORY & YOU How do rivers promote trade? Read how the Niger River helped the development of Songhai.

Like the Nile, the Niger River floods, providing a rich soil for raising crops and taking care of cattle. East of Timbuktu, the Niger makes a wide bend. Along the river, south of that bend, a people known as the Songhai established themselves there.

In 1009, a ruler named Kossi converted to Islam and established the Dia dynasty. This first Songhai state benefited from the Muslim trade routes linking Arabia, North Africa, and West Africa. An era of prosperity ensued with Gao as the chief trade center.

Under **Sunni Ali**, who created a new dynasty—the Sunni—in 1464, Songhai began to expand. Sunni Ali spent much of his reign on horseback and on the march as he led his army in one military campaign after another. His armies both defended Songhai territory from attacks by outsiders and conquered new territories.

Two of Sunni Ali's conquests, Timbuktu and Jenné, were especially important. They gave Songhai control of the trading empire—especially trade in salt and gold—that had made Ghana and Mali so prosperous. Sunni Ali not only controlled the military, but the government of Songhai.

Among his most important administrative accomplishments was uniting rural and city dwellers, who often had differing interests, under a single government.

The Songhai Empire reached the height of its power during the reign of **Muhammad Ture**. A military commander and devout Muslim, Muhammad Ture overthrew the son of Sunni Ali and seized power in 1493, thus creating a new dynasty, the Askia. *Askia* means “usurper.”

Muhammad Ture continued Sunni Ali's policy of expansion, creating an empire that stretched a thousand miles along the Niger River. He was an able administrator who divided Songhai into provinces. Muhammad Ture maintained the peace and **security** of his kingdom with a navy and soldiers on horseback. The chief cities of the empire prospered as never before from the expanding salt and gold trade.

After Muhammad Ture's reign, Songhai entered a period of slow decline. Near the end of the sixteenth century, that decline quickened when the forces of the sultan of Morocco occupied much of Songhai. One observer wrote, “From that moment on, everything changed. Danger took the place of security, poverty [took the place] of wealth. Peace gave way to distress, disasters, and violence.” By 1600, the Songhai Empire was little more than a remnant of its former glorious self.

✓ Reading Check Summarizing What were the key factors in Songhai's rise to power?



TRADE IN WEST AFRICA, 800–1500



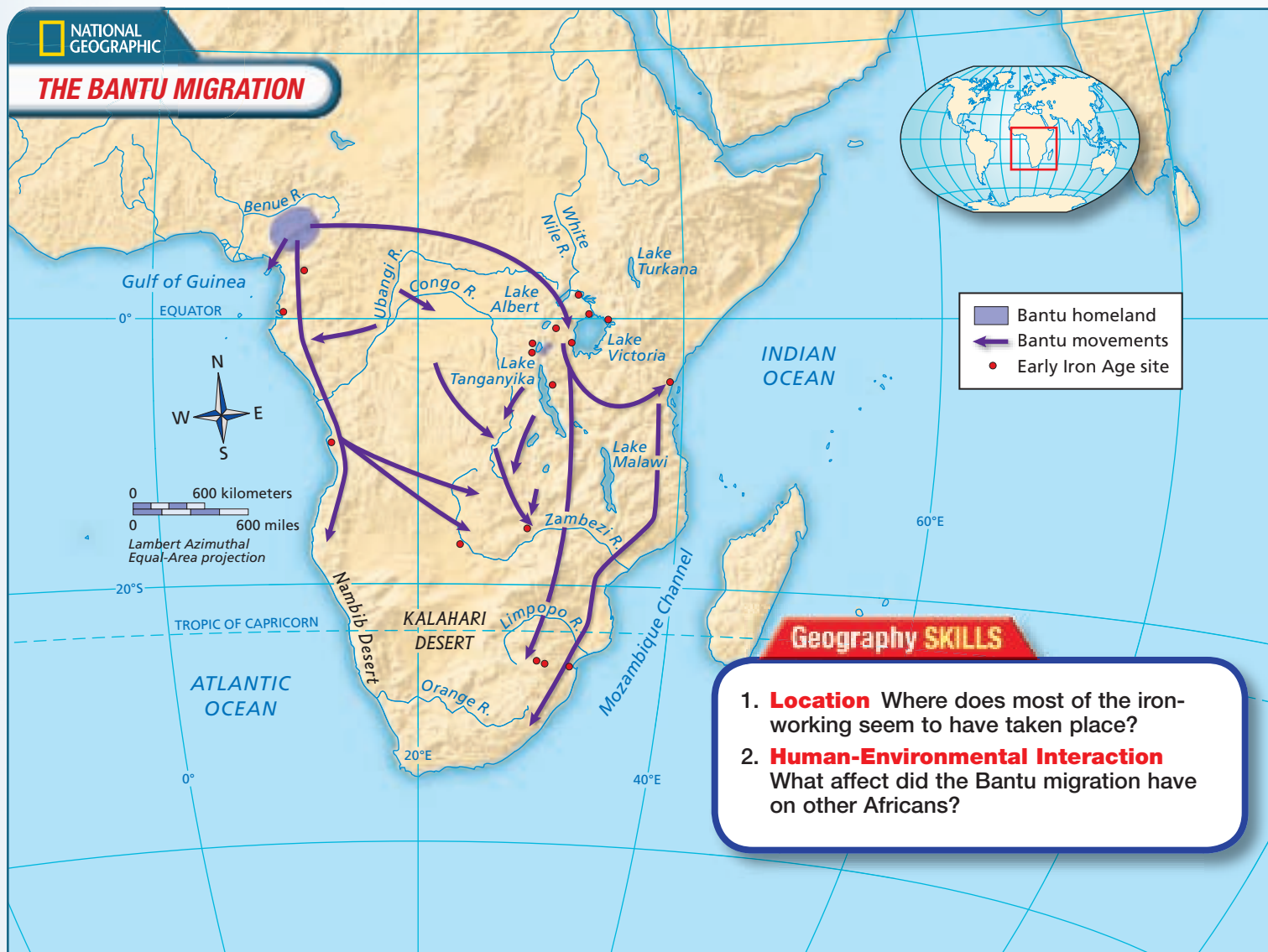


TURNING POINT

THE BANTUS SPREAD IRON WORKING

Through migration, the Bantus spread ironworking through eastern and southern Africa. Early uses for iron likely included small personal items like razors, needles, and knives. Advances in iron-smelting eventually led to the development of agricultural implements such as

axes and hoes. Africans replaced their stone and wooden tools with these more effective, iron versions that aided in agricultural advances and the rise of village life. Iron working was the key component in the rise of many African kingdoms.



Societies in East Africa

MAIN IDEA The migration of the Bantu and Indian Ocean trade changed East Africa.

HISTORY & YOU Why do people migrate to new regions? Read how the Bantus spread their culture.

In eastern Africa, a variety of states and societies took root. Islam strongly influenced many of them. Some became extremely wealthy through trade.

Migration of the Bantus

South of Axum, along the shores of the Indian Ocean and inland from the mountains of Ethiopia, lived a mixture of peoples. Some lived by hunting and food gathering, while others raised livestock.

In the first millennium B.C., farming peoples who spoke dialects of the **Bantu** (BAN•TOO) family of languages began to move from the Niger River region into East Africa. They moved slowly, not as invading hordes, but as small communities.

Recent archaeological work has provided many insights into Bantu society. Their communities were based on **subsistence farming**—growing crops for personal use, not for sale. Grains like millet and sorghum were the primary crops, along with yams, melons, and beans. Iron and stone tools were used to farm the land. Men hunted or conducted local trade in salt, copper, and iron ore, while women tilled the fields and cared for the children.

The Bantus spread iron-smelting techniques across Africa and the knowledge of high-yield crops like yams and bananas. Some time after A.D. 1000, descendants of a Bantu tribe established the prosperous city of Great Zimbabwe. The center of a thriving state, Great Zimbabwe dominated the trade route to the coast.

Indian Ocean Trade and Ports

On the eastern fringe of the continent, the Bantu-speaking peoples began to take part in the regional sea trade up and down the East African coast.

With the growth in regional trade following the rise of Islam during the seventh

and eighth centuries A.D., the eastern coast of Africa became a part of the trading network along the Indian Ocean. Beginning in the eighth century, Muslims from the Arabian Peninsula and the Persian Gulf began to settle at ports along the coast.

The result was the formation of a string of trading ports that included **Mogadishu** (MOH•guh•DEE•shoo), **Mombasa**, and **Kilwa** in the south. Merchants in these cities grew very wealthy. One of the most magnificent cities was Kilwa, which was located in what is now Tanzania.

In the fourteenth century, two monumental buildings were constructed in Kilwa of coral cut from the cliffs along the shore. One was the Great Mosque of Kilwa. Even grander was the Husuni Kubwa palace, an enormous cliff-top building that contained more than a hundred rooms.

Members of Kilwa's wealthy elite built their houses near the palace and the Great Mosque. With imported Chinese porcelain and indoor plumbing, these homes provided a luxurious lifestyle.

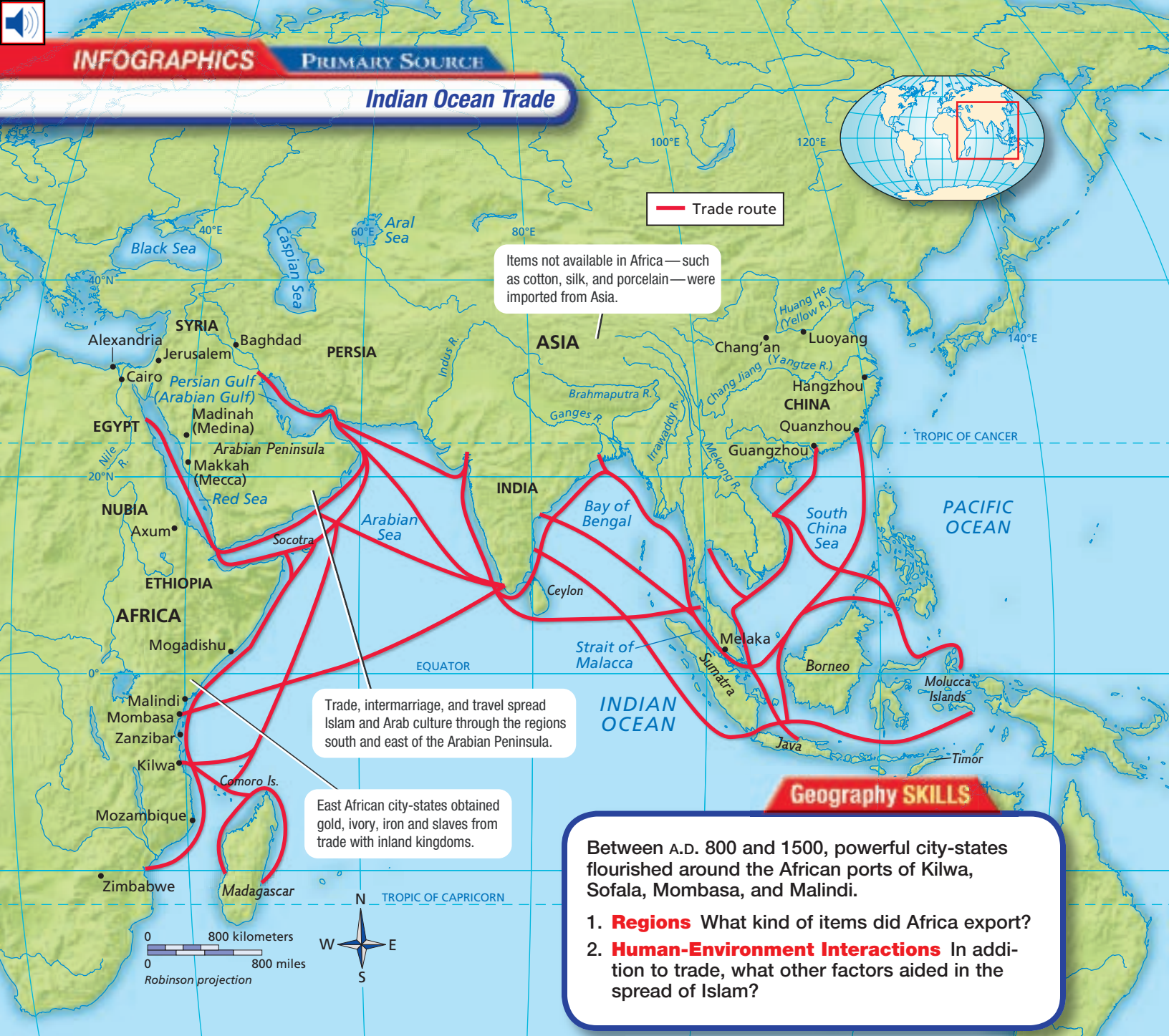
Arab traveler **Ibn Battuta**, who lived in the fourteenth century, was among those who visited the cities of Kilwa, Mogadishu, and Mombasa. One of the most widely traveled people of his time period, Battuta traveled as many as 75,000 miles, visiting almost all Muslim countries and even reaching China. As Battuta traveled, he recorded his impressions about the places he visited.

No stranger to the architectural wonders of his time, Battuta called Kilwa, which he visited in 1331, "one of the most beautiful towns in the world." Kilwa's splendor did not last long, however. Kilwa began to decline, and the Portuguese finished the job in 1505 by sacking the city and destroying its major buildings.

Located just north of the Equator, Mogadishu was also founded by Arab traders. Arising in the tenth century, this trading port enjoyed hundreds of years of prosperity, but declined in the sixteenth century.

Arab traders settled Mombasa, which is located on the coast of present-day Kenya, in the eleventh century. Like Mogadishu and Kilwa, Mombasa played a key role in trade across the Indian Ocean.

Indian Ocean Trade



Items not available in Africa — such as cotton, silk, and porcelain — were imported from Asia.

Trade, intermarriage, and travel spread Islam and Arab culture through the regions south and east of the Arabian Peninsula.

East African city-states obtained gold, ivory, iron and slaves from trade with inland kingdoms.

Geography SKILLS

Between A.D. 800 and 1500, powerful city-states flourished around the African ports of Kilwa, Sofala, Mombasa, and Malindi.

- Regions** What kind of items did Africa export?
- Human-Environment Interactions** In addition to trade, what other factors aided in the spread of Islam?

As time passed, a mixed African-Arabian culture, eventually known as **Swahili** (swah•HEE•lee), began to emerge throughout the coastal area. Intermarriage was common among the ruling groups. Gradually, the Muslim religion and Arabic architectural styles became part of a society that was still largely African.

The term *Swahili* (from *sahel*, meaning “coast” in Arabic, and thus “peoples of the coast”) was also applied to the major language used in the area. The Swahili language

arose as a result of trade between people from Arab lands and the Bantu people who lived along Africa’s eastern coast. The language incorporated words from both Bantu and Arabic. It enabled these two groups of people without a common language to communicate and trade. As Arab trade in ivory and slaves spread north and west, the Swahili language spread there, too.

✓ Reading Check **Describing** How did the arrival of Arab traders influence life in eastern Africa?

Societies in South Africa

MAIN IDEA In southern Africa, independent villages organized into states, the most powerful of which was Zimbabwe.

HISTORY & YOU Why might groups of villages organize into a unified state? Read how the organization of village in southern Africa was different from the rest of the continent.

In the southern half of the African continent, states formed more slowly than in the north. Until the eleventh century A.D., most of the peoples in this region lived in what are sometimes called **stateless societies**—groups of independent villages organized by clans and led by a local ruler or clan head.

In the grassland regions south of the Zambezi River, a mixed economy of farming, cattle herding, and trade had developed over a period of many centuries. Villages were usually built inside walls to protect the domestic animals from wild animals at night. Beginning in the eleventh century, some of these villages in southern Africa gradually united.

From about 1300 to about 1450, **Zimbabwe** (zihm•BAH•bwee) was the wealthiest and most powerful state in the region. It prospered from the gold trade with the Swahili trading communities on the eastern coast of Africa. Indeed, Zimbabwe's gold ended up in the court of Kublai Khan, emperor of China.

The ruins of Zimbabwe's capital, known as Great Zimbabwe, illustrate the kingdom's power and influence. The town sits on a hill overlooking the Zambezi River and is surrounded by stone walls. Ten thousand residents would have been able to live in the area enclosed by the walls. Artifacts found at the site include household implements, ornaments made of gold and copper, and porcelain imported from China.

The Great Enclosure, whose exact purpose is not known, dominated the site. It was an oval space surrounded by a wall 800 feet long, 17 feet thick, and 32 feet high (about 244 m long, 5 m thick, and 10 m high). Near the Great Enclosure were smaller walled enclosures that contained round houses built of a mudlike cement on stone foundations. In the valley below was the royal palace, surrounded by a high stone wall.

The massive walls of Great Zimbabwe are unusual. The local people stacked granite blocks together without mortar to build the walls. By the middle of the fifteenth century, however, the city was abandoned, possibly because of damage to the land through over-grazing or natural disasters such as droughts and crop failures.

✓ Reading Check **Evaluating** What do the walled enclosures tell us about Great Zimbabwe?

SECTION 2 REVIEW

Vocabulary

1. **Explain** the significance of: Ghana, Berbers, factor, Mali, Sundiata Kieta, Timbuktu, administrative, Mansa Mūsā, Sunni Ali, Muhammad Ture, security, Bantu, subsistence farming, Mogadishu, Mombasa, Kilwa, Ibn Battuta, Swahili, stateless societies, Zimbabwe.

Main Ideas

2. **Identify** the mineral that gave Ghana its trading power.
3. **Name** the river on which the Songhai Empire was located.
4. **Create** a chart like the one below describing the cultural and technological contributions made by Ghana, Mali, and Zimbabwe.

Kingdom	Contributions
Ghana	
Mali	
Zimbabwe	

Critical Thinking

5. **The BIG Idea** **Determining Cause and Effect** What motivated the people of Africa to trade?
6. **Making Inferences** Why might an anthropologist be interested in Ibn Battuta's writings?
7. **Analyzing Visuals** Examine the weights on page 243. How were they used to measure gold? Why do you think they were decorated?

Writing About History

8. **Narrative Writing** Imagine you are a trader in a Berber caravan. Describe the preparations you must make and thoughts about your journey.

History ONLINE

For help with the concepts in this section of *Glencoe World History*, go to glencoe.com and click Study Central.

African Society and Culture

GUIDE TO READING

The BIG Idea

Ideas, Beliefs, and Values African society was centered on village and family life, with distinct religious beliefs and a rich culture.

Content Vocabulary

- lineage group (p. 251)
- diviner (p. 253)
- matrilineal (p. 252)
- griot (p. 255)
- patrilineal (p. 252)

Academic Vocabulary

- founding (p. 253)
- culture (p. 254)

People and Places

- Yoruba (p. 253)
- Ife (p. 255)
- Nigeria (p. 253)
- Benin (p. 255)
- Ashanti (p. 253)

Reading Strategy

Compare and Contrast As you read this section, use the chart below to compare and contrast the duties and rights of women and men in African society.

	Duties	Rights
Women		
Men		

African societies were based on extended family units, with most people living in rural villages. Most Africans shared common traditional religious beliefs and customs, especially the honoring of their ancestors. Through unique musical forms and storytelling, Africa's rich cultural heritage was passed from one generation to the next—influencing world culture today.

Aspects of African Society

MAIN IDEA African society was strongly influenced by values and customs, such as the importance of the family, common ancestors, and community education.

HISTORY & YOU There's a traditional African saying that it takes a village to educate a child. Read how African society was set up to achieve this goal.

African towns often began as fortified walled villages and gradually grew into larger communities serving several purposes. These towns were the centers of government and trade, with markets filled with goods from faraway regions. African towns were also home to artisans skilled in metalworking, woodworking, pottery making, and other crafts, as well as farmers who tilled the soil in the neighboring fields.

Because most African societies did not have written languages, much of what we know about these societies comes from descriptions recorded by foreign visitors, such as the Arab traveler Ibn Battuta. Indeed, African society had several unusual features, including the relationship of African kings to their subjects. For example, African rulers would frequently hold an audience to allow people to voice their complaints.

King and Subject

In most Asian societies, the royal family and the aristocracy were largely isolated from the rest of the people. In Africa, the gulf between king and common people was not as great. Frequently, the ruler would hold an audience (meeting) to let people voice their complaints. Nevertheless, the king was still held in a position high above all others.

The relationship between king and subject in many African states helped both sides. Merchants received favors from the king, and the king's treasury was filled with taxes paid by merchants. It was certainly to the benefit of the king to maintain law and order in the kingdom so that the merchants could practice their trade.

*Kinship with Ancestors in African Societies*

Many peoples placed mother-and-child figures in shrines near graves.



Face masks worn during initiation and funerary rites also linked the living to ancestors. Ancestors were consulted for advice and aid before a significant event or undertaking.

**DOCUMENT-BASED QUESTIONS**

In many African societies, the spirits of ancestors were believed to participate in family and community life. They also were invoked and honored during regular celebrations, such as a harvest festival, and during rites that marked birth, adulthood, marriage, and death.

1. **Making Inferences** Why were ancestors held in such high esteem in African societies?
2. **Drawing Conclusions** Why might mother-and-child figures have had significance in African societies?

Family and Lineage

Few Africans, of course, ever had an audience with their kings. Most people lived in small villages in the countryside. Their sense of identity was determined by their membership in an extended family and a lineage group.

At the basic level was the extended family, made up of parents, children, grandparents, and other family dependents. They lived in small, round dwellings made of packed mud, with a thatch roof of plant material such as straw. These extended family units were in turn combined into larger communities known as **lineage groups**.

Lineage groups served as the basic building blocks of African society. All members of a lineage group could claim to be descended from a real or legendary common ancestor. As in China, the elders—the

leading members of the lineage group—had much power over the others in the group. A lineage group provided mutual support for all its members. Members of extended families and lineage groups were expected to take care of one another.

The Role of Women

Women were usually subordinate to men in Africa, as they were in most early societies around the world. In some cases, they were valued for the work they could do or for their role in having children and thus increasing the size of the lineage group. Women often worked in the fields while the men of the village tended the cattle or hunted. In some communities, women were merchants.

There were some key differences between the role of women in Africa and elsewhere.



Student Web Activity—

Visit the Glencoe World History Web site at glencoe.com to learn more about African culture.

In many African societies, lineage was based on the mother rather than the father. In other words, these were **matrilineal** societies (societies in which descent is traced through the mother), rather than **patrilineal** societies (societies in which descent is traced through the father).

One Arab traveler noted, “A man does not pass on inheritance except to the sons of his sister to the exclusion of his own sons.” Women were often permitted to inherit property, and the husband was often expected to move into his wife’s house.

Community Education and Initiation

In a typical African village, a process existed for educating young people and preparing them to become part of the community. For example, in the Congo, by the 1400s, both boys and girls were raised by their mothers until the age of six. From their mothers, they learned language, their family history, and the songs that gave meaning to their lives. At six, boys and girls went their separate ways: girls to the “house of the women,” boys to the “house of the men.”

Fathers then took control of their sons’ education. Boys learned how to hunt and fish, how to grow plants, and how to clear the fields for planting. By experience, young males learned how to live and survive in the natural world.

Girls continued to learn what they needed from their mothers. This included how to take care of the home and work in the fields. Girls also learned what they would need to be good wives and mothers. Marriage and motherhood would be their entry into the world of the community for females.

As the children matured, they played a larger role in the community. Boys cleared the fields, built houses, and took part in village discussions and ceremonies. Girls took over more responsibility for household tasks, took care of younger brothers and sisters, and attended village ceremonies, especially those connected to marriages and funerals.

Finally, young people reached a point in their upbringing where they were expected

to enter the community fully. This transition—which occurred at the time of puberty—was marked by an initiation ceremony in which young people were kept isolated from the community. They then underwent a ritual ceremony in which they symbolically died and were reborn. Young females were then considered fully women; young males fully men. Both entered completely into the life of the community.

Slavery

When we use the term African slavery, we usually think of the period after 1500, when European slave ships carried millions of Africans in bondage to Europe or the Americas (see Chapter 13). Slavery, however, did not begin with the coming of the Europeans. It had been practiced in Africa since ancient times. Furthermore, as we have seen, slavery was not unique to Africa, but was common throughout the world.

Berber groups in North Africa regularly raided farming villages south of the Sahara for captives. The captives were then taken northward and sold throughout the Mediterranean. The use of captives for forced labor or for sale was also common in African societies further south and along the coast of East Africa.

Slaves included people captured in war, debtors, and some criminals. They were not necessarily seen as inferior but as trusted servants. Some were even respected for their special knowledge or talents.

Life was difficult for most slaves. Those who worked on farmlands owned by the royal family or other wealthy landowners toiled hard, long hours. Others were enrolled as soldiers and were sometimes better off.

Many slaves were used in the royal household or as domestic servants in private homes. These slaves usually had the best existence, with decent living conditions. In Muslim societies in Southwest Asia, slaves might at some point even win their freedom.

✓ Reading Check **Summarizing** Describe the role of lineage groups in African society.

Religious Beliefs

MAIN IDEA Most African societies held similar, traditional beliefs; the spread of Islam challenged these African beliefs.

HISTORY & YOU Do you know about religious practices in Africa? Read about the development of religions in Africa.

Early African religious beliefs varied from place to place. Most African societies shared some common religious ideas. One of these was a belief in a single creator god. The **Yoruba** peoples in **Nigeria**, for example, believed that their chief god sent his son Oduduwa down from Heaven in a canoe to create the first humans. The Yoruba religion was practiced by many of the slaves transported to the Americas.

Sometimes, the creator god was joined by a whole group of lesser gods. The **Ashanti** people of Ghana, for example, believed in a supreme being called Nyame, whose sons were lesser gods. Because the

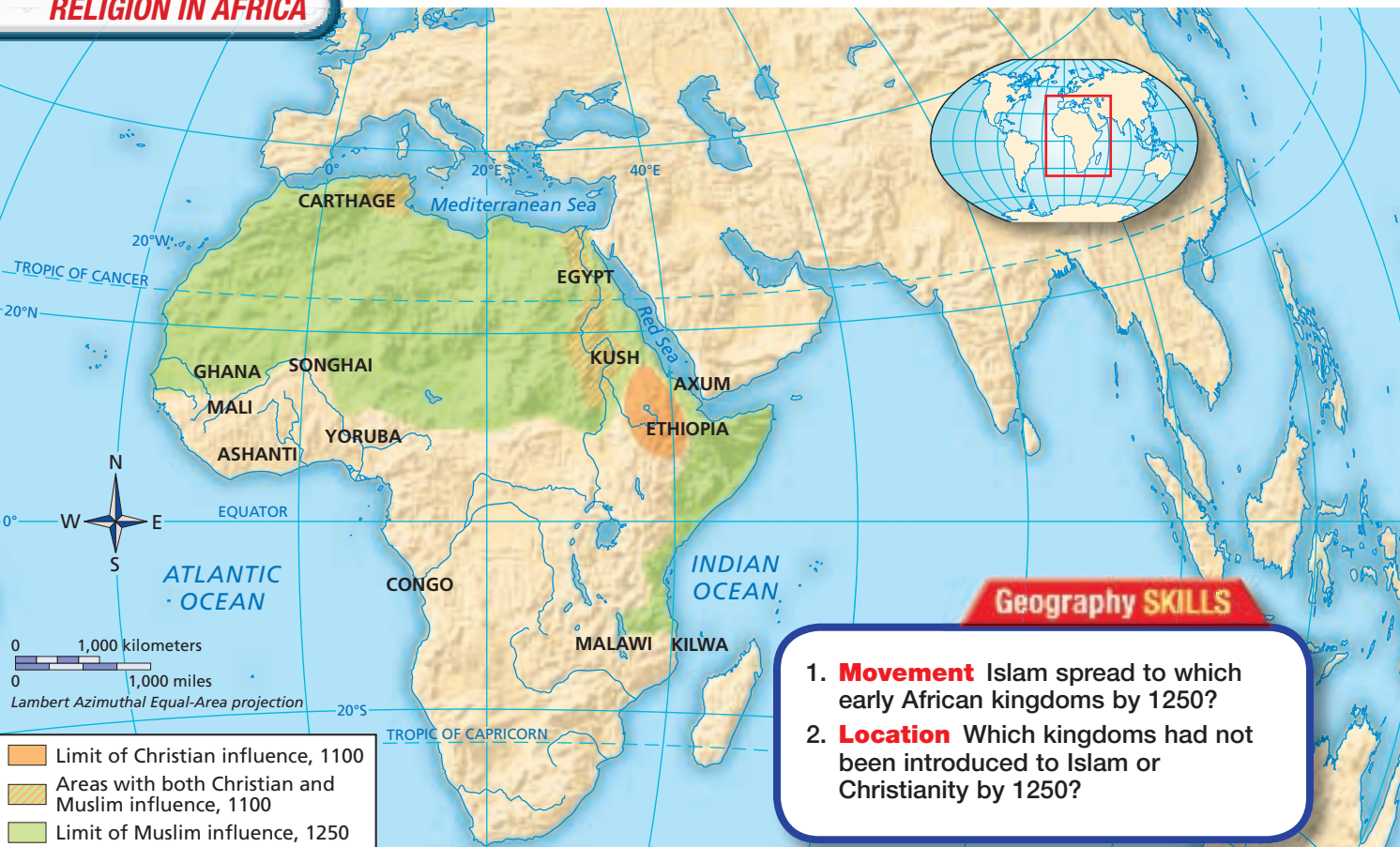
Ashanti gods could not always be trusted, humans needed to appease them to avoid their anger. Some peoples believed that the creator god had lived on Earth but left in disgust at human behavior. However, the god was also merciful and could be pacified by proper behavior.

One way to communicate with the gods was through ritual. This process was usually carried out by a special class of **diviners**, people who believe they have the power to foretell events, usually by working with supernatural forces. Many diviners were employed by the king. This was done to guarantee a bountiful harvest or to protect the interests of the ruler and his subjects.

Another key element in African religion was the importance of ancestors. Each lineage group could trace itself back to a **founding** ancestor or group of ancestors. Ritual ceremonies were dedicated to ancestors because the ancestors were believed to be closer to the gods. They had the power to influence, for good or evil, the lives of their descendants.

NATIONAL GEOGRAPHIC

RELIGION IN AFRICA





Many African religions shared a belief in an afterlife. Human life, it was thought, consisted of two stages. The first stage was life on Earth. The second stage was an afterlife. Ancestral souls would live on in the afterlife as long as the lineage group continued to perform rituals in their names.

African religious beliefs were challenged, but not always replaced, by the arrival of Islam. Islam swept across northern Africa in the wake of the Arab conquest. It was slower to penetrate the lands south of the Sahara. The process likely began as a result of trade, as merchants introduced Muslim beliefs to the trading states south of the desert.

At first, conversion took place on an individual basis. Initially, African rulers did not convert to Islam themselves, although they welcomed Muslim traders and did not try to keep their subjects from adopting the new faith. The first rulers to convert were the royal family of Gao at the end of the tenth century. By the end of the fifteenth century, much of the population south of the Sahara had accepted Islam.

The process was even more gradual in East Africa. It had less success in areas of Ethiopia, where, as we have seen, Christianity continued to gain followers. Islam was first brought to East Africa by Muslim traders from Arabia, but it did not gain many converts there until the twelfth and thirteenth centuries. At that time, Swahili **culture** emerged, and many upper-class people converted to Islam.

In some ways, the beliefs of Islam were in contrast to traditional African beliefs and customs. Islam's rejection of spirit worship ran counter to the beliefs of many Africans and was often ignored in practice. Likewise, Islam's insistence on distinct roles for men and women was contrary to the relatively informal relationships in many African societies. As elsewhere, in Africa, imported ideas were combined with native beliefs to create a unique brand of Africanized Islam.

✓ Reading Check **Describing** What role do ancestors play in African religion?

CONNECTING TO THE UNITED STATES

→ AFRICAN RHYTHMS TO ROCK AND ROLL

Music and dance were fundamental to African festivals and religious observances. African musical traditions included call-and-response (lead singer with chorus), improvisation, and polyrhythmic (multiple beats at once) percussion. African Americans incorporated these traditions with European music, creating new vocal and instrumental forms. Blues (solo and guitar) and ragtime (piano) became popular in the 1890s. Blues, ragtime, brass band, and syncopated dance music fused into jazz. Beginning in the 1940s and 1950s, American popular music was dominated by African American forms: rhythm and blues, rock and roll, soul, funk, disco, hip-hop, and rap.

- The complex rhythms and improvisation of Africans' musical heritage enriched American music.
- African music has been an important ingredient in the development of American musical styles.



Charles Lloyd performs at Monterey Jazz Festival



1. **Explaining** How did African rhythms make their way in to the United States?
2. **Making Connections** Listen to blues, gospel, jazz, and ragtime music. Describe the similarities and the differences, then compare these types of music to contemporary popular music.

African Culture

MAIN IDEA Africa's rich culture of paintings, carvings, sculpture, music, and dance often served a religious purpose.

HISTORY & YOU How has African culture influenced world culture? Read about early African cultural practices.

In early Africa, as in much of the rest of the world at the time, the arts—whether painting, literature, or music—were a means of serving religion. A work of art was meant to express religious conviction.

The earliest art forms in Africa were rock paintings. The most famous examples are in the Tassili Mountains in the central Sahara. These paintings show the life of the peoples of the area as they shifted from hunting to herding and eventually to trade.

Wood-carvers throughout Africa made remarkable masks and statues. The carvings often represented gods, spirits, or ancestral figures and were believed to embody the spiritual powers of the subjects. Terra-cotta (clay) and metal figurines served a similar purpose. For example, terra-cotta human figures and human heads found near the Nigerian city of Nok are thought to have had religious significance. The Nok culture is the oldest known West African culture to have created sculpture.

In the thirteenth and fourteenth centuries, metalworkers at **Ife** (EE•feh), the capital of the Yoruba people, in what is now Nigeria, produced handsome bronze and iron statues. The Ife sculptures may have influenced artists in **Benin** in West Africa, who produced equally impressive works in bronze during the same period. The Benin sculptures include bronze heads, many of kings, and figures of various types of animals.

Like wood carving and sculpture, African music and dance often served a religious purpose. African dancing served as a way to communicate with the spirits. It was also “the great popular art of the African people.” With its strong rhythmic beat, African music would influence modern Western music.

African music also had a social purpose. It was used to pass on to young people information about the history of the community. In the absence of written language, the words to songs served to transmit folk legends and religious traditions from generation to generation.

Storytelling, usually by priests or a special class of storytellers known as **griots** (GREE•OHZ), served the same purpose. Storytellers were historians who kept alive a people's history. For example, much of what we know about Sundiata Keita—the founder of the kingdom of Mali—has come down to us from the oral traditions of the griot.

Reading Check **Explaining** Why were storytellers important in African society?

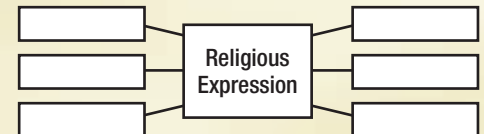
SECTION 3 REVIEW

Vocabulary

1. **Explain** the significance of: lineage groups, matrilineal, patrilineal, Yoruba, Nigeria, Ashanti, diviner, founding, culture, Ife, Benin, griot.

Main Ideas

2. **Describe** how children were educated in early African societies.
3. **Explain** the importance of honoring ancestors in traditional African religious practices.
4. **Identify** the ways that religion was expressed in African culture, using a web diagram like the one below.



Critical Thinking

5. **BIG Idea Comparing and Contrasting** Choose one early society you previously studied. Compare and contrast it to early African society. How were they similar? Different?
6. **Defending** Explain the role of art, music, and dance in African society. Explain why you think these subjects should or should not be part of every school's curriculum.
7. **Analyzing Visuals** Examine the images on page 251. What can you deduce from it about the role of the family in African society?

Writing About History

8. **Expository Writing** Music, dance, and storytelling do not leave archaeological evidence in the same way as buildings or roads. Describe how historians have been able to determine the significance of the performing arts in African society.

History ONLINE

For help with the concepts in this section of *Glencoe World History*, go to glencoe.com and click Study Central.

Preserving the Past

Some of what we know about the distant past, in almost all parts of the world, comes from stories passed down orally over countless generations. In some cases, the stories are preserved with such rigor that they rival written accounts in veracity. Such is the case of the stories of the history of West Africa, preserved over the years by a remarkable group of people who devote their lives to remembering and reciting their cultures' histories: the griots (GREE•ohs).

BECOMING A GRIOT

A Family Affair—Most griots learned the craft, at least initially, from their griot parents. In various times and places, griot schools trained apprentices.

A Lifetime of Training—Griots spent years and decades memorizing the long and complex histories they spent their lifetimes telling. Most began as children.

Griots and Griottes—Traditionally, most griots were male. However, female griots, sometimes called *griottes*, played an important role in West African society as well.

THE ORAL TRADITION

The word *literature* often refers to written works such as books, plays, and poetry. In West Africa there is a long tradition of oral literature. These hero stories, fables, poems, and other “literary” works have been passed on for centuries. In the 1900s, scholars began publishing written translations of these works. By doing so, the universal nature of the messages in these tales has been appreciated well beyond West Africa.

MANY ROLES

Historians—Griots memorized and recited the long and complex history of a people. Their stories included details about events that occurred centuries before.

Genealogists—Intertwined in the griots' description of events was genealogy of the people: vital information in a culture where kinship is fundamental.

Heralds—Griots served as intermediaries between the kings and the people, and between the kings and foreign rulers. Griots accompanied Mansa Mūsā on his great trek to Makkah.

Advisors—Griots were traditionally assigned to elite families and to rulers. The griots' wisdom and wealth of knowledge proved invaluable in helping rulers learn from the past and uphold traditions.

Entertainers—Compelling stories, poetic language, and musical accompaniment kept listeners spellbound even as they learned.

Teachers—Griots preserved and protected the essence of cultural traditions for the next generation.

GRIOTS TODAY

The tradition of the griot is alive and well in West Africa today. Many modern griots perform all of the traditional roles. But today's griots are more often popular entertainers who put on shows, appear on television, record CDs, and sing people's praises in exchange for payment or gifts. Their work often mixes traditional stories and modern commentary.

ANALYZING VISUALS

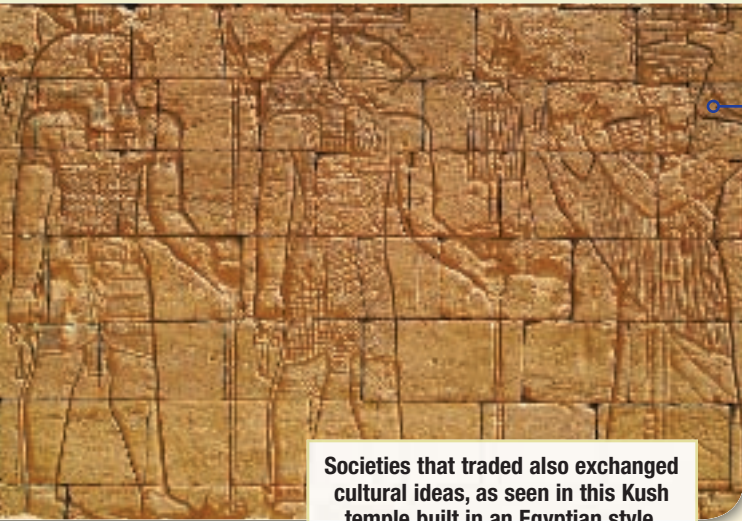
1. **Making Inferences** What qualities do you think an outstanding griot would need to possess?
2. **Explaining** Why do people find it important to preserve stories of the past?

CHAPTER 7 Visual Summary



You can study anywhere, anytime by downloading quizzes and flash cards to your PDA from glencoe.com.

THE LION TEMPLE, KUSH



Societies that traded also exchanged cultural ideas, as seen in this Kush temple built in an Egyptian style.

EARLY AFRICAN SOCIETIES

- For centuries until A.D. 150, Kush's advanced civilization in the upper Nile thrived on trading ivory and ebony with Egypt, India, and Arabia.
- Evolving from an Arab colony, Axum succeeded Kush as a major trading power in East Africa.
- Once the Muslims conquered Egypt, they began to set up Islamic states in Northern Africa, transforming the culture.

TERRACOTTA HORSE AND RIDER, MALI



Art flourished in the kingdom of Mali. This figure may represent an official or visitor to the court.

AFRICAN KINGDOMS

- In the upper Niger River valley, the kings of Ghana ruled a trading empire based on gold.
- With legendary rulers Sundiata Keita and Mansa Mūsā, the kingdom of Mali replaced Ghana's dominance in the 1200s.
- Bantu-speaking peoples slowly migrated east and south, spreading the use of iron tools in farming.
- In the 1300s and 1400s, cities on the eastern coast traded with India and Arabia while the wealthy state of Zimbabwe prospered in the south.

NOK HEAD, THE NIGER RIVER



It is not clear what the Nok heads were used for, but they were most likely ritualistic.

AFRICAN SOCIETY AND CULTURE

- In Africa extended families and lineage groups were the basic units for village societies.
- Communication with a creator god through rituals and ancestors typified many African religions.
- Arab merchants brought Islam to East and Southern Africa, and it began to gain converts in the 1300s.
- Religion drove artistic expression, exemplified in West African sculptures, while griots or storytellers preserved literature and history.

STANDARDIZED TEST PRACTICE

TEST-TAKING TIP

Look for clues in a question before you make an answer choice. You can use these hints to help you eliminate incorrect answer choices.

Reviewing Vocabulary

Directions: Choose the word or words that best complete the sentence.

- _____ are broad grasslands that cover about 40 percent of Africa's land area.
 - Savannas
 - Plateaus
 - Lowlands
 - Highlands
- _____ farming means growing crops for personal use, not for sale.
 - Organic
 - Home
 - Domesticated
 - Subsistence
- _____ are societies in which descent is traced through the mother, not the father.
 - Patrilineal societies
 - Matrilineal societies
 - Lineage groups
 - Ashanti groups
- Another word for *griot* is _____.
 - merchant
 - ruler
 - storyteller
 - ancestor

Reviewing Main Ideas

Directions: Choose the best answers to the following questions.

Section 1 (pp. 236–239)

- What is the name of a major desert in Africa other than the Sahara?
 - Great Rift
 - Mombasa
 - Kalahari
 - Ashanti
- What was the name of the major trading center in Kush?
 - Mogadishu
 - Cairo
 - Timbuktu
 - Meroë
- To which body of water did Axum owe much of its prosperity?
 - Indian Ocean
 - Mediterranean Sea
 - Red Sea
 - Niger River

Section 2 (pp. 242–249)

- Which was the first great trading state to emerge in West Africa?
 - Kush
 - Ghana
 - Mali
 - Ethiopia

Need Extra Help?

If You Missed Questions . . .	1	2	3	4	5	6	7	8
Go to Page . . .	237	247	252	255	237	238	239	242

GO ON 

9. Under whose reign did the Songhai Empire reach the height of its power?
- A Muhammad Ture
 - B Sunni Ali
 - C Mansa Mūsā
 - D Sundiata Keita
10. What was the name of the mixed African-Arabian culture that emerged along East Africa's coast?
- A Bantu
 - B Swahili
 - C Kilwa
 - D Gao

Section 3 (pp. 250–255)

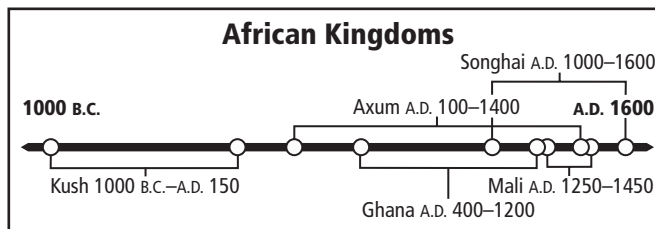
11. What served as the most basic building blocks for African society?
- A Matrilineal societies
 - B Farming villages
 - C Trade centers
 - D Lineage groups
12. Which class of people, who believed they could foretell events, were employed by many African rulers?
- A Ancestors
 - B Diviners
 - C Drummers
 - D Oracles
13. What was “the great popular art of the African people”?
- A Bronze sculpture
 - B Wood carving
 - C Dance
 - D Call and response

Critical Thinking

Directions: Choose the best answers to the following questions.

14. Which of the following statements is the best reason why Africans who live in the rain forest do not keep cattle or other farm animals?
- A The rain forest is home to the tsetse fly.
 - B There is not enough dependable rainfall.
 - C The land is better suited to growing crops.
 - D The rain forest is home to predators, which prey on cattle and other farm animals.

Base your answer to question 15 on the time line below and your knowledge of world history.



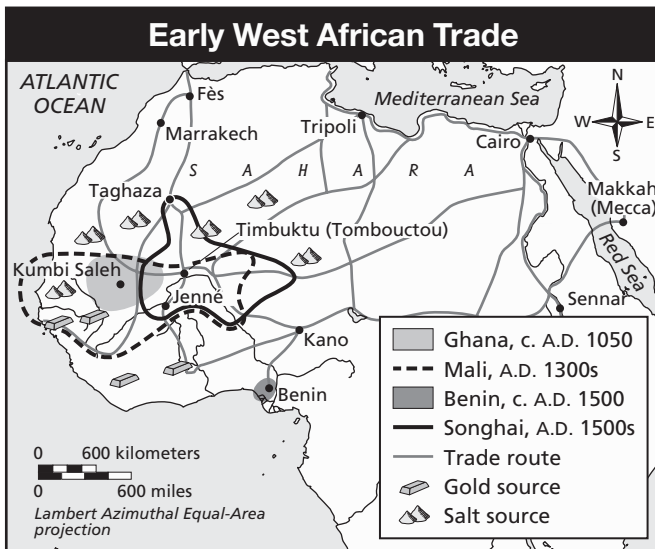
15. Which African kingdom would most likely have come into contact with Kush?
- A Songhai
 - B Mali
 - C Axum
 - D Ghana
16. Why did the value of gold fall under Mansa Mūsā?
- A He kept gold in short supply.
 - B He put too much gold into circulation.
 - C He increased the value of salt.
 - D He built too many palaces and libraries.

Need Extra Help?

If You Missed Questions . . .	9	10	11	12	13	14	15	16
Go to Page . . .	245	248	251	253	255	237	238	244

GO ON

Use the following map and your knowledge of world history to answer questions 17 and 18.



17. Which kingdom would have competed with Benin for trade?
- A Ghana
 - B Songhai
 - C Mali
 - D None of the kingdoms competed for trade.
18. Why were Sunni Ali's conquests of Timbuktu and Jenne especially important?
- A They were vital port cities.
 - B They ensured that his son would rule after him.
 - C They gave his empire control of the trade in salt and gold.
 - D They gave his empire control of the trade in ivory and iron ore.

Document-Based Questions

Directions: Analyze the document and answer the short answer questions that follow the document. Base your answers on the document and on your knowledge of Chapter 7.

The exchange of goods in Ghana was done by a method of silent trade. Read the following account of this trade by a tenth-century Arabian traveler.

"Great people of the Sudan [the Arab name for West Africa] lived [in Ghana]. They had traced a boundary which no one who sets out to them ever crosses. When the merchants reach this boundary, they place their wares and cloth on the ground and then depart, and so the people of the Sudan come bearing gold which they leave beside the merchandise and then depart. The owners of the merchandise then return, and if they were satisfied with what they had found, they take it. If not, they go away again, and the people of the Sudan return and add to the price until the bargain is concluded."

19. Why would a silent trade be an effective way to exchange goods?
20. Do you think a silent trade method would be useful today? Defend your opinion.

Extended Response

21. Through trade, many civilizations came into contact with each other. What civilizations outside of Africa did African kingdoms and states contact? How did these civilizations influence each other?

History ONLINE

For additional test practice, use Self-Check Quizzes—Chapter 7 at glencoe.com.

Need Extra Help?

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